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CLASSICAL AND FOREIGN
QUOTATIONS.

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CLASSICAL AND FOREIGN QUOTATIONS

LAW TERMS AND MAXIMS, PROVERBS, MOTTOES,
PHRASES, AND EXPRESSIONS

IN

*FRENCH, GERMAN, GREEK, ITALIAN, LATIN,
SPANISH, AND PORTUGUESE.*

WITH

Translations, References, Explanatory Notes, and Indexes.

BY

WM. FRANCIS HENRY KING, M.A., CH. CH., OXFORD.

NEW AND REVISED EDITION.

"A Quotation without a reference is like a geological specimen of unknown locality."
—Prof. SEAT, *Notes and Queries*, 6th Series, vol. ix., p. 499.

" . . . l'exactitude de citer. C'est un talent plus rare que l'on ne pense."
—BAYLE, *Dict.*, art. SANCHEZ, *Remarques*.

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PREFACE TO THE SECOND EDITION.

THE chief difference in this Edition, as compared with its predecessor, is the correction of false quotation, faulty accents, faulty references, and mistranslations. The whole book has in this way been submitted to a thorough revision from beginning to end, so that I should hope that the errata still remaining are exceedingly few. Besides corrections of this kind, the Indexes have been entirely rewritten and enlarged, and, as regards the Subject Index, put into more literary shape. In the original Subject Index, sayings of a cognate kind were grouped under some proverb-heading which seemed to express their general tendency; but as this was considered somewhat cumbersome and unscientific, a more precise method has been substituted, by which the quotations are, as a rule, referred to under a single word more or less representing their drift and meaning. Thus, *Circumlocution* is given instead of *Beat about the bush*; *Many a slip 'twixt cup*, etc., is now found under *Uncertainty*; and the sayings expressive of *Call a spade a spade* are more concisely indexed under *Truth*. So much of our knowledge is, however, contained in proverb-shape, and the point of a saying so generally summed up in our minds in its customary proverbial expression, that I still doubt whether the new method will prove more

practically useful in the way of reference than the old. Its greater precision and conciseness must be its chief recommendation. A large number of new Index words have been added, and a further improvement made by printing names of Peers, Places, Institutions, etc., in italic.

The Quotation Index has also been considerably enlarged, to the extent of giving not only detached portions of quotations, but even misquotations, and imperfectly remembered fragments of celebrated passages. For example, the *Non ignara mali* of Virgil will be found indexed under the incorrect *Haud ignara mali*; and the *Hoc volo, sic jubeo* of Juvenal is referred to under the *Sic volo, sic jubeo* as frequently quoted. In such cases of this kind as appeared in the former edition, some critics were remarkably severe upon the book, charging it with fatuity and perverseness, not to speak of other accusations. But the reason is obvious enough. One has to consider not only the man of exact memory, but the man whose memory is the reverse of exact. The former will find the quotation at once in its regular shape; the latter, after finding in the Index the incorrect form in which he has commonly heard the line cited.

The total of quotations of all kinds contained in the volume is, it should be premised, greatly in excess of the apparent number (5362), and amounts altogether to nearly six thousand two hundred citations of one kind or another, exclusive of quotations from English authors. Thirty passages, for example, are given under number 3114, and twenty-six under 506.

In the work of revision I have been much helped by the friends and correspondents who have kindly responded to my appeal for corrections. Amongst these are Mr H. E. Goldschmidt, Blairlodge,

Düsseldorf, Germany; Mr A. W. Hutton, Librarian of the National Liberal Club; Mr M. Brisbane, Surgeon, of St Arnaud, Victoria, Australia; Mr S. B. Merriman, Mr W. F. Shaw, Mr R. M. King, Mr W. E. King, Mrs H. V. Bacon, Madame Gaffney, Miss S. Benett, and Miss Sybil B. Smith, to all of whom I desire to express my most sincere thanks.

F. K.

Whitsuntide 1889.



INTRODUCTION.

As this is a book of quotations, I may be allowed to begin at once by citing a remark of Professor Skeat, which seems peculiarly pertinent to the matter in hand. He says (*Notes and Queries*, 6th ser., vol. ix., p. 499), "I protest, for about the hundredth time, against the slipshod method of quoting a mere author's name, without any indication of the work of that author in which the alleged quotation may be found. Let us have accurate quotations and exact references, wherever such are to be found. A quotation without a reference is like a geological specimen of unknown locality."

An admirable sentiment, which every one who has to do with quotations will readily applaud, and which may serve here to express the scope and character of the following compilation in its main features. My aim has been (1.) to give the quotations in their original form; (2.) to add, wherever possible, an accurate reference to the author and work from which the quotation is taken.

That the attempt has proved far from being universally successful will be apparent, even upon a cursory examination of the volume. After deducting mottoes, proverbs, and such like, as have no special parentage, there remains a large number of quotations which are inserted without reference,¹ either from want of time to consult the originals in every case, or through inability to discover the proper source. In many instances, also, I have been obliged to rely on second-hand authorities, so that it is likely errors, both in text and authorship, may be discovered. When, however, the number of quotations included in the work is taken into account (many of them having never before appeared in any collection of the kind), it will not be a matter of surprise that some failure in this respect should have attended the endeavour; the endeavour being, after all, the thing that I lay claim to rather

¹ In all such cases a ? will be found following the quotation, inviting the reader to supply the desired information. See "Correction of Inaccuracies," p. viii.

than the results. But as regards the majority of the quotations, the original has been consulted, the words verified, and author, work, and passage noted and particularised.

Natural and essential as one would imagine such details to be to any collection of quotations, it does not appear to have entered into the plan of any previous compilers,¹ so that the idea has almost the merit of originality. Taking the various works of the kind that have appeared since Mr Macdonnel's Dictionary of 1796, I have not found any editor deigning to furnish his book with these necessary particulars, which assuredly constitute its chief value as an authoritative book of reference. Each compiler follows in the track of his predecessors in the field, and, for the most part, becomes only the too faithful copyist of his predecessors' inaccuracies.

As a result, we have a work which cannot be relied on. Two chief uncertainties, at least, will attach themselves to careless quotations of this description. In the first place, it is doubtful whether the passage be really the author's to whom it is ascribed; and next, it is almost even chances that the words given are not the exact words of the original. Such a sentence may be in Cicero, but it may also be in Quintilian; such a line may be Corneille's, but there is nothing to show that it was not written by Scudéry. And all this, because pains have not been taken to go to the author and verify the passage. Not that the labour involved in such an investigation is small, far from it.² Oh! the tediousness of hunting for a quotation from Statius through nineteen books of *Sylvæ*, *Thebaid*, and *Achilleid*! Or to be sent to Lucan in search of a line, which, one ought to have known, is not Lucan, but Lucretius! One is rewarded in a sort of way, and perhaps as much by despoiling the alleged author of what is not his, as by discovering its legitimate parentage.³

But the error of author's name is slight and venial compared with the more serious fault of altering the words of the text. It may seem a small matter to substitute *putat* for Cicero's *existimat*,

¹ This applies, of course, only to English publications. In the *Geflügelte Worte* of George Büchmann, and in Ed. Fournier's *L'Esprit des autres*, every pain has been taken to trace quotations to their original source, and no one can be more severe than M. Fournier on loose and inaccurate citation. I take this opportunity to state my indebtedness to both these writers, not only for many new and valuable quotations, but for quotations *racontées*, i.e., given with the curious and amusing particulars which in many instances attach to them.

² *Expertus disces quam gravis iste labor.*—*Forcellini*, Dict. Lat. Præf.

³ Second rate and post-Augustan authors are by no means to be despised as far as quotations go. What could be better, e.g., than Statius (*Theb.* 2, 489), *O cæca nocentum consilia! O semper timidum scelus!* or the *Grave pondus illum magna nobilitas premittit* of Seneca (*Troad.* 491)²

to alter Sallust's *priusquam* to *antequam*, or to write *Uhr* where Schiller wrote *Stunde*; but in reality the change is not unimportant. Besides the blot of inaccuracy, the passage suffers in a literary and artistic aspect, and when it is restored to its real shape it is seen how the right words fit into their right places like the pieces of a mosaic.

Of other and more deliberate misrepresentations of classic authors it is hard to speak with patience. When a well-known line of Juvenal, or a beautiful passage in the Georgics, is "slightly altered" to suit the taste of the compiler, one is inclined to feel something more than amusement. Nothing is gained by the change, neither in the way of beauty, and, still less, in truth, and this, it must be felt, is the principle that should guide any one attempting a compilation of the kind—exactness, accuracy, truth. He is not called upon for any originality, save the original words of the author he quotes.¹ He must give his author's own words, and give them in their proper order. He must be observant of number and gender, mood and tense. If the quotation be in the form of a dependent sentence in the original, so must he leave it, and not think to exchange infinitive for indicative, or third person for first, in order to suit the exigencies of his readers, or put the saying into more quotable and epigrammatic shape. The quotation may not look so sprightly, perhaps, but it has the unique and priceless quality of being correct.

Besides this, it is desirable that the quotation be accompanied by its context where it does not run to undue length, and that if any intermediate portion of it be omitted—a perfectly legitimate proceeding—the omission be indicated in the usual way. It may seem unnecessary to add that the author should be quoted in his own tongue; but, from the unfamiliarity of the Greek language, it is not uncommon to have a passage from a Greek writer given in a Latin rendering, which seems hardly permissible in a book of original quotation. If Cicero has Latinised some lines of Euripides, or Ausonius translated the sayings of the Seven Sages, I conceive it allowable to make use of their versions; but it is impossible to represent Lucian, Plutarch, or Aristotle

¹ In point of fact, accurate quotation is by no means a common attainment even in the case of the most familiar passages. And the more familiar the passage, the more commonly is it, in many cases, misquoted. Inaccuracies of this kind are repeated and become stereotyped. The hackneyed *sic volo, sic jubeo* does not, for all its frequency, exist in any known Latin author; nor does the celebrated *Haud ignara mali*, which even Cardinal Newman would substitute for the original words of Virgil. Ask any one to go on with the well-known *Facilis descensus*, etc., and it is ten chances to one (and perhaps much longer odds) that the remainder of the passage will not be correctly repeated.

as Latin writers, for the simple reason that they wrote in Greek.¹

Only second to the duty of accurate quotation is the task of selecting passages fit for insertion in the collection. The first compilers proceeded, not unnaturally, in the way of accumulation rather than selection, the object being to make a decent-sized volume: anything, provided it was not English, being caught up and admitted with quasi-classical *status* into the volume, as though its mere insertion would in some vague way either betoken or promote learning. Hence, one was presented not only with long paragraphs in French and Latin, but with pointless scraps of Greek and Italian, Welsh, and even native Irish, which could hardly be conceived of as either likely or even possible to be quoted.

A quotation, then, to deserve the rank of such, should, first of all, be *quotable*. It should contain a sentiment of some acumen, well expressed, and not too long. This seems to be, more or less, the idea of the quotation proper. There are of course many *loci classici* which do not fall precisely under this definition, but which, for their grandeur, pathos, or truth, could not be well excluded from any collection. But the rule of "quotability" is that which I have endeavoured to keep generally in view, and, as far as regards quotations properly so called, to admit none that could not be thus employed either in literary or oratorical composition. Of these, the poetical will be seen to preponderate largely over

¹ As an illustration of these and the foregoing remarks I append some instances of faulty quotation taken from various collections of the kind:—1. Simple inversion of proper order, *Adolescentem verecundum esse decet* for the *Decet verecundum esse adolescentem* of Plautus (As. 5, 1, 6). 2. Inversion of order and alteration of text, *Dem Glücklichen schlägt keine Stunde* for the *Die Uhr schlägt keinem Glücklichen* of Schiller (Piccol. 3, 3). 3. Wrong author, "*La critique est aisée et l'art est difficile*, Boileau," for Destouches (*Glorieux*, 2, 5). 4. Change of dependent to independent form of sentence, *Mens peccat, non corpus, et unde consilium abfuit, culpa abest* for the *Mentem peccare non corpus; et, unde consilium abfuerit, culpam abesse* of Livy (1, 58, 9). 5. Falsification of text, order, form of sentence, and author, "*Voluptas est malorum esca; quod ea non minus homines quam hamo capiuntur pisces.* Plautus," for the "*Plato escam malorum appellat voluptatem quod ea videlicet homines capiuntur, ut hamo pisces*" of Cicero (Sen. 13, 44). This is a very bad instance, but the following is, if possible, even worse:

6. "*Cujus conatibus obstat*

Res angusta domi. Hor."

First, alteration of text, *cujus conatibus* for the *quorum virtutibus* of the original; secondly, omission of preceding words, *Haud facile emergunt*, upon which the rest depends; and, lastly, the reference to Horace when the line is Juvenal's.

7. Omission of part of a quotation without any note of such omission, as, *e.g.*,

"*Facilis evadens Averni,*

At revocare gradum superasque evadere ad auras,

Hic labor, hoc opus est. Virg."

where a whole line is omitted between the first and second of the quotation, and the last line misquoted, not to speak of other inaccuracies. See the original, No. 1599.

the prose citations, as being found, in practice, much more available for ordinary use. "The former generally give a finer turn to a thought than the latter, and, by couching it in few words and harmonious numbers, make it more portable to the memory."¹

The book, as will be seen by reference to the title-page, is somewhat of an encyclopædic nature, and includes many items that are not, in any sense, citations from authors, but which have been added with the object of making the volume more complete as a work of general reference. In addition, however, to these special instances there remain two classes of passages to which reasonable exception may be taken. Of the former are well-known stories and allusions, such as Cato's story of the Augurs, or the Philip drunk and Philip sober incident—passages which are never repeated, of course, in any other tongue than one's own, and are not quotations in any sense of the term, but which seem nevertheless worth preserving in the words of the author who has transmitted them, more as historical references than for any other reason. The mention of the Passion of Christ by Tacitus might be added as a further case in point.

The other exceptionable passages belong to that class of famous though, perhaps, fabulous sayings—the *menus mensonges de l'antiquité* that M. Fournier has expended his wrathful indignation upon—of which "The Guard dies but never surrenders," or "You carry Cæsar and his fortunes," may serve as specimens. But while acknowledging their doubtful or, even, positively mythical origin, it seemed to be as futile as it was censorious to exclude such famous *mots*, which, whether we like it or not, have passed for good and all into the world's repertory of historical sayings.

With regard to the usefulness of such a work as the present it is not unfrequently urged that classical or foreign quotations are falling into disuse and English taking their place. I doubt, however, whether the desire to form even a slight acquaintance with foreign literature and foreign authors was ever more decidedly pronounced than it is now. Of the classic tongues of Greece and Rome, the latter still maintains its old pre-eminence as the most frequently quoted of all languages, ancient and modern. With Greek it is somewhat different. Yet, when as recently as November 9, 1883, the Lord Mayor of London could bring into an after-dinner speech not only his Horace and his Virgil, but even quoted a passage from the "Iliad," it hardly seems as if Greek quotations had fallen altogether into abeyance.²

¹ Addison, Spectator 221.

² The passages quoted were Horace, Ep. 2, 1, 15-17; Virgil, A. 1, 574; Homer, Il. 16, 550.

It is hardly too much to say that a fine classical quotation will give to a speech of even moderate excellence, a tone and a dignity that goes far to lift it to the level of the great speeches of a former generation. It has the old ring about it. Nor is this all. The quotation not only adorns but supports the speaker's words. He wants authority for his arguments, and he finds it in a passage from some writer of acknowledged standing. He will shelter himself behind this great name. The sentiment itself and its expression, the name and rank of the author who evolved both the one and the other in days gone by—these and other considerations come crowding in, in the way of precedent and confirmation. It is nothing to the point that the cases are not precisely analogous. Who can stop at such a moment to examine their strict bearing or connection, since it is the *application* of the passage which is everything, an art which, from the eternal du Perron with his line of Virgil downwards, has ever been considered to be a mark of genius?

But it is not only the public speaker that I have in view in compiling these pages. There are many other needs, of varying importance, that have to be considered and catered for. There is the lady who meets with a foreign phrase in the newspaper, there is the curious hunter-up of rare quotations, there is the young and struggling scribbler who wishes to pass for possessing a more than Macaulayan acquaintanceship with the whole range of European literature. I should desire to supply the critic with an apposite quotation from Horace;¹ the journalist with a suggestive phrase, concise as Horace himself, from the French; the essayist with some powerful line from a German poet; the reviewer with some felicitous parallel that shall make the fortune of his article. In these pages the novelist should be able to find a striking verse to head his chapter, the *raconteur* add to his *bons mots*, the man of the world enrich his stock of maxims, the divine obtain some deep thought drawn from the wells of ancient learning.

Of course there are quotations and quotations, as there are ways of applying them.² Some seem meant for declamation,

¹ "Les citations d'Horace sont les grains de raisin de Corinthe dans le baba."—M. Decazes (Fournier, *L'Esprit des autres*, p. 386).

² Quotations may be applied, and often very effectively applied, by giving them an inflexion quite the reverse of that intended in the original. Thus the sarcastic *O qualis facies et quali digna tabella!* of Juvenal has a fine and pathetic sound when repeated alone, and may be seriously said of any noble countenance as much worthy of admiration as Hannibal's appearance seemed worthy of ridicule. As an instance of the contrary effect, take the *C'est ainsi qu'en partant je vous fais mes adieux* of Quinault and Lulli (Thesée 5, 6), the tragic conclusion of Medea's speech announcing the coming catastrophe on the house of Pelus, but which is generally said with a bow and a simper on taking leave of a friend.

some for colloquial use; some for the newspaper, others for private correspondence. While certain lines, again, and those not the least pointed, seem never so solemnly impressive as when they are not recited aloud, so much as murmured half inaudibly to one's self, and the taste of the finely-worded truth rolled upon the tongue as its thought is revolved in the mind.

Indeed a good quotation hardly ever comes amiss. It is a pleasing break in the thread of a speech or writing, allowing the speaker or writer to retire for an instant while another and a greater makes himself heard. And this calling-up of the deathless dead implies also a community of mind with them, which the reader will not grudge the author lest he should seem to deny it to himself.¹

In literary composition a well-chosen quotation lights up the page like a fine engraving; and, in the phrase of Addison,² "adds a supernumerary beauty to a paper, the reader often finding his imagination entertained by a hint that awakens in his memory some beautiful passage of a Classick author." And this, among other benefits, is the advantage of references. A line is met with. Whose is it? Where is it? The reference supplies the information. The volume of the author is taken down, the place found, and the line and context studied together. A man renews his youth in this way as he lingers, not perhaps without emotion, over the once familiar lines with all their varied associations in the past, and, having once dipped into the book, may be tempted to do so again.

Having noted what appear to be the chief faults in previous collections, I should like to point out what seem to be the main defects of the present volume. In the first place it has too much Latin, while, on the other hand, modern languages are not sufficiently represented. Of Portuguese, for instance, there is, as analysts would say, a "trace;" of Spanish hardly more. The Italian quotations are meagre, and the same might be said of those in Greek. The German examples might with advantage be extended, and more space devoted to terms and phrases in use amongst us from the French. It should, however, be said in justice to the book, that the relative proportions of the various languages represented are pretty much in the ratio of their actual frequency as quotations occurring in English literature. In practice, Latin is quoted nearly twice as often as French; French

¹ Wilkes censuring quotation as pedantry, Johnson replied, "No, sir, it is a good thing: there is a community of mind in it. Classical quotation is the parole of literary men all over the world."—Croker's Roswell, 687.

² Spectator 221.

nearly twice as frequently as German ; while the current sayings in Greek might almost be counted on the fingers of one hand. With regard also to the translations, I could have wished to see the work better turned out, particularly in the case of those poetical versions for which I am personally responsible. Distance from books, or an inability to find in other translations the rendering required, have compelled me in many cases to be my own poet. How feeble and wooden is the result no one can be more sensible than myself, but I felt that even a poor metrical translation of a metrical original was better than none. There is a point and antithesis in verse, giving flow and feeling to the thought of the author which falls exceedingly flat if left in prose.

I have to acknowledge with grateful thanks the permission kindly given by the proprietors of the copyright of the late Professor Conington's *Æneid* and Horace to make use of his admirable translations under certain fixed conditions. I have also to thank Mr W. F. Shaw, late Fellow of Trinity Hall, Cambridge, for placing his translations from Catullus, Martial, Juvenal, and Persius at my service ; Mr Ferdinand Sohn, of the Libreria Spithöver, Rome, and Miss S. Benett, for much assistance in the German quotations ; and a host of other friends who have in various ways helped in the production of the volume, but who do not wish their names to be mentioned.

F. K.

Rome, May 1886.

* * * CORRECTION OF INACCURACIES.

With the object of making the collection more perfect as a work of reference, I venture to appeal to all who may make use of the volume to have the kindness to point out any inaccuracies which they may detect, and particularly

1. To call attention to faulty Quotation, or Reference, or both.
2. To supply Author and Reference where a query (?) shows that one or both of these particulars are unknown.
3. To point out faulty Translation, or Application and missing of the point generally.
4. To suggest any further quotations which it is desirable to include in the collection, as also the omission of such as seem unsuitable.

ABBREVIATIONS OF AUTHORS AND WORKS REFERRED TO.

Æschin., . . . Æschines.
 Æsch., . . . Æschylus.
 „ Ag., Agamemnon.
 „ Pers., Persæ.
 Ambros., . . . S. Ambrose.
 App., . . . Appianus.
 Ar., . . . Aristophanes.
 „ Av., Àves.
 „ Vesp., Vespæ.
 Ariost., . . . Ariosto.
 „ Orl. Fur., Orlando Furioso.
 Auct. Her., Auctor ad Herennium.
 Aug. or August., S. Augustine.
 „ Ad. Jul., Adversus Julianum.
 „ Civ. Dei, de Civitate Dei.
 „ Conf., Confessiones.
 „ Contra Ep. Parmen., Contra Epistolam
 Parmeniani.
 „ Paraphr. Ps., Enarratio in Psalmos.
 Aul. Gell., *see* Gell.
 Aus. or Auson., Ausonius.
 „ Ep., Epistolæ.
 „ Epigr., Epigrammata.
 „ Id., Idyllia.
 „ Sap. Sent., Sapientum Sententiæ.
 Bacon de Augm. Sc., De Augmentis Scien-
 tiarum.
 „ Nov. Org., Novum Organon.
 Beaum., . . . Beaumarchais.
 Bed., . . . Ven. Bede.
 Boeth., . . . Boethius.
 „ Cons., De Consolatione.
 Boil., . . . Boileau.
 „ A. P., Art Poétique.
 „ Ep., Epîtres.
 „ Sat. or S., Satires.
 Büchm., . . . Georg Büchmann.
 „ Gefl. W., Geflügelte Worte.
 Cæs., . . . C. J. Caesar.
 „ B. C., Bellum Civile.
 „ B. G., Bellum Gallicum.
 Callim., . . . Callimachus.
 Cassiod., . . . Cassiodorus.
 „ Inst. Div., Institutio Divinarum Lite-
 rarum.
 Catull. or Cat., . . . Catullus.
 Chateaub., . . . Chateaubriand.
 Cic., . . . Cicero.
 „ Agr., De Lege Agraria.
 „ Am., De Amicitia.
 „ Arch., Pro Archia.
 „ Att., Epistolæ ad Atticum.
 „ Brut., Brutus sive Claris Oratoribus.
 „ Cæcin., Pro Cæcina.
 „ Cæl., Pro M. Cælio.
 „ Cat., In Catilinam.
 „ Clu., Pro Cluentio.

Cic., de Inv., De Inventione Rhetorica.
 „ Deiot., Pro Rege Deiotaro.
 „ de Or., De Oratore.
 „ Div., De Divinatione.
 „ Fam., Epistolæ ad Familiares.
 „ Fin., De Finibus.
 „ in Pis., In Pisonem.
 „ Leg., De Legibus.
 „ Leg. Man., *see* Manil.
 „ Lig., Pro Ligario.
 „ Manil., Pro Lege Manilia.
 „ Marc. or Marcell., Pro Marcello.
 „ Mur., Pro Murena.
 „ N. D., De Natura Deorum.
 „ Off., De Officiis.
 „ Or., Orator.
 „ Parad. or Par., Paradoxa.
 „ Part. Or., De Partitione Oratoria.
 „ Phil., Orationes Philippicæ.
 „ Planc., Pro Plancio.
 „ Prov. Cons., De Provinciis Consularibus.
 „ Quint., Pro P. Quintio.
 „ Q. Fr., Epistolæ ad Q. Fratrem.
 „ Rab. Post., Pro Rabirio Postumo.
 „ Rep., De Re Publica.
 „ Rosc. Com., Pro Roscio Comædo
 „ Sen., De Senectute.
 „ Tusc., Tusculanæ Disputationes.
 Claud., . . . Claudianus.
 „ III. Cons. Hon., De Tertio Consulatu
 Honorii.
 „ IV. Cons. Hon., De Quarto Consulatu
 Honorii.
 „ VI. Cons. Hon., In Sextum Consulatum
 Honorii.
 „ Cons. Mall., In Mallii Theodori Con-
 sulatum.
 „ Cons. Stil., De Consulatu Stilichonis.
 „ Eutr., In Eutropium.
 „ Rufin., In Rufinum.
 „ Nupt. Hon., de Nuptiis Honorii.
 „ Rapt. Pros., De Raptu Proserpinæ.
 Col., . . . Columella.
 Corn., . . . Pierre Corneille.
 Corn. T., . . . Thomas Corneille.
 Curt., . . . Q. Curtius.
 Dec. Lab., *see* Lab.
 Dig., Digesta (Libri Pandectarum).
 Diog. Laert., . . . Diogenes Laertius.
 Dion. Cato., . . . Dionysius Cato.
 Donat. or Don., . . . Donatus.
 Eeclius., *see* Vulgate.
 Enn., . . . Ennius.
 Epich., . . . Epicharmus.
 Eurip. or Eur., . . . Euripides.
 „ Fr., Fragmenta.
 „ Heracl., Heraclidæ.

- Eur., Hipp., Hippolytus.
 „ Iph. Aul., Iphigenia in Aulide.
 „ Iph. Taur., Iphigenia in Tauris.
 „ Or., Orestes.
 „ Rhes., Rhesus.
 „ Tr., Troades.
 Euseb., . . . Eusebius.
 Fest., . . . Sextus P. Festus.
 Flor., . . . L. Annaeus Florus.
 Gai., . . . Gaius.
 „ Inst., Institutiones Juris Civilis.
 Gell., . . . Aulus Gellius.
 Greg., . . . S. Gregorius Magnus.
 „ Moral., Moralia.
 Greg. Turon., . . S. Gregorius Turonensis.
 Herod., . . . Herodotus.
 Hes., . . . Hesiod.
 „ Op. et D., Opera et Dies.
 „ Th., Theogonia.
 Hier., . . . S. Hieronymus.
 „ Ep., Epistolæ.
 Hom., . . . Homer.
 „ Il., Iliad.
 „ Od., Odyssey.
 Hor., . . . Q. Horatius Flaccus.
 „ A. P., De Arte Poetica.
 „ C., Carmina (Odæ).
 „ Ep., Epistolæ.
 „ Epod., Epodi.
 „ S., Satiræ.
 Inscr., . . . Inscriptiones.
 „ Gruter., Gruteri.
 Just., . . . Justinianus.
 „ Inst., Institutiones.
 Juv., . . . Juvenal.
 Lab., . . . Decius Laberius.
 La Bruy. or La B., La Bruyère.
 „ Car., Caractères.
 La Font., or La F., La Fontaine.
 La Rochef., or La R., La Rochefoucauld.
 „ Max., Maximes.
 Lampr., . . . Ælius Lampridius.
 „ Alex. Sev., Alexandri Severi Vita.
 Liv., . . . T. Livius.
 Lucan. or Luc., M. A. Lucanus.
 Lucret., . . . Lucretius.
 Mach., . . . Machiavelli.
 Maer., . . . Macrobius.
 „ S., Saturnalia.
 Manil., . . . Manilius.
 „ Astr., Astronomica.
 Mart., . . . Martialis.
 Menand., . . . Menander.
 Metast., . . . Metastasio.
 Mol., . . . Molière.
 Nep., . . . Cornelius Nepos.
 „ Alc., Alcibiades.
 „ Att., Atticus.
 „ Epam., Epaninondas.
 „ Ham., Hamilcar.
 Non., . . . Nonius Marcellus.
 Orac. Sibyll., . . Oracula Sibyllina.
 Ov., . . . Ovidius Naso.
 „ A. A., Ars Amatoria.
 „ Am., Amores.
 „ Ep., Epistolæ ex Ponto.
 „ Fast. or F., Fasti.
 „ Heroid., or H., Heroïdes.
 „ Liv., In Liviam.
 Ov., M., Metamorphoses.
 „ Med. Fac., Medicamina Faciei.
 „ R. A., Remedium Amoris.
 „ T., Tristia.
 Pall., . . . Palladius Rutilius Taurus.
 Pasc., . . . Pascal.
 „ Pens., Pensées.
 „ Prov., Lettres Provinciales.
 Pers., . . . Persius.
 Petr. or Petron., Petronius Arbitr.
 Phædr. or Phæd., Phædrus.
 Pind., . . . Pindar.
 „ Olymp., Odæ Olympicæ.
 „ Pyth., Odæ Pythicæ.
 Plat., . . . Plato.
 „ Charm., Charmides.
 „ Phædr., Phædrus.
 Plaut., . . . Plautus.
 „ Am., Amphitruo.
 „ As., Asinaria.
 „ Aul., Aulularia.
 „ Bacch., Bacchides.
 „ Capt., Captivi.
 „ Cas., Casina.
 „ Cist., Cistellaria.
 „ Men., Menæchmi.
 „ Merc., Mercator.
 „ Mil., Miles Gloriosus.
 „ Most., Mostellaria.
 „ Pers., Persa.
 „ Pœn., Pœnulus.
 „ Ps., Pseudolus.
 „ Rud., Rudens.
 „ Stich., Stichus.
 „ Trin., Trinummus.
 „ Truc., Truculentus.
 Plin., . . . Plinius (major).
 „ Hist. Nat. or H. N., Historia Naturalis.
 Plin. Sec. or Min., Plinius (minor).
 „ Ep., Epistolæ.
 „ Pan., Panegyricus.
 Plut., . . . Plutarch.
 Prop., . . . Propertius.
 Pub. Syr., . . . Publius Syrus.
 Quint., . . . Quintilianus.
 „ Decl., Declamationes.
 „ Inst., Institutiones Oratoriæ.
 Rac., . . . Racine.
 „ Britann., Britannicus.
 „ Iph., Iphigénie.
 Rouss. (J. B.), . . Jean Baptiste Rousseau.
 Rouss. (J. J.), . . Jean Jacques Rousseau.
 Sall., . . . Sallustius.
 „ C., Catilina.
 „ Fragm., Fragmenta.
 „ H., Historia.
 „ J., Jugurtha.
 Scalig., . . . Scaliger.
 Schill., . . . Schiller.
 Sen., . . . Seneca.
 „ Agam., Agamemnon.
 „ Apoc., Apocococytosis.
 „ Ben., De Beneficiis.
 „ Clem., De Clementia.
 „ De Brev. Vit., De Brevitate Vitæ.
 „ Ep., Epistolæ.
 „ Herc. Fur., Hercules Furens.
 „ Hipp., Hippolytus.
 „ Med., Medea.

Sen., *Œdip.*, *Œdipus*.
 „ *Prov.*, *De Providentia*.
 „ *Q. N.*, *Quæstiones Naturales*.
 „ *Thyest.*, *Thyestes*.
 „ *Tranq.*, *De Tranquillitate Animi*.
 „ *Troad.*, *Troades*.
 Sid., . . . *Apollinaris Sidonius*.
 „ *Ep.*, *Epistolæ*.
 Sil., . . . *Silius Italicus*.
 Simon. *or* *Simonid.*, *Simonides*.
 Soph., . . . *Sophocles*.
 „ *Ant.*, *Antigone*.
 „ *Aj.*, *Ajax*.
 „ *Fragm.*, *Fragmenta*.
 Spart., . . . *Ælius Spartianus*.
 Stat., . . . *Statius*.
 „ *S. or* *Sylv.*, *Sylvæ*.
 „ *T. or* *Theb.*, *Thebais*.
 Suet., . . . *Suetonius*.
 „ *Aug.*, *Augustus Cæsar*.
 „ *Cæs.*, *C. Julius Cæsar*.
 „ *Claud.*, *Claudius Cæsar*.
 „ *De Ill. Gramm.*, *De Grammaticis*.
 „ *Ner. or* *Neron.*, *Nero*.
 Tac., . . . *Tacitus*.
 „ *A.*, *Annales*.
 „ *Agr.*, *Agricola*.
 „ *H.*, *Historia*.
 Ter., . . . *Terentius*.
 „ *Ad.*, *Adelphi*.
 „ *And.*, *Andria*.
 „ *Eun.*, *Eunuchus*.
 „ *Heaut.*, *Heautontimorumenos*.
 „ *Phor.*, *Phormio*.
 Tert. *or* *Tertull.*, *Tertullus*.
 „ *Ap. or* *Apol.*, *Apologia*.
 „ *Coron. Mill.*, *De Corona Militis*.

Tert., *De Fuga.*, *De Fuga in Persecutione*.
 „ *De Pudic.*, *De Pudicitia*.
 Theocr., . . . *Theocritus*.
 „ *Id.*, *Idyllia*.
 Thuc., . . . *Thucydides*.
 Tib. *or* *Tibull.*, . . . *Tibullus*.
 Val. Max., . . . *Valerius Maximus*.
 Varr., . . . *Varro*.
 „ *L. L.*, *De Lingua Latina*.
 „ *R. R.*, *De Re Rustica*.
 Vinc. Lerin., . . . *S. Vincentius Lerinensis*.
 Virg., . . . *Virgilius Maro*.
 „ *A.*, *Aeneis*.
 „ *E.*, *Ecloga*.
 „ *G.*, *Georgica*.
 Vitruv., . . . *Vitruvius*.
 Volt., . . . *Voltaire*.
 Vop., . . . *Flavius Vopiscus*.
 Vulg., . . . *Biblia Vulgatæ Editionis*.
 „ *Cor.*, *Epistola ad Corinthos*.
 „ *Eccles.*, *Ecclesiastes*.
 „ *Ecclus.*, *Ecclesiasticus*.
 „ *Heb.*, *Epistola ad Hebræos*.
 „ *Jer. Thren.*, *Threni Jeremiæ*.
 „ *Joan.*, *Evangelium Joannis*.
 „ *Luc.*, *Evangelium Lucae*.
 „ *Marc.*, *Evangelium Marci*.
 „ *Matt.*, *Evangelium Matthæi*.
 „ *Os.*, *Osee*.
 „ *Pet.*, *Epistola Petri*.
 „ *Prov.*, *Proverbia*.
 „ *Ps.*, *Psalmi*.
 „ *Rom.*, *Epistola ad Romanos*.
 „ *Thess.*, *Epistola ad Thessalonicenses*.
 „ *Tim.*, *Epistola ad Timotheum*.
 Xen., . . . *Xenophon*.
 „ *Mem.*, *Memorabilia*.

OTHER ABBREVIATIONS, SIGNS, ETC.

Abb. or Abbrev., Abbreviated, -ation.
 Ad fin., At the end.
 Ap., apud, In.
 Appl., Applied, Applicable to.
 Cant., Canto.
 Cap., Chapter.
 Cf. (Confer), Compare.
 Class., Classical.
E.g., For example.
 Ep., Epistle.
 Epil., Epilogue.
 Fr., French.
 Fragm., Fragment.
 G., German.
 Gr., Greek.
Ibid., In the same place.
 Id., The same.
I.e., That is.
 Incert., Uncertain author or work.
 Infr., Below.
 Init., At the beginning.
In l., In the passage.
 Introd., Introduction.
 It., Italian.
 κ. τ. λ., Etcetera.
 L., Latin.

Log. T., Logical Term.
 Loq. (Loquitur), Says.
 M., Motto.
 Med., Mediæval or Medical.
 Mil., Military.
 Op., Work, works.
 Opp., Opposed to.
 P., Portuguese.
 Poet., Poetical.
 Præf., Preface.
 Prol., Prologue.
 Prov., Proverb, Proverbial, -ly.
 Qu., Quoted by.
 Q.v., Which see.
 S., Spanish.
 Sc., Namely.
 Sub., Understand, -stood.
 S.v., Under the word.
 T., Term.
 Tr., Translation, -ed by.
 Trop., Figuratively.
 T.t., Technical term.
 U.s.w., Etcetera.
 Ut supra, As above.
 V. (vide), See.
 Viz., Namely.

† signifies date of death.

? occurring after a quotation means that author, or passage (or both), are uncertain. See p. i. at the bottom, and p. viii. and note.

The first words of a quotation beginning with the *end* of a line of poetry are, in order to save space, frequently run on to the second line, and the commencement of the latter indicated by a capital letter, *e.g.*, No. 16: *Ab ovo Usque ad mala*, which, correctly written, would run :

Ab ovo
Usque ad mala.

So, also, No. 1385: *En sa maison Le dos au feu, le ventre à table*, is, to print it at length :

En sa maison
Le dos au feu, le ventre à table.

Quotations not found in their alphabetical place should be looked for in the Index.

DICTIONARY

OF

CLASSICAL AND FOREIGN QUOTATIONS.

1. A aucun les biens viennent en dormant. (Fr.) Prov.—*Good things come to some people while they sleep.*
2. Ab abusu ad usum non valet consequentia. (L.) Law Max.—*The abuse of anything is no argument against its proper use.*
3. Ab actu ad posse valet illatio. (L.)—*From what has taken place we may infer what will happen.*
The uniformity of nature furnishes a *ground of induction*, upon which we may conclude that a similar condition of things being given, what has happened once will happen again. In the same way a man's habits afford presumption for the recurrence of certain eventualities in his life. A. B. left the turf for the stock exchange; it is likely that he will speculate on the one as he did on the other, *ab actu ad posse*, etc.
4. Ab alio expectes alteri quod feceris. (L.) P. Syr. ap. Sen. Ep. 94.—*As you have done to others, expect others to do to you.* Cf. Vulg. Luc. 6, 31.
5. A barbe de fol on apprend à raire. (Fr.) Prov.—*Men learn to shave by beginning on the beard of a fool.* Similar to *Fiat experimentum*, etc., q.v.
6. A ben conoscer la natura dei popoli, convien esser principe, ed a conoscer ben quella dei principi convien esser popolare. (It.) Mach. ?—*To be well acquainted with the dispositions of a people, one should be a prince; and to know well the disposition of a prince, one should be of the people.*
7. Abends wird der Faule fleissig. (G.) Prov.—*Towards evening the lazy man begins to be busy.*

8. Abeunt studia in mores. (L.) ?—*Pursuits grow into habits.*
One can by habit get absorbed in what was at first most distasteful.
9. Abi hinc in malam crucem ! (L.) Plaut. Most. 3, 2, 163.
—*Go and be hanged !* (2.) Abi in malam rem ! Plaut. Pers. 2, 4, 7.—*Go to the deuce !*
10. Abiit, excessit, evasit, erupit. (L.) Cic. Cat. 2, 1, 1.—
He has departed, retreated, escaped, broken away. Said of Catiline's flight from the senate on the discovery of his conspiracy. A good description of any one absconding.
11. Abi, ludis me, credo. (L.) Plaut. Most. 5, 1, 32.—*Off with you, you are fooling me, I guess.*
12. Ab initio. (L.)—*From the beginning.* Anything which has been irregularly done must be begun *ab initio*, afresh, as though nothing had been done in the matter.
13. Ab inopia ad virtutem obsepta est via. (L.) Prov.—
Poverty obstructs the road to virtue. It is so easy to be good when one is well off.
14. Abnormis sapiens crassaque Minerva. (L.) Hor. Ep. 2, 2, 3.—*Of plain good sense, untutored in the school.* Full of mother-wit. A shrewd sensible fellow.
15. A bon chat bon rat. (Fr.) Prov.—*A good rat for a good cat.* Opponents should be well matched. Set a thief to catch a thief. An old poacher makes the best game-keeper.
16. Ab ovo Usque ad mala. (L.) Hor. S. 1, 3, 6.—*From eggs to apples.* From the beginning to the end : eggs and apples being respectively the first and last courses at a Roman dinner.
The phrase applies to any topic, or speaker, monopolising the whole of the conversation at dinner from soup to dessert, or at any other time.
17. Abracadabra. Ancient cabalistic word of Persian origin, said to contain the name of Mithras the sun-god. A paper written with the letters of the spell, so as to form an inverted pyramid, was anciently worn as an amulet against fevers and ague, viz. :—

a b r a c a d a b r a
 a b r a c a d a b
 a b r a c a d
 a b r a c
 a b r
 a

18. Absente auxilio perquirimus undique frustra,
Sed nobis ingens indicis auxilium est. (L.) ?

Use of an index.

Without a key we search and search in vain,
But a good index is a monstrous gain.—*Ed.*

(See Notes and Queries, 2d Ser. 6, 146.)

19. Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum, famamque dicacis ;
Fingere qui non visa potest, commissa tacere
Qui nequit, hic niger est, hunc tu, Romane, caveto.
(L.) Hor. S. 1, 4, 81.

A blackguard.

The man that will malign an absent friend
Or when his friend's attacked, does not defend ;
Who seeks to raise a laugh, be thought a wit,
Declares "he saw," when he invented it :
Who blabs a secret—Roman, friend, take care,
His heart is black, of such an one beware.—*Ed.*

20. Absint inani funere nœniæ,
Luctusque turpes et querimoniæ ;
Compesce clamorem, ac sepulcri
Mitte supervacuos honores. (L.) Hor. C. 2, 20, 21

Weep not for me.

No dirges for my fancied death ;
No weak lament, no mournful stave ;
All clamorous grief were waste of breath,
And vain the tribute of a grave.—*Conington.*

21. Absit invidia. (L.)—*All offence apart.*
22. Absit invidia verbo. (L.) Liv. 9, 19, 15.—*I say it without offence.*
23. Absit omen. (L.)—*May the omen mean nothing ! I pray there be no ugly meaning in it !*
24. Abstinet a fabis. (L.) ?—*Abstain from beans. I.e., keep clear of elections : where, as at Athens, the election of public magistrates was balloted for with beans.*
25. Abundans cautela non nocet. (L.) Law Max.—*Excessive precaution cannot do any harm. E.g., in the purchase of property the buyer cannot be too careful in requiring a good title with the estate he is treating for.*
26. Abundant dulcibus vitiis. (L.) Quint. 10, 1, 129.—*They abound in seductive faults. Said of any one whose very errors are charming.*

27. Ab uno ad omnes. (L.)—*From one to all.* Motto of Earl of Perth and Melfort.
28. Ab urbe conditâ, or A. U. C. (L.)—*From the building of the City.* The date from which the Romans reckoned : generally considered as being 752 B.C.
29. Abyssus abyssum invocat. (L.) Ps. 41, 7.—*Deep calleth unto deep.*
30. A causa perdita parole assai. (It.) Prov.—*Words in plenty when the cause is lost.* Plenty of advice when it is useless.
31. Accedas ad curiam. (L.) Law Term.—*You may go to the Courts.* A writ which removes a plaint from an inferior court (generally the county court) to a higher one.
32. Accede ad ignem hunc ; jam calesces plus satis. (L.) Ter. Eun. 1, 2, 5.—*Approach this fire, you will soon be warmer than you like.* Said of the beauty of Thais.
33. Acceptissima semper Munera sunt, auctor quæ pretiosa facit. (L.) Ov. H. 17, 71.—*Those presents which derive their value from the donor, are always the most acceptable.*
Cf. Shakesp. Hamlet, 3, 1, 98 :
You gave—with words of so sweet breath composed,
As made the things more rich.
34. Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes. (L.) Virg. A. 2, 65.
Now listen while my tongue declares
The tale you ask of Danaan snares,
And gather from a single charge
Their catalogue of crimes at large.—*Conington.*
You may judge of the defendant's character from a single charge
established against him. *Crimine ab uno discite omnes.*
35. Accipe nunc victus tenuis quid quantaque secum
Affert. Imprimis valeas bene. (L.) Hor. S. 2, 2, 70.
Now listen for a space while I declare
The good results that spring from frugal fare.
Imprimis, health.—*Conington.*
36. Accipe quæ nimios vincant umbracula soles ;
Sit licet et ventus te tua vela tegent. (L.) Mart. 14, 28.
Umbrellas.
An umbrella for the sun you'll handy find,
Or it may serve as shelter from the wind.—*Ed.*
37. Acclinis falsis animus meliora recusat. (L.) Hor. S. 2, 2, 6.
The mind that's ta'en with outward shows
Will always truthful things refuse.—*Ed.*

38. *Accusare nemo se debet nisi coram Deo.* (L.) Law Max.
—*No man is bound to accuse himself unless it be before his God.* When culprits wish to make confession, it is not received without their being cautioned by the court as to the consequences and permitted to put in a plea of *not guilty*.

39. *Acer, et indomitus : quo spes, quoque ira vocasset,
Ferre manum, et nunquam temerando parcere ferro :
Successus urgere suos : instare favori
Numinis : impellens quicquid sibi summa petenti
Obstaret : gaudensque viam fecisse ruina.*
(L.) Luc. 1, 146.

Julius Cæsar.

Undaunted, keen : where Hope or Passion called
He'd fight, nor ever sheathe the murderous sword.
To push advantage, follow up his star
(If Fortune smiled), and overturn all odds
That kept him from the prize—such was his plan :
Pleased at the ruins that bestrewed his way.—*Ed.*

40. *Acheruntis pabulum.* (L.) Plaut. Cas. 2, 1, 12.—*Food for Acheron.* A vicious abandoned character. A ne'er-do-weel.
41. *Ach ! warum, ihr Götter, ist unendlich
Alles, alles, endlich unser Glück nur ?* (G.) Goethe,
Pandora.—*Alas ! why, ye gods, is all, all eternal, our happiness alone fleeting !*
42. *Ach wie glücklich sind die Todten !* (G.) Schill. Das Siegesfest.—*Ah ! how happy are the dead !*
43. *A cœur vaillant rien d'impossible.* (Fr.)—*Nothing is impossible to a valiant heart.* Motto of Jeanne d'Albret of Navarre, mother of Henry IV., and adopted by him as his own devise.
44. *A confesseurs, médecins, avocats, la vérité ne cèle de ton cas.* (Fr.) Prov.—*From confessors, physicians, and lawyers, do not hide the truth of your case.* Tell them the worst, that the remedy may be all the more speedy and effectual.
45. *Acribus, ut ferme talia, initiis, incurioso fine.* (L.) Tac. A. 6, 17.—*As is generally the case with such movements, an impulsive beginning and a careless termination.* It is comparatively easy to launch a movement amid every sign of excitement and zeal, the difficulty is to sustain action when the first novelty of the thing has worn off.

46. *Acriora orexim excitant embammata.* (L.) Col. 12, 57 fin.—*Pungent sauces whet the appetite.*
47. *A cruce salus.* (L.)—*Salvation from the cross.* Motto of the earl of Mayo.
48. *Ac si Insanire paret certâ ratione modoque.* (L.) Hor. S. 2, 3, 27.—*He would try to be mad with reason and method.* He has method in his madness.
 Why, the job's as bad
 As if you tried by reason to be mad.—*Conington.*
 Cf. Shakesp. Hamlet, 2, 2, 208 :
 Tho' this be madness, yet there is method in it.
49. *Acta exteriora indicant interiora secreta.* (L.) Law Max.—*Outward acts indicate the secret intention.*
 Thus, a man having rights of common, if he cut down a tree on the common, is judged to have had an illegal intention in his mind, and must be considered in the light of a trespasser.
50. *Actio personalis moritur cum persona.* (L.) Law Max.—*A personal right of action expires with the death of the person concerned.*
 Thus, in *Osborne v. Gillett*, Baron Bramwell held that a father might bring an action for negligence, whereby his daughter was killed : but Chief Baron Kelly and Baron Piggott maintained that the maxim *Actio personalis*, etc., applied (42 Law J. Rep. Exch. 53).
51. *Actio recta non erit, nisi recta fuerit voluntas, ab hac enim est actio. Rursus, voluntas non erit recta, nisi habitus animi rectus fuerit : ab hoc enim est voluntas.* (L.) Sen. Ep. 95.—*An action cannot be right if the intention prompting it be not right, since the intention constitutes the act. Again, the intention cannot be right unless the mind of the person is rightly disposed, for the intention springs from the mind.*
52. *Actum aiunt ne agas.* (L.) Ter. Phor. 2, 3, 72.—*What's done, they say, don't do again.* You are wasting your time : acting to no purpose. Cf. *Rem actam agis.* Plaut. Ps. 1, 2, 27.—*You are doing work twice over.*
53. *Actum est de republicâ.* (L.)?—*It is all over with the constitution.*
54. *Actus Dei nemini facit injuriam.* (L.) Law Max.—*The act of God cannot be held in law to affect any man injuriously.*

Thus, loss of goods at sea by the foundering of a vessel in a tempest falls upon the owner, not the carrier, and *Res perit suo domino*, the goods perish at the owner's risk.

55. *Actus legis nemini facit injuriam.* (L.) Law Max.—*The action of the law cannot wrong any man.*

If any one abuses authority given by law, he is held by law as if he had acted without any such authorisation. A right of way past a dwelling may not be so injured by the carts of the party possessing the right, as to make the road unserviceable to the tenants of the dwelling past which the right of way runs.

56. *Actus me invito factus, non est meus actus.* (L.) Law Max.—*An act done, to which I am not a consenting party, cannot be called my act.*

57. *Actus non facit reum, nisi mens sit rea.* (L.) Law Max.—*The act itself does not make a man guilty unless his intentions were guilty.*

58. *A cuspide corona.* (L.)—*From the spear a crown.* Motto of Viscount Midleton.

59. *Acutum, prudens, et idem sincerum et solidum, et exsiccatum genus orationis.* (L.) Cic. Brut. 84, 291.—*A pointed and thoughtful style of oratory, and at the same time plain, solid, and dry in character.* Cf. *Nihil erat in ejus oratione nisi sincerum, nihil nisi siccum atque sanum.* Id. *ibid.* 55, 202.—*There was nothing in his (C. Cotta) speeches, but what was plain, solid, and sound.*

60. *Ac veluti magno in populo quum sæpe coorta est
Seditio, sævitque animis ignobile vulgus,
Jamque faces et saxa volant; furor arma ministrat.*
(L.) Virg. A. 1, 148.

As when sedition oft has stirred
In some great town the vulgar herd,
And brands and stones already fly,
(For rage has always weapons nigh).—*Conington.*

61. *Adam muss eine Eva haben, die er zeilt was er gethan.*
(G.) Prov.—*Adam must have an Eve, to blame for what he has done.*

62. *Ad calamitatem quilibet rumor valet.* (L.) ?Pub. Syr.—*Every rumour is believed, where disaster is concerned.*
Bad news travels apace.

63. *Ad captandum vulgus.* (L.)—*To please the mob.* A bait thrown out to gain the plaudits of the crowd.

64. *Adde parum parvo, magnus acervus erit.* (L.) Prov.—*Add little to little, and you will have a great heap.*
Monny littles mak a muckle.

65. Adde quod injustum rigido jus dicitur ense ; Dantur et in medio vulnera sæpe foro. (L.) Ov. T. 5, 10, 43.

Miscarriage of Justice.

The sword of justice cuts in cruel sort,
And wounds are often dealt in open court.—*Ed.*

66. Addere legi justitiam decus. (L.)—*It is an honourable thing to combine justice with law.* Motto of Lord Norton.
67. A Deo et rege. (L.)—*From God and the king.* Motto of Earls of Chesterfield, Harrington, and Stanhope.
68. Adeo exornatum dabo, adeo depexum, ut dum vivat memin-erit mei. (L.) Ter. Heaut. 5, 1, 77.—*I'll give him such a dressing, such a hiding, that he'll remember me as long as he lives.*
69. Adeo in teneris consuescere multum est. (L.) Virg. G. 2, 272.—*So important is it to grow inured to anything in early youth.* The value of sound principles, early instilled in the mind, is incalculable.
'Tis education forms the common mind ;
Just as the twig is bent, the tree's inclined.—*Pope*, Ep. 1, 149.
70. Adeon'homines immutari-
Ex amore, ut non cognoscas eundem esse? (L.) Ter. Eun. 2, 1, 19.—*Is it possible a man can be so changed by love, that one would not know him for the same person?*
71. Ad eundem. (L.)—*To the same degree.*
A graduate of one university is permitted to enjoy the same degree at another, and is said to be admitted *ad eundem* sc. *gradum* (to the same degree), at the sister university. The coach that used to run (and may do so still) from Oxford to Cambridge and back, was facetiously called the *ad eundem* by the undergraduate wits.
72. Adhibenda est munditia non odiosa, neque exquisita nimis ; tantum quæ fugiat agrestem ac inhumanam negligentiam. (L.) Cic. Off. 1, 36, 130.—*It is right to observe a certain neatness in dress, without being foppish or dandified ; and at the same time equally removed from a rustic and boorish slovenliness.* In this, as in all else, the *modus in rebus* (moderation in things) is the principle dictated by good taste.
73. Ad hoc. (L.)—*For this (special) purpose.* A clause *ad hoc* was specially inserted in the covenant.
74. Adhuc sub judice lis est. (L.)—*The point in dispute is still before the judge.* The controversy is yet undecided.

75. Adieu, brave Crillon, je vous aime à tort et à travers. (Fr.)—*Adieu, my brave Crillon, I love you without rhyme or reason.*

The saying is quoted commonly in the above form as the conclusion of a letter of Henry IV. to a favourite. The original, however, runs: "Il n'y manque que le brave Grillon, qui sera toujours le bien venu et veu de moy. Adieu."—*Nothing is wanting except the company of good Grillon, who will always have a hearty welcome and good wishes from me. Adieu.*

76. Adieu la voiture, adieu la boutique! (Fr.) Prov.—*Good-bye to the carriage, good-bye to the shop!* There is an end of the business: the establishment is broken up.

77. Adieu, paniers, vendanges sont faites. (Fr.) Prov.—*Good-bye, baskets! vintage is over!* The work is over, and its accessories may be put away.

78. Adieu, plaisant pays de France!

O ma patrie, la plus chérie, etc. (Fr.) De Quer. ?—*Adieu, pleasant land of France! Oh! my country, the dearest in the world, etc.* Supposed to have been sung by Mary Stuart on leaving the shores of France, but in reality an historical forgery of De Querlon, who admitted as much to the Abbé Menier de Saint-Léger.

79. Ad infinitum. (L.)—*To infinity; without end.*

Big fleas have little fleas upon their backs to bite 'em;
And little fleas have lesser fleas, and so *ad infinitum* (?).

80. Ad interim. (L.)—*In the meantime; provisionally.*

81. A discrétion. (Fr.)—*According to discretion.* Without limitation. Unconditionally.

82. Aditus ad multitudinem, ut in universorum animos tanquam influere possimus. (L.) Cic. Off. 2, 9, 31.—*Access to the ear of the masses, so that we are able, as it were, to insinuate ourselves into the affections of the multitude.* This is one of the elements (according to Cicero) of the greatest human glory, and applicable to the enormous power wielded by any great speaker.

83. A diverticulo repetatur fabula. (L.) Juv. 15, 72.—*To return from the digression.* Like the Fr.—*Revenons à nos moutons, q.v.*

84. Ad Kalendas Græcas. (L.) Aug. ap. Suet. Aug. 87.—*At the Greek Kalends.* The next day after never.

As the Greeks had no Kalends, the phrase is used of anything that can never possibly take place. According to Suetonius the saying was often in the mouth of Augustus in speaking of the probability of his paying his creditors.

85. *Ad libitum or ad lib. (L.)—At pleasure; without restraint; to one's heart's content.* In music, it signifies that the "time" of the passage may be extended at will according to the taste of the performer.
86. *Ad mala quisque animum referat sua. (L.)* Ov. R. A. 559.—*Let each one call to mind his own woes.*
87. *Ad minora illa . . . demittere me non recusabo. (L.)* Quint. Proëm. § 5.—*I will not refuse to descend to even the most minute particulars.* I will enter into all and every detail, if you desire it.
88. *Admonere volumus, non mordere; prodesse, non lædere; consulere morbis hominum, non officere. (L.)* Erasm. ?—*My object is, to advise, not to wound; to be of service, not to hurt; to cure the failings of mankind, not to obstruct their remedy.*
89. *Ad morem villæ de Poole. (L.)—After the custom of the town of Poole.* Motto of Borough of Poole.
90. *Ad ogni santo la sua torcia or candela. (It.)—Every saint his torch or candle.* Every one should have his proper honours and precedence allowed him. A compliment should be paid to all.
91. *Ad ogni uccello suo nido è bello. (It.)* Prov.—*Every bird thinks its own nest beautiful.*
Be it never so humble, there's no place like home.
—J. H. Payne, Opera of Clari.
92. *Ad ognuno par più grave la croce sua. (It.)* Prov.—*Every one thinks his own cross the heaviest.*
93. *Ad omnem libidinem projectus homo. (L.) ?—A man addicted to every species of debauchery.*
Justinus (41, 3, 9), speaking of the Parthians, describes them as *in libidinem projecti, in cibum parci* (immoderate in gratifying their sexual passions, sparing in the use of food).
94. *Adornare verbis benefacta. (L.)* Plin. Ep. 1, 8, 15.—*To enhance the worth of a favour by kind words.* Gifts of little or no intrinsic worth are often rendered valuable by the manner or words with which they are given.
95. *Ad pœnitendum properat, cito qui judicat. (L.)* Pub. Syr. 6.—*Who decides hastily, is hurrying to repentance.*
96. *Ad perniciem solet agi sinceritas. (L.)* Phædr. 4, 13, 3.—*Sincerity is often driven to its own ruin.*
97. *Ad populum phaleras, ego te intus et in cute novi. (L.)*

Pers. 3, 30.—*Keep your finery for the mob, I know your nature, inside as well as out.*

Such pageantry be to the people shown,
There boast thy horse's trappings and thy own ;
I know thee to the bottom, from within
Thy shallow centre to thy utmost skin. (?)

98. Ad quæ noscenda iter ingredi, transmittere mare solemus, ea sub oculis posita negligimus: seu quia ita comparatum, ut proximorum incuriosi, longinqua sectemur: seu quod omnium rerum cupido languescit quum facilis occasio est. (L.) Plin. Sec. Ep. 8, 20, 1.

Foreign travel.

We generally cross the sea in order to gain a knowledge of things, neglecting all the while what is under our nose: either because it is part of human nature to be always seeking distant scenes, and to care little for what is near; or, because the greater the facility there is for gratifying a desire, the less is the advantage taken of it.

99. Ad quæstionem legis respondent judices, ad quæstionem facti respondent juratores. (L.) Law Max.—*It is the business of the judge to instruct the jury in points of law, of the jury to decide on matters of fact.*
100. Ad quod damnum. (L.) Law Term.—*To what damage.*
A writ sued before granting certain liberties (such as the holding of a fair or market), which may be prejudicial to the king granting it, or the public. The sheriff is therefore directed to inquire *what damage* may possibly result from the grant in question.—*Brand and Cox*, Dict. of Science, etc.
101. Ad referendum. (L.)—*To be referred, or to be left for future consideration.*
102. Ad rem. (L.)—*To the point, or purpose.* As, e.g., Nihil ad rem.—*It is not to the point; it is beside the question.*
103. Adscriptus glebæ. (L.)—*Tied to the soil.* Term used describing the *status* of the serf or slave, who, in feudal times, was *attached* to his lord's demesne, and went with it, like other chattels.
104. Adsit Regula, peccatis quæ pœnas irroget æquas;
Ne scutica dignum horribili sectere flagello.
(L.) Hor. S. 1, 3, 117.
Be just: and mete to crime its condign pain;
Nor use the murd'rous lash where suits the cane.—*Ed.*
105. Adstrictus necessitate. (L.) Cic. N. D. 1, 7, 17.—*Bound by necessity.* Driven by the irresistible force of circumstances to the performance of any act.

106. Ad summos honores alios scientia juris, alios eloquentia, alios gloria militaris provexit; huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcumque ageret. (L.) Liv. 39, 40.

The Elder Cato.

Some men attain power by their great legal abilities, some by their eloquence, some by military achievements; but he was a person of such versatile talents, and so equally adapted for any and every pursuit, that let him be doing what he would, you would have said that it was the very thing that nature had intended him for.

107. Ad suum quemque æquum est quæstum esse callidum. (L.) Plaut. As. 1, 3, 34.—*Every man is naturally alive to his own interests.*

108. Ad tristem partem strenua est suspicio. (L.) Pub. Syr.? —*One is keen to suspect quarters from which we have once received hurt.*

109. Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici. (L.) Juv. 3, 86.

Flatterers.

A friend, the crafty flatt'ring race will praise;
His talk tho' stupid, and tho' plain his face.—*Ed.*

110. Ad valorem. (L.)—*According to the value.* Phrase used in imposing duties on articles of merchandise, either at the import or export, when they are to pay so much *ad valorem*, or according to their value.

111. Adversa virtute repello. (L.)—*I repel misfortune by virtue.*
Motto of Earl Londesborough.

112. Ædificare in tuo proprio solo non licet quod alteri noceat. (L.) Law Max.—*No one has a right to erect a new edifice on his ground, so as to prejudice what has long been enjoyed by another, as e.g., a new building, obscuring the light and air from a previously erected house.*

113. Ægrescitque medendo. (L.) Virg. A. 12, 46.—*He destroys his health by the pains he takes to preserve it.* The life of the valetudinarian.

Cf. the Italian epitaph of a person of this description: *Stavo ben, ma per star meglio, sto qui*,—"I was well; I would be better; and here I am" (Spectator, 25). Cf. Celuy meurt tous les jours, qui languit en vivant. (Fr.) Pierrard Pouillet (1595), La Charité.—*He dies every day who lives a lingering life.*

114. Ægritudinem laudare, unam rem maxime detestabilem,

quorum est tandem philosophorum? (L.) Cic. Tusc. 4, 25, 55.—*Pray what sort of philosophy is it to praise melancholy, about the most detestable thing in the world?*

115. Ægroto, dum anima est, spes esse dicitur. (L.) Prov. ap. Cic. Att. 9, 10, 3.—*While a sick man has life, it is said that there is hope.*
116. Ægyptum quam mihi laudabas, Serviane charissime, totam didici levem pendulam et ad omnia famæ momenta volitantem. . . . Genus hominum seditiosissimum vanissimum injuriosissimum. (L.) Hadrian ap. Vop. Saturn. 8, p. 960 (Hist. August).

Character of the Egyptians.

Dearest Servian,—In spite of your commendations lavished upon Egypt, I find the people to be as frivolous and untrustworthy as possible, and fluttering at every wave of rumour. They are the most revolutionary, excitable, and criminal race that can be imagined.

The character of the people seems to have undergone little change since the emperor wrote these lines 1800 years ago.

117. Æmulatio æmulationem parit. (L.) Prov.—*Emulation begets emulation.* Nothing like competition.
118. Æmulus atque imitator studiorum ac laborum. (L.) Cf. Cic. Marc. 1, 2.—*The rival and imitator of the studies and labours of another.*
119. Aendern und bessern sind zwei. (G.) Prov.—*To change and to better are two different things.*
120. Æquabiliter et diligenter. (L.)—*Equitably and diligently.* Motto of Lord Truro.
121. Æquâ lege necessitas Sortitur insignes et imos ;
Omne capax movet urna nomen. (L.) Hor. C. 3, 1, 15.
Even-handed Fate
Hath but one law for small and great :
That ample urn holds all men's names.—*Calverley.*
122. Æquam memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam Lætitia. (L.) Hor. C. 2, 3, 1.
*An equal mind, when storms o'ercloud
Maintain, nor 'neath a brighter sky
Let pleasure make your heart too proud.*—*Conington.*

The first line was written by the Constable Montmorency (16th cent.) over his castle gate, and eventually gave, from its initial word, the name to the castle itself—*Æquam*, corrupted in course of time to *Ecouen*.

123. *Æquanimiter.* (L.) *With equanimity.* Motto of Lord Suffield.
124. *Æqua tellus Pauperi recluditur*
Regumque pueris. (L.) Hor. C. 2, 18, 32.
 Earth removes the impartial sod
 Alike for beggar and for monarch's child.—*Conington.*
125. *Æquat munia comparis.* (L.) Cf. Hor. C. 2, 5, 2.—*She discharges the duties of a partner.* Motto of the Order of St Catherine (Russia), instituted by Tsar Peter the Great in honour of his consort, Catherine I.
126. *Æquitas enim lucet per se: dubitatio cogitationem significat injuriæ.* (L.) Cic. Off. 1, 9, 30.—*Integrity shines by its own light, while hesitancy suggests the idea of wrongful action.*
127. *Æquo animo.* (L.)—*With equanimity.* Motto of Lord Penrhyn.
128. *Æquum est Peccatis veniam poscentem reddere rursus.*
 (L.) Hor. S. 1, 3, 74.
 It is but just and right that they who claim
 Themselves forgiveness should extend the same.—*Ed.*
129. *Æra nitent usu; vestis bona quærit haberi;*
Canescunt turpi tecta relicta situ. (L.) Ov. Am. 1, 8, 51.
 Brass shines with use; good clothes, unworn, grow old;
 And empty houses whiten soon with mould.—*Ed.*
130. *Ærugo animi, rubigo ingenii.* (L.) ? Sen.—*The rust of the mind is the blight of genius.* Cf. *Rubigo animorum.*
 Sen. Ep. 95, 36.
131. *Æstuat ingens Imo in corde pudor, mixtoque insania luctu,*
Et Furiis agitatus amor, et conscia virtus.
 (L.) Virg. 12, 666.
 Fierce boils in every vein
 Indignant shame and passion blind,
 The tempest of a lover's mind,
 The soldier's high disdain.—*Conington.*
132. *Ætatem Priami Nestorisque*
Longam qui putat esse, Martiane,
Multum decipitur falliturque.
Non est vivere, sed valere, vita. (L.) Mart. 6, 70, 12.
Health not long life.
 The man to whom old Priam's years
 Or Nestor's a long life appears,
 Mistaken is and much deceived:
 Health, not long life, is life indeed.—*Ed.*

133. *Ætatis cujusque notandi sunt tibi mores.* (L.) Hor. A. P. 156.—*You must note the manners peculiar to each age of human life.* Addressed to the poet who aspired to draw the various characters of men as they are seen in the world.
134. *Æternum inter se discordant.* (L.) Ter. And. 3, 3, 43. — *They are eternally at variance.*
135. *Ævo rarissima nostro Simplicitas.* (L.) Ov. A. A. 1, 241. — *Simplicity, a very rare thing in our days.*
Most rare is now our old simplicity.—*Dryden.*
Motto of Spectator 269, on Sir Roger de Coverly in Gray's Inn Walks.
136. *Affirmatim.* (L.)—*In the affirmative.*
137. *Afflata est numine quando*
Jam propiore Dei. (L.) Virg. A. 6, 50.—*When she (the Sibyll) is inspired by the closer presence of the Deity.*
Hence the divine *afflatus* (inspiration) of poets. Cf. *Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit.* Cic. N. D. 2, 66, 167.—There has never been a really great man who had not some divine inspiration in him.
138. *Afflavit Deus et dissipantur.* (L.)—*God sent forth his breath, and they are scattered.* Legend of medal struck in commemoration of the destruction of the Spanish Armada.
139. *A fin.* (Fr.)—*To the end.* Motto of the earl of Airlie.
140. *A fonte puro pura defluit aqua.* (L.) Prov.—*Clear water flows from a pure spring.*
141. *A force de peindre le diable sur les murs, il finit par apparaître en personne.* (Fr.) Prov.—*If you will go on painting the devil on the walls, it will end by his appearing in person.* It is one way to hasten disasters to be always talking of them.
142. *A fortiori.* (L.)—*With greater reason; all the more.* If one glass of beer disturbs your digestion, *a fortiori* two glasses will do so.
143. *A Gadibus usque auroram.* (L.)—*From Cadiz (the West) to the dawn (the East).* Motto of South Sea Company.
144. *Age, libertate Decembri,*
Quando ita majores voluerunt, utere. (L.) Hor. S. 2, 7, 4.

Christmas comes but once a year.

Well, since our wise forefathers so ordained,
Enjoy December's licence unrestrained.

During the Saturnalia (the Roman Christmas) the slaves were allowed an unwonted freedom, treating their masters as equals, and being at liberty to speak without restraint. The line is ap-

plicable to the relaxation of the Christmas holidays, which come, as it is said, "once a year," as if Easter and Whitsuntide were continually recurring.

145. Agere considerate pluris est quam cogitare prudenter. (L.)
Cic. 1.—*To act with caution, is better than wise reflection.*
146. Agnoscere solis Permissum est, quos jam tangit vicinia fati
Victurosque Dei celant, ut vivere durent,
Felix esse mori. (L.) Luc. 4, 517.
'Tis only known to those who stand
Already on death's borderland
The bliss it is to die :
Where life is vigorous still, to give
Men courage to endure to live,
The gods have sealed the eye.—*Ed.*
147. Agnosco veteris vestigia flammæ. (L.) Virg. A. 4, 23.—
I feel the traces of my ancient flame (attachment).
E'en in our ashes live their wonted fires.—*Gray*, Elegy, st. 23.
148. Agnus Dei. (L.)—*The Lamb of God.*
Medals of wax, stamped with this emblem and blessed by the Pope, are so called. A part of the Mass has also this name, where the words *Agnus Dei, qui tollis peccata mundi miserere nobis* (O Lamb of God, that takest away the sins of the world, etc.), occur three times following.
149. Ah ! frappe-toi le cœur, c'est là qu'est le génie. (Fr.)
De Musset.—*Ah ! knock at thine heart, 'tis there that genius dwells.* Cf. Vauvenargues, Reflex, et Max. No. 87,
Les grandes pensées viennent du cœur.—*Great thoughts come from the heart.*
150. Ah ! il n'y a plus d'enfants. (Fr.) Mol. Mal. Imagin.
—*Ah ! there are no children nowadays !* Regret for the simplicity of childhood of former ages. What would Molière have said of the precocity of the infants of the nineteenth century ?
151. Ah ! le bon billet qu' a La Châtre ! (Fr.) ?—*Ah ! what a good billet* (place, berth, office) *La Châtre has !* Envious exclamation at another's good fortune.
152. Ah miser ! Quanta laborabas Charybdi,
Digne puer meliore flamma. (L.) Hor. C. 1, 27, 28.
An unfortunate liaison.
That wild Charybdis yours ? Poor youth !
O, you deserved a better flame.—*Conington.*
153. Ah ! nimium faciles qui tristia crimina cædis
Fluminea tolli posse putetis aqua. (L.) Ov. F. 2, 45.
Too simple souls ! to think foul deeds of blood
Can be washed clean by dipping in the flood.—*Ed.*

154. Ah ! pour être dévot, je n'en suis pas moins homme. (Fr.)
Mol. Tart. 3, 3.—*Ah ! I'm religious, but I'm none the less of a man for that reason.*
- 154A. Ah quam dulce est meminisse ! (L.)—*Ah ! how pleasant it is to remember !*
155. Ah qu'un grand nom est un bien dangereux !
Un sort caché fut toujours plus heureux. (Fr.) Gresset,
Vert-Vert, chant 2.—*What a dangerous possession a great name is ! An obscure lot is always more happy.*
156. Aide-toi, le ciel t'aidera. (Fr.) La Font. 6, 18.—*Help thyself and heaven will help thee.* Regnier had long before said (Sat. 13), *Aidez-vous seulement, et Dieu vous aidera.*
157. Aidons-nous l'un et l'autre à porter nos fardeaux. (Fr.)
Volt. Religion Naturelle, pt. 2.—*Let us help one another to bear our burdens.*
158. A Idos de mi casa, y Que quereis con mi muger, no hay que responder. (S.) Prov.—*To "Get out of my house," and "What have you to do with my wife," there is nothing to be said in answer.*
159. Aime la vérité, mais pardonne à l'erreur. (Fr.) Volt.
Discours sur l'Homme, disc. 3.—*Love the truth but pardon error.*
160. Aimer en trop haut lieu une dame hautaine,
C'est aimer en soucy le travail et la peine. (Fr.) Regnier, Ep. 2.—*To love a haughty lady far above one's own rank, is to love, to one's sorrow, trouble and grief.*
161. Ainsi que la vertu, le crime a ses degrés. (Fr.) Rac.
Phèdre, 4, 2.—*Vice like virtue grows by degrees.*
162. Ainsi que le bonheur, la vertu vient des dieux. (Fr.)
Volt. Mérope, 5, 7.—*Virtue as much as happiness comes from heaven.*
163. Ainsi que le héros brille par ses exploits,
La grandeur des bienfaits doit signaler les rois. (Fr.)
Crébillon, Electre, 2, 4.—*Just as a hero is distinguished by his exploits, so kings should be known by the greatness of the benefits which they confer.*
164. Ainsi que son esprit, tout peuple a son langage. (Fr.)
Volt. Le Temple du Goût.—*Every nation has its own language just as it has its characteristic temperament.*

165. Aio te, Æacida, Romanos vincere posse. (L.) Ennius ap. Cic. Div. 2, 56, 116.—*I say the son of Æacus the Romans can defeat.* Instance of *Amphibolia*, or ambiguous language of oracles, from the response said to have been given by the Delphic Apollo to Pyrrhus, King of Epirus.

For other examples, Cf. *Cræsus Halym penetrans magnam pervertet opum vim.* *Id. ibid.* 115.—“Cræsus by crossing the Halys will overthrow a large force,” *i.e.*, his own. Also, *Ibis, redibis, non morieris in bello* (Thou shalt go, thou shalt return, thou shalt not die in battle), which by a different punctuation may be made to give an exactly opposite meaning. When Edward II. was a prisoner at Berkeley Castle, the queen (Isabella) sent the following message (said to be written by Orleton, Bishop of Hereford) to the king’s gaolers: *Edwardum occidere nolite timere bonum est.* Read one way it would mean, “Beware of killing Edward: it is good to fear;” but it might also signify, “Fear not to kill Edward: the deed is good.”

166. A la burla, dejarla quando mas agrada. (S.) Prov.—*Leave the jest at its best.* See Bohn’s Foreign Prov.
167. A la chandelle la chèvre semble demoiselle. (Fr.) Prov.—*By candle-light the goat looks like a young lady.*
168. A la cour d’un tyran, injuste ou légitime,
Le plus léger soupçon tint toujours lieu de crime;
Et c’est être proscrit que d’être soupçonné. (Fr.)
Crébillon, Rhadamiste, 5, 2.—*At the court of a tyrant, whether usurped or legitimate, the least suspicion always amounts to crime, and to be suspected is to be proscribed.*
169. A la cour . . . l’art le plus nécessaire,
N’est pas de bien parler, mais de savoir se taire. (Fr.)
Volt. ?—*The most necessary accomplishment at Court is not to be able to speak well, but to know how to hold your tongue.*
170. A la fin saura-t on qui a mangé le lard. (Fr.) Prov.—*In the end we shall know who ate the bacon.*
171. A l’amour satisfait tout son charme est ôté. (Fr.) T. Corn.
Festin de Pierre, 1, 2.—*All the charm of love vanishes when once it is satisfied.*
172. A la queue gît le venin. (Fr.) Prov.—*The sting lies in the tail.*
- 172A. A la religion discrètement fidèle,
Sois doux, compatissant, sage, indulgent comme elle.
(Fr.) Volt. Religion Nat. pt. 3.—*Discreetly faithful to religion, be gentle, compassionate, wise, indulgent as she is.*

173. *A latere.* (L.)—*From the side of* sc. the Sovereign Pontiff. Name given to Papal Legates. Of these there are three kinds: (1.) *Legati a latere*, an office generally confided to cardinals. (2.) *Legati missi*, usually termed “Apostolic Nuncios,” and “Internuncios.” 3. *Legati nati*, or “Legates born,” i.e., prelates holding their office in virtue of their See, like the former Archbishops of Canterbury.

174. *Al desdichado poco le vale ser esforzado.* (S.) Prov.—*It is little use to the unfortunate to be brave.*

175. *Alea belli.* (L.) Liv. 37, 36.—*The fortunes of war.* (2.) *Alea judiciorum.*—*The hazard of the law.* Chance judiciary.

176. *Alea jacta est.* (L.)—*The die is cast.* For good or evil the decision has been made, and we can only await the issue.

This is founded upon *Jacta alea esto* (Suet. Cæs. 32), “Let the die be cast!”; the memorable exclamation of Cæsar when, at the Rubicon, after long hesitation he finally decided to march on Rome. (See Lewis and Short, Lat. Dict. s.v. *alea*.) Plutarch (Cæs. 32) gives it as, πᾶς ἐρρίφθω κύβος. Cf. Menand. Ἀρρηφ. 1, 4: Δεδογμένον τὸ πρᾶγμα, ἀνερρίφθω κύβος. (Gr.)—*The matter is decided. Let the die be cast.*

177. *Alegrias, antruejo, que mañana serás ceniza.* (S.) Prov.—*Rejoice, Shrove-tide, for to-morrow thou wilt be ashes.*

178. *Ales volat propriis.* (L.)—*A bird flies to its own.* Motto of Lord Hothfield.

179. *Alfana vient d'equus sans doute,*

Mais il faut avouer aussi

Qu'en venant de là jusqu'ici

Il a bien changé sur la route.

(Fr.) Chev. de Cailly, Epigr. on Ménage.

Absurd Etymologies.

Alfana's from *Equus*, of course;

But, perhaps, you'll allow me to say

That, in coming so far, the poor horse

Has very much changed on the way.—Ed.

Ménage's derivations of “*Alfana*” (A mare, Ital. poet.) from the Latin *Equus*, *lacchè* (a lacquey), from *verna*, and others equally absurd, will be found in *Le origini della lingua italiana compilate da E. Menagio* (Geneva, G. A. Chouet, 1635).

180. Al fin se canta la Gloria. (S.) Prov.—*At the end the Gloria is chanted.* Don't shout till you are out of the wood.
181. Aliæ nationes servitutem pati possunt, populi Romani est propria libertas. (L.) Cic. Phil. 6, 7, 19.—*Other nations can put up with servitude, liberty is the prerogative of the Roman people alone.*
182. Aliam excute quercum. (L.) Prov.—*Go and shake some other oak!* Try some one else; you won't get any more out of me.
183. Alias. (L.)—*Otherwise.* Thus, Jones *alias* Smith, *alias* Robinson, signifies that Jones passes under the assumed name or names (*alias* or *aliases*) of Smith or Robinson. (2.) *Elsewhere, in another place.* Employed in referring to passages in books and documents.
184. Alibi. (L.) Law Term.—*Elsewhere.* Defence set up in criminal cases to show that accused was *elsewhere* when the act with which he is charged is said to have been committed.
 "I know'd what 'ud come o' this here mode o' doin' bisness. Oh Sammy, Sammy, vy worn't there a alleybi!"—*Pickwick Papers*, chap. 33, *fin.*
185. Aliena negotia centum
 Per caput, et circa saliunt latus. (L.) Hor. S. 2, 6, 33.
 For other people's matters in a swarm
 Buzz round my head and take my ears by storm.—*Conington.*
186. Aliena negotia curo Excussus propriis.
 (L.) Hor. S. 2, 3, 19.
 I make my neighbour's matters my sole care,
 Seeing my own are damaged past repair.—*Conington.*
187. Aliena nobis, nostra plus aliis placent. (L.) Pub. Syr. ?
 —*We find most pleasure in what belongs to others, while they, again, are most taken with what belongs to us.*
188. Aliena optimum frui insania. (L.) Prov.—*It is best to profit by the madness of others.*
189. Alienatio rei præfertur juri accrescendi. (L.) Law Max.
 —*Alienation of property is favoured by the law rather than accumulation.* The law opposes as far as possible any attempt to tie up property beyond a reasonable time.
190. Alieni appetens, sui profusus, ardens in cupiditatibus; satis loquentiæ, sapientiæ parum. (L.) Sall. C. 5, 4.

Catiline.

While coveting the wealth of others, he was at the same time lavish with his own. A man of passionate desires, fluent enough in speech but lacking wisdom.

- 190A. *Alienis pedibus ambulamus, alienis oculis agnoscimus, aliena memoria salutamus, aliena opera vivimus.* (L.) Plin. 29, 1, 8, § 19.—*We take our walks by means of the feet of others, we recognise a friend through another's eyes, we salute him by another recalling his name, we live by the work of others, etc.*
191. *Alieni temporis flores.* (L.)—*Flowers of a bygone time.* Villon in his *Dames du temps jadis* asks, “*Mais où sont les roses d'antan?*” (Fr.)—*But where are last year's roses?* Said of the joys of youth of which only the regretful memory remains.
192. *Alieno in loco Haud stabile regnum est.* (L.) Sen. Her. Fur. 344.—*Sovereignty over a distant kingdom is insecure, such as, e.g., the hold of England over India.*
193. *Alieno more vivendum est mihi.* (L.) Ter. And. 1, 1, 125.—*I have to live according to another's humour.*
194. *Alienum est omne, quicquid optando venit.* (L.) Pub. Syr. ap. Sen. Ep. 8.—*Anything which comes to you according to your wishes cannot be called your own.*
- 194A. *Alii ventosis follibus auras*
Excipiunt redduntque; alii stridentia tingunt
Æra lacu. Gemit impositis incudibus antrum. (L.) Virg. A. 8, 449.—*Some ply the windy bellows, taking in and giving forth blasts of air. Others plunge the hissing metal in the water. The cavern groans 'neath the weight of the anvils.*
195. *A l'impossible nul n'est tenu.* (Fr.) Prov.—*No one can be obliged to do what is impossible.*
196. *Aliquid facerem ut hoc ne facerem.* (L.) Ter. And. 1, 5, 24.—*I would do anything not to do this.*
197. *Aliquis in omnibus, nullus in singulis.* (L.)—*Having some knowledge of all things and perfect in none.* Jack of all trades and master of none.
198. *Aliquis non debet esse iudex in propria causa, quia non potest esse iudex et pars.* (L.) Law Max.—*No one may be judge in his own case, because no one may be judge*

and suitor at the same time. Thus, a magistrate withdraws from the bench during the investigation of a case in which he is personally interested, as, e.g., a charge of trespass upon his own land.

199. Alitur vitium vivitque tegendo. (L.) Virg. G. 3, 454.—*The evil is fostered and grows by concealment.*
200. Aliud est celare, aliud tacere. (L.) Law Max.—*Concealment is one thing, silence is another.* A dealer may be innocently silent respecting some vice in a horse on the subject of which he was not interrogated and gave no warranty.
201. Alium silere quod voles, primus sile. (L.) Sen. Hipp. 376.—*If you wish to silence another, be silent first yourself.*
202. Allá vayas, mal, adó te pongan buen cabeçal. (S.) Prov —*Away with you, sickness, to the places where they make you a good pillow to take your ease.*
203. Alle anderen Dinge müssen; der Mensch ist das Wesen, welches will. (G.) Schill. Das Erhabene.—*All other things "must," man is the only being who can "will."*
204. Alle Frachten lichten, sagte der Schiffer, da warf er seine Frau über Bord. (G.) Prov.—*All freight lightens, said the skipper, as he flung his wife overboard.*
205. Allegans contraria non est audiendus. (L.) Logical and Legal Max.—*No one is to be heard who asserts things contradictory to each other.*
A rule applicable in testing credibility of witness making contradictory statements in court of justice, in enforcing duties attached to certain benefits, in estoppel, etc.
206. Aller Anfang ist schwer, Sprach der Dieb und stahl zuerst einen Amboss. (G.) Prov.—*All beginnings are hard, said the thief, when he began by stealing an anvil.*
207. Alles Gescheidte ist schon gedacht worden, man muss nur versuchen, es noch einmal zu denken. (G.) Goethe, Sprüche.—*Everything wise has already been thought out, one can only try and think it once more.*
208. Alles in der Welt lässt sich ertragen,
Nur nicht eine Reihe von schönen Tagen. (G.) Goethe, Sprüchwörtlich, 1815.—*Everything in the world is to be*

borne, only not a succession of fine days. Luther, bk. lvii. p. 128, had already said, *Gute Tage können wir nicht ertragen*, We cannot bear prosperity.

209. Alles wäre gut, wär kein Aber dabei. (G.) Prov.—
Everything would be right if it were not for "Buts."
210. Alles was ist, ist vernünftig. (G.)—*Everything that is, is reasonable.* Abbrev. form of Hegel's words (*Rechtsphilosophie*, Preface, p. 17), *Was vernünftig ist, das ist wirklich: und was wirklich ist, das ist vernünftig.* Cf. Pope, *Essay on Man*, 1, 294: "Whatever is, is right."
211. Allia vina Venus fumus faba lumen et ignis
Ista nocent oculis, sed vigilare magis. (L.)
Garlick, wine, women, smoke, beans, fire, and light
Hurt th' eyes, but most to lie awake at night.—*Ed.*
212. Allons, allons, saute Marquis! (Fr.) Regnard, *Joueur*.
—*Come, come Marquis, jump!*
213. Allons, enfants de la patrie! (Fr.) Rouget de Lisle
(† 1836).—*Come, children of our country!* First words
of the famous Republican song, *La Marseillaise*, com-
posed April 25, 1792, and set to a melody from a mass
of Holtzmann.
214. Allwissend bin ich nicht; doch viel ist mir bewusst.
(G.) Goethe, *Faust*, Studirzimmer.
Meph. Omniscient am I not, though I know much.—*Ed.*
- 214A. Allzuviel ist nicht genug. (G.)—*Too much is not enough.*
215. Alma mater. (L.)—*A kind mother.* Applied to the uni-
versity, school, or early scenes of any one's education.
- 215A. Al merito militar. (S.)—*For military merit.* Order of
St Ferdinand (Spain).
216. A l'œuvre on connaît l'artisan. (Fr.) La Font. 1, 21.—
By the work one knows the workman.
217. A los bobos se les aperece la Madre de Dios. (S.) Prov.
—*The Mother of God appears to fools.*
218. Als Adam grub, und Eva spann,
Wer war da der Edelmann? (G.)
When Adam delved and Eve span.
Who was then the gentleman?

219. Alta mane; supraque tuos exsurge dolores;
Infragilemque animum, quod potes, usque tene. (L.)
Ov. ad Liv. 353.—*Be brave, and rise superior to your sorrows, and maintain (for you can) a spirit that cannot be broken.*
220. Alta sedent civilis vulnera dextræ. (L.) Luc. 1, 32.—*Deep-seated are the wounds of civil war.*
221. Alte fert aquila. (L.)—*The eagle bears me on high.* Lord Monteagle.
- 221A. Altera manu fert lapidem, altera panem ostentat. (L.)
Plaut. ?—*He carries a stone in one hand, and shows you bread in the other.*
222. Alter ego. (L.)—*A second self.* Said of intimate friends. Cf. the Greek, ὁ ἑταῖρος, ἕτερος ἐγώ. Clem. Al. 450.—*A companion is like a second self.* (2.) Alter idem (same signif.). Cf. Amicus est tanquam alter idem. Cic. Sen. 21, 82.—*A friend is a kind of second self;* like the Greek ἕτεροι αὐτοί of Arist. Eth. N. 8, 12, 3.
223. Alterius non sit qui suus esse potest. (L.)—*Let no one be at the beck of another man who can be his own master.* Chosen as motto by Paracelsus, and thought to be of his composing (*vide* Fournier, L'Esprit des autres, 187).
224. Alter rixatur de lana sæpe caprina
Propugnat nugis armatus. (L.) Hor. Ep. 1, 18, 5.
Your blunt fellow battles for a straw,
As though he'd knock you down or take the law.—*Conington.*
225. Altiora in votis. (L.)—*I wish for what is higher.* Highgate School.
226. A.M. (L.)—Abbrev. for, Anno Mundi, *Year of the world;* Ante Meridiem, *Before noon;* Artium Magister, or M.A., *Master of Arts.*
227. Ama l'amico tuo col vizio suo. (It.) Prov.—*Love your friend with his faults.*
228. Amans semper, quod timet, esse putat. (L.) Ov. A. A. 3, 720.—*A lover always believes it to be as he fears.*
229. Amantes, amentes. (L.)—*Lovers, lunatics.* In love, insane.

230. *Amantibus justitiam, pietatem, fidem.* (L.)—*To the lovers of justice, piety, and truth.* Motto of Order of St Anne (Schleswig-Holstein).
231. *Amantium iræ amoris integratio'st.* (L.) Ter. And. 3, 3, 23.—*Lovers' quarrels are only a renewal of their love.*
232. *A ma puissance.* (Fr.)—*To my power.* Motto of the Earl of Stamford.
233. *Amare autem nihil aliud est, nisi eum ipsum diligere, quem ames, nulla indigentia, nulla utilitate quæsitâ.* (L.) Cic. Am. 27, 100.—*To love is nothing else than to hold in high esteem the object of your affection, apart from all compulsion and all question of advantage.*
234. *Amare simul et sapere vix Jovi conceditur.* (L.) ? Laber.—*To be in love, and at the same time to be wise, is scarcely given even to Jove himself.*
- Cf. *Amour, amour, quand tu nous tiens,*
On peut dire, Adieu, Prudence ! (Fr.) La F. Le Lion amoureux.
—O Love ! Love ! when you get hold of us, one may bid prudence adieu !
235. *Amariorem enim me senectus facit. Stomachor omnia. Sed mihi quidem βεβίωται. Viderint juvenes.* (L.) Cic. Att. 14, 21, 3.—*Old age makes me sour. The least thing puts me out. However, as far as I am concerned, c'en est fini, I have lived my time. Let the young men look to it.*
236. *Ambiguum placitum interpretari debet contra proferentem.* (L.) Law Max.—*Where two meanings present themselves, that construction shall be adopted which is most unfavourable to the party pleading.*
 Every man is presumed to make the best of his own case, and it is incumbent on him to make his meaning clear. (See Broom, Legal Max. p. 577.)
237. *Ambitiosa non est fames.* (L.) Sen. Ep. 119, 14.—*Hunger is not over nice.*
238. *Ambo florentes ætatibus, arcades ambo*
Et cantare pares, et respondere parati. (L.) Virg. E. 7, 4.
 Both young Arcadians, both alike inspired
 To sing, and answer as the song required.—*Dryden.*
 It would mean that their voices were matched so as to sing in duet, or alternately. *Arcades ambo* is said separately of any couple of country folk of simple, unsophisticated ideas.
239. *A mensa et thoro.* (L.)—*From bed and board.* Sentence of the Eccles. Courts (prior to 1857) separating man and

wife for adultery, cruelty, or desertion, and now called *Judicial separation*. (2.) *A vinculo matrimonii*.—*Divorce from the conjugal tie, or, Dissolution of Marriage*.

In England, as in countries governed by canon law, divorce *a vinculo* was legally unknown and was only possible, until the passing of the Divorce Act, by special Act of Parliament; now, the matrimonial bond may be dissolved by the sentence of the Secular Court, and the parties divorced contract fresh marriages.

240. *A merveille*. (*Fr.*)—*Wonderfully, astonishingly*. Such a one has acquitted himself *à merveille*.
241. *Amicitiae virtutisque fœdus*. (*L.*)—*The bond of friendship and virtue*. Motto of Grand Order of Wurtemberg.
242. *Amicitiam trahit amor*. (*L.*)—*Love draws friendship*. Motto of Wire drawers' Company.
243. *Amici vitium ni feras, prodis tuum*. (*L.*) *Pub. Syr.?*—*Unless you make allowances for your friend's foibles, you betray your own*.
244. *Amico d'ognuno, amico di nessuno*. (*It.*) *Prov.*—*Every-one's friend is no one's friend*. "A favourite has no friends."—*Gray*.
245. *Amicorum esse communia omnia*. (*L.*) *Prov.* Cf. *Cic. Off.* 1, 16, 51.—*Friends' goods are common property*. (Translated from the Greek—τὰ τῶν φίλων κοινά.)
246. *Amicorum, magis quam tuam ipsius laudem, prædica*. (*L.*)—*Expatriate rather in your friend's praise, than in your own*.
Cf. *Laudet te alienus, et non os tuum; extraneus, et non labia tua*. *Vulg. Prov.* 27, 2.—*Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips*.
247. *Amicum ita habeas posse ut fieri hunc inimicum scias*. (*L.*) *Decim. Laber.?*—*Live with your friend as if you knew he might some day become your enemy*.
Cf. *Ex inimico cogita posse fieri amicum*. *Sen.?*—*Consider that of an enemy you may be able to make a friend; and the Prov., Ama tanquam osurus; oderis tanquam amaturus*.—*Love, as one that may hate; hate, as one that may hereafter love; and, Ita amare oportere, ut si aliquando esset osurus*. *Cic. Am.* 15, 59.—*One ought so to love as if it were possible that love might turn to hatred*. This last maxim is attributed to Bias (one of the Seven), and condemned by Scipio as destructive of all true friendship. Cf. also—

ὁ τ' ἐχθρὸς ἡμῶν ἐς τοσοῦνδ' ἐχθαρτέος,
ὥς καὶ φιλήσων αὖθις, ἐς τε τὸν φίλον
τοσαυτὸν ὑπουργῶν ὥφελειν βουλῆσομαι
ὥς αἰὲν ὃν μενοῦντα.

(*Gr.*) *Soph. Aj.* 679.

Who is my foe, I must but hate as one
Whom I may yet call friend : and him who loves me,
Will I but serve and cherish as a man
Whose love is not abiding.—*Calverley.*

248. *Amicum Mancipium domino et frugi, quod sit satis, hoc est Ut vitale putes.* (L.) Hor. S. 2, 7, 2.—*A faithful servant to his master and an honest, as honesty goes, but not too good to live.*
249. *Amicus animæ dimidium.* (L.)—*A friend is the half of my life.*
250. *Amicus certus in re incerta cernitur.* (L.) Enn. ap. Cic. Am. 17, 64.—*Real friends are best known by adversity.*
251. *Amicus humani generis.* (L.)—*A benefactor of the human race.*

A title fittingly given to all that have conferred lasting obligations upon their fellow-men. Wilberforce, Macaulay, Sharpe, Channing, the liberators of the slave ; Simpson and Jenner, the inventors of chloroform and vaccination ; Davy, the author of the safety-lamp ; and Franklin of the lightning-conductor, are so many *humani generis amici*, friends of mankind at large.

252. *Amicus Socrates, sed magis amica veritas.* (L.) ap. Rog. Bacon, Opus Maj.—*Socrates is dear to me (is my friend), but truth is dearer still.*

In Don Quixote, vol. ii., cap. 8, occurs, *Amicus Plato, sed magis amica veritas.*—Plato is dear to me, but truth is dearer still. Cf. Plato, Phædo, 91, where Socrates says of himself, *ὑμεῖς δὲ μέντοι, ἂν ἐμοὶ πείθησθε, μικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας πολὺ μάλλον.* (Gr.)—*If you will be guided by me, you will make little account of Socrates, and much more of truth.* Consideration for our friends, or for the opinions of those we value, must not be preferred to the interests of truth ; for *Magna est veritas et prævalet.* (L.) Vulg. Esdras, 3, 4, 41.—Great is truth, and mighty above all things.

253. *Amicus usque ad aras.* (L.)—*A friend even to the very altar, to the last extremity.*
254. *Amis, de mauvais vers ne chargez pas ma tombe.* (Fr.) Passerat.—*Friends, I beg you not to load my tomb with bad verses.* Last line of epitaph written for himself, and a parting injunction which others than the friends of the poet would do well to observe.
255. *Amissum non flet, quum sola est Gellia, patrem.*

Si quis adest, jussæ prosiliunt lacrymæ.
Non dolet hic, quisquis laudari, Gellia, quærit,
Ille dolet vere, qui sine teste dolet.

(L.) Mart. 1, 34, 1.

Jane weeps not for her dad when none is by :
 When some one enters she begins to cry.
 Not by its wish for praise is true grief shown :
 He mourns indeed who mourns when he's alone.—*Ed.*

Cf. Plerique enim lacrimas fundunt, ut ostendant ; et toties
 siccis oculos habent, quoties spectator defuit. Sen. Tranq.

15.—*Very many shed tears merely for show ; and have perfectly dry eyes when no one is looking on.*

256. Amitié, que les rois, ces illustres ingrats
 Sont assez malheureux pour ne connaître pas. (*Fr.*)
 Volt. *Henriad*, 8.—*Friendship, which kings, as ungrateful as they are exalted, are unhappy enough not to know.*
257. Amittit merito proprium, qui alienum appetit. (*L.*) *Phædr.*
 1, 4, 1.—*Who covets another's goods, deservedly loses his own.* From the fable of the Dog and the Shadow, who lost the morsel in his mouth through attempting to snatch its reflection in the water.
258. Amo. (*L.*)—*I love.* Motto of Duke of Buccleuch and Lord Montague.
259. Amores De tenero meditatur ungui. (*L.*) *Hor. C.* 3, 6, 24.—*She dreams of love while yet a child*,—lit., while her nails are still soft. “Fresh from the nursery.”—*Calverley.*
260. Amore sitis uniti. (*L.*)—*Be ye joined together in love.*
 Mottoes of the Tin-Plate and Wire-Workers' Companies.
261. Amor et melle et felle est fecundissimus. (*L.*) *Plaut. Cist.*
 1, 1, 70.—*Love is a thing most fruitful both in honey and in gall.* A mixture of sweet and bitter.
262. Amor et obœdientia. (*L.*)—*Love and obedience.* Motto of Painter-Stainers' Company.
263. Amor patriæ. (*L.*)—*The love of one's country.*
264. Amor proximi. (*L.*)—*Love for one's neighbour.*
265. Amor tutti equaglia. (*It.*)—*Love reduces all to one common level.*
266. Amour avec loyauté. (*Fr.*)—*Love with loyalty.* Motto of Queen Katharine Parr.
267. Amour fait moult, argent fait tout. (*Fr.*) *Prov.*—*Love can do much, money everything.*
268. Amour, tous les autres plaisirs
 Ne valent pas tes peines. (*Fr.*) *Charleval ?*—*O love, thy pains are worth more than all other pleasures.*

The preceding lines are :

Bien que mes espérances vaines
Fassent naître en mon cœur d'inutiles désirs,
Bien que tes lois soient inhumaines,
Amour, tous les autres plaisirs
Ne valent pas tes peines.

The pleasing pain.

Though my hopes are but idle and vain,
Though my fears and desires are at strife,
And though harsh and inhuman thy reign,
Yet the rest of the pleasures of life
Cannot match, Love, the bliss of thy pain.—*Ed.*

269. Amphora cœpit Institui : currente rota cur urceus exit ?
(*L.*) Hor. A. P. 221.

That crockery was a jar when you began,
It ends a pitcher : you an artist, man !—*Conington.*

270. Ampliat ætatis spatium sibi vir bonus ; hoc est
Vivere bis vita posse priore frui. (*L.*) Mart. 10, 23, 7.

The pleasures of memory.

A good man makes his lifetime doubly last,
And lives twice o'er as he recalls the past.—*Ed.*

Cf. also Pope, Works (1770), 7, 223 :

For he lives twice, who can at once employ
The present well, and e'en the past enjoy.

And Cowley, Discourses :

Thus would I double my life's fading space ;
For he, that runs it well, runs twice his race.

271. Am Rhein, am Rhein, da wachsen uns're Reben ! (*G.*)
Claudius. Song of the Rhine wine.—*On the Rhine, on
the Rhine, there grow our vines !*

272. Amt ohne Geld macht Diebe. (*G.*) Prov.—*Office with-
out salary breeds thieves.*

273. Ἀράγκα δ'οὐδὲ θεοὶ μάχονται. (*Gr.*) Simon, 8, 20.—*Even
the gods do not battle against necessity. Needs must
when the d— drives.*

274. Anche il mar, che è sì grande, si pacifica. (*It.*) Prov.—
*Even the sea, for all it is so great, grows calm. The most
hot-tempered man is sometimes cool.*

275. Anche la rana morderebbe se avesse denti. (*It.*) Prov.—
Even the frog would bite if it had teeth.

276. Anch' io sono pittore ! (*It.*)—*I too am a painter !* Ex-
clamation of Correggio before the St Cecilia of Raphael
at Bologna.

277. An dives sit omnes quærunt, nemo an bonus. (L.)?—*Everyone inquires if he is well off, no one asks if he is a good man or no.*
278. A nemico che fugge, fa un ponte d'oro. (It.)—*Make a bridge of gold for an enemy who is flying from you.*
Facilitate the natural disappearance of any evil.
279. An erit qui velle recuset
Os populi meruisse, et cedro digna locutus
Linquere, nec scombros metuentia carmina, nec thus?
(L.) Pers. 1, 41.
Is there a man who can the public mind
Afford to spurn, nor wish to leave behind
Works worthy russia; such as shall not come
To wrap a herring in, or sugar plum?—*Ed.*
Cf. Ne . . . Deferar in vicum vendentem thus et odores,
Et piper, et quidquid chartis amicitur ineptis.
Hor. Ep. 2, 1, 219.
Lest I (i.e., my book) should travel down the street where they sell spice and sweets and pepper, and the kind of goods they wrap in waste paper. May my works never descend so low as to reach the public through the grocer!
280. Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχίσεται. (Gr.) ? Menand.—
The man who runs away will fight again.
He that fights and runs away
May live to fight another day;
But he who is in battle slain
Can never rise to fight again.
—*Ray's Hist. of Rebellion, p. 48 (Bristol, 1752).*
Tertullian, de Fuga in Persecutione, cap. 10, quotes—
Qui fugiebat, rursus præliabitur. (L.)—*He who flies will fight in battle again.*
And Scarron, † 1660, has the lines—
Qui fuit, peut revenir aussi,
Qui meurt, il n'en est pas ainsi. (Fr.)—*He who flies can also return again, which is not the case with him who dies.*
281. Anglica gens, optima flens, pessima ridens. (L.) Med.
Lat.—*The English people are best at weeping, worst at laughing.*
282. Anglice. (L.)—*In English, or, according to the English fashion or custom.*
283. Anguillam cauda tenes. (L.) Prov.—*You've got an eel by the tail.* Your opponent is a slippery fellow.
284. Animal implume bipes. (L.)—*A featherless biped.* Cf.
Plato's (Def. 415 A) ἀνθρωπος ζῶν ἄπτερον.
285. Anima magis est ubi amat, quam ubi animat. (L.) S.
Aug.?—*The soul is more where it loves, than where it lives.*

286. *Animi cultus ille erat ei quasi quidam humanitatis cibus.* (L.) Cic. Fin. 5, 19, 54.—*That culture of the mind supplied him with a kind of intellectual food.* Said of literary studies, writing, composition.

287. *Animo et fide.* (L.)—*By courage and faith.* Motto of the Earl of Guildford.

288. *Animo, non astutia.* (L.)—*By courage, not craft.* Motto of Duke of Gordon and Marquess of Huntly.

289. *Animorum Impulsu, et cœca magnaue cupidine ducti.* (L.) Juv. 10, 350.

Led by the soul's impulsive fire,
By blind and passionate desire !—*Ed.*

290. *Animula, vagula, blandula, Hospes, comesque corporis ;
Quæ nunc abibis in loca ? Pallidula, rigida, nudula
Nec, ut soles, dabis jocos !*
(L.) Spart. Hadr. 25.—(Hist. August).

The dying emperor to his soul.
Ah ! gentle, fleeting, wavering sprite,
Friend and associate of this clay !
To what unknown region borne,
Wilt thou now wing thy distant flight ?
No more with wonted humour gay,
But pallid, cheerless, and forlorn.—*Lord Byron.*

291. *Animum nunc huc, nunc dividit illuc.* (L.) Virg. A. 4, 285.
So by conflicting cares distraught
This way and that way whirls his thought.—*Conington.*

292. *Animum pictura pascit inani.* (L.) Virg. A. 1, 464.
He feeds his fancy on the painted scene.—*Ed.*

This may be applied either to the delight with which the connoisseur devours an especially captivating work of art, or to the exercise of the fancy and imagination in the pleasing occupation of castle-building.

293. *Animus æquus optimum est ærumnæ condimentum.* (L.) Plaut. Rud. 2, 3, 71.—*Patience is the best remedy for trouble.* What can't be cured must be endured.

294. *Animus furandi.* (Law L.)—*The design or intention of stealing.* A suspicious character, e.g., enters a house, *animo furandi*, with the intention of committing theft.

295. *Animus homini, quicquid sibi imperat, obtinet.* (L.)—*The human mind can accomplish whatever it is determined to effect.* Patience and perseverance surmount every difficulty.

296. *Animus non deficit æquus.* (L.)—*A calm mind is not wanting.* Motto of Lord Willoughby d'Eresby.

297. Animus quod perdidit optat,
Atque in præterita se totus imagine versat. (L.) Petr. 1,
128.—*The mind still wishes for what it has lost, and
is occupied entirely in conjuring up the past. Useless
regrets.*
298. Animus sevocatus a contagione corporis, meminit præteri-
torum, præsentia cernit, futura prævidet. (L.) Cic.
Div. 1, 30, 63.—*The mind, freeing itself from the in-
fluence of the body, recalls the past, examines the present,
and forecasts the future.*
299. An nescis longas regibus esse manus? (L.) Ov. H. 17,
166.—*Do you not know that kings have far-reaching
hands?* It is hard to get out of their clutches. The
ramifications of the machinery of State are so widely
extended as to be able to track an offender on a distant
shore.
300. An nescis, mi fili, quantilla prudentia mundus regatur (or,
regatur orbis)? (L.) Axel Oxenstierna, † 1654 (Lund-
blad, Svensk Plut., 2 vols., Stockholm, 1824).—*Dost
thou not know, my son, with how very little wisdom the
world is governed?*
From a letter of the illustrious Swedish statesman to his son
John, the envoy of Sweden to the Conference at Munster,
1648, where the Treaty of Westphalia, concluding the Thirty
Years' War, was signed. John Selden, † 1654, in his Table Talk
(Pope), has: "Thou little thinkest what a little foolery governs
the whole world." (See also Büchmann, p. 352.)
301. Anno Christi. (L.)—*In the year of Christ.* This is
synonymous with *Anno Domini* (In the year of our
Lord). The period from which we date the commence-
ment of the Christian Era.
302. Annus mirabilis. (L.)—*A year of wonders, or the wonder-
ful year.*
This may be applied to any particular year which is distinguished
by any very remarkable event, or series of events. Thus 1797
is called the *annus mirabilis* of Coleridge, being that in which
he composed his finest poems. 1871 may be called the *annus
mirabilis* of the Papacy, as the year in which the reigning
pontiff attained and passed the twenty-five years of St Peter.
Dryden has a poem of this name, treating of the events of the
year 1666, which witnessed the fire of London, and the gallant
attack on the Dutch fleet led by Prince Rupert.
303. An potest quidquam esse absurdius, quam quo minus viæ
restat, eo plus viatici quærere? (L.) Cic. Sen. 18, 66.—
Can anything be more absurd than to be accumulating

the more provision for the way, the less of it remains to be travelled? Covetousness instead of diminishing increases with years.

304. An quisquam est alius liber, nisi ducere vitam
Cui licet, ut voluit? (L.) Pers. 5, 83. (Dama the enfranchised slave loq.)—*Can any man be considered free, except he is free to spend his life as he pleases?*

305. An tacitum sylvas inter reptare salubres
Curantem quicquid dignum sapiente bonoque est.
(L.) Hor. Ep. 1, 4, 4.

Or sauntering, calm and healthful, through the wood,
Bent on such thoughts as suits the wise and good?—*Conington.*

What is your favourite occupation in the country? Are you busy with your pen, or roaming about the pleasant woods and fields *curantem quicquid dignum sapiente bonoque est?*

306. Ante ferit quam flamma micet. (L.)—*He strikes before the spark flies.* Motto of the Order of the Golden Fleece (Spain), alluding to the *steels* and *flints* emitting sparks (Arms of Burgundy), of which the collar of the Order is composed. The motto on the badge is *Pretium non vile laborum* (no poor reward for labour), and on the mantle *Je l'ay empris* (I have acquired it).

307. Ante mare, et tellus, et, quod tegit omnia cælum,
Unus erat toto naturæ vultus in orbe,
Quem dixere Chaos; rudis indigestaque moles.
(L.) Ov. M. 1, 15.

When sea, and land, and the all covering sky
As yet were not in being, Nature wore
One uniform aspect, which men have called
Chaos, a rude and undigested mass.—*Ed.*

308. Ante oculos errat domus, Urbs, et forma locorum;
Succeduntque suis singula facta locis. (L.) Ov. T. 3,
4, 57.—*My home, the town, and each well-known spot moves before my eyes; and each item of the day follows in its proper place.* The thoughts of an exile realising what is taking place at home.

309. Ante senectutem curavi, ut bene viverem; in senectute, ut bene moriar. (L.) Sen. Ep. 1.—*Before I was old, I studied to live virtuously; now I am old, my object is to meet death with fortitude.*

310. Ante tubam tremor occupat artus. (L.) Virg. A. 11,
424.—*He trembles before the signal of battle is given.*

311. Ante victoriam canere triumphum. (L.)—*To celebrate a triumph before gaining the victory.* To count your chickens before they are hatched.

312. Antiquitas sæculi juvenus mundi. (L.)?—*The olden time was the world's youth.*

On this Lord Bacon says (de Augm. Sc. lib. 1): These times are the ancient times, when the world is ancient, and not those which are accounted ancient *ordine retrogrado*, by a computation backward from ourselves.

Cf. Lord Tennyson, Day Dream (L'Envoi)—

We are ancients of the earth
And in the morning of the times.

See also Pascal, Treatise de Vacuo, Pref.

313. Antiquum obtinens. (L.)—*Possessing antiquity.* Motto of Lord Bagot.

314. A outrance, or à l'outrance. (Fr.)—*To the utmost extent; to excess.* Applied to a contest between two antagonists who were each determined to conquer or to die; also to dress, or to any custom or habit which is carried to an extravagant excess.

315. Ἄπαξ λεγόμενον. (Gr.)—*Only once read, or occurring* (viz., in an author, book).

316. Aperit præcordia Liber. (L.) Hor. S. 1, 4, 89.—*Wine opens the heart.*

317. Aperte mala cum est mulier, tum demum est bona. (L.) Prov. Pub. Syr.?—*When a woman is openly bad, then at least she is honest.*

318. Aperto vivere voto. (L.) Pers. 2, 7.—*To live with every wish declared.* Frankly, openly, without concealing any of our secret desires. Motto of Earl of Aylesford.

319. Apices juris non sunt jura. (L.) Law Max.—*Fine points of law are not the law.* "The law disallows curious and nice exceptions as tending to the delay of justice."—*Broom*, 188.

320. Apis Matinæ More modoque. (L.) Hor. C. 4, 2, 27.—*Like Matinata's busy bee.*

321. Apparent rari nantes in gurgite vasto. (L.) Virg. A. 1, 118.—*A few appear, swimming in the vasty deep.* The line is often used of such authors, or passages of authors, as have survived the wreck of time; or where a good verse is found mixed up with a quantity of trash. A few good lines exist here and there, but that is all.

322. Apparet id quidem etiam cæco. (L.) Liv. 32, 34, 3.—*Even a blind man can see that.* (2.) Cæcis hoc, ut aiunt, satis clarum est. Quint. 12, 7, 9.—*This is plain enough for a blind man to see, as they say.*
323. Appetitus rationi obœdiant. (L.) Cic. Off. 1, 29, 102.—*Keep your passions under the control of your reason.* Earl Fitzwilliam's motto, with *pareat* for obœdiant.
324. Appui. (Fr.) Mil. Term.—The point d'appui = *the point to lean on.* The support or defence on which you rest the safety of anything, either in a literal or figurative sense.
325. Après donner il faut prendre. (Fr.)—*After giving one must take.* Motto of the Cameren family (Brittany).
326. Après la mort le médecin. (Fr.) Prov.—*After death the doctor.* When it is too late.
327. Après la pluie, le beau temps. (Fr.)—*After the rain, fair weather.* After the storm, a calm.
328. Après le rire, les pleurs :
Après les jeux, les douleurs. (Fr.) Breton Prov.—*After laughter, tears ; after play, pain.*
329. Après nous le déluge ! (Fr.) Mme. de Pompadour.—*After us the deluge !* Usually quoted as the expression of Louis XV.
330. A priori, a posteriori. (L.)—*From the former ; from the latter.*

Phrases used to distinguish two classes of reasonings. *A priori* demonstration rests its conclusions upon general notions and principles, and is independent of experience. *A posteriori* reasoning is based upon experience and fact. The well-known enmity entertained by B towards A would *a priori* be sufficient to throw the suspicion of the murder of the latter upon B : but the fact that B was found in possession of articles belonging to A after the commission of the crime, would be *a posteriori* evidence of B's guilt. Loosely speaking, the two kinds may be defined as theoretical or speculative reasoning, and reasoning from facts.

331. A propos. (Fr.)—*To the purpose.* At a fortunate moment, opportunely, well-timed. (2.) As an interjection—*by the way.* (3.) A propos de, *with regard to*,—e.g., a propos de bottes, *nothing to the purpose.*
332. Aqua fortis. (L.)—*Strong water.* Nitric acid. (2.) Aqua regia.—*Royal water.* A mixture of nitric and hydrochloric acid, having the power of dissolving gold, the *royal* metal.

333. A quatre épingles. (*Fr.*)—*With four pins.* A man whose dress is distinguished by an affectation of *dandyism*, is said to be *tiré à quatre épingles*, or as we say, to look as if he had just come out of a band-box. (2.) Tirer son épingle du jeu.—*To get out of a scrape.*
334. Aquilæ senectus. (*L.*) Ter. Heaut. 3, 2, 10.—*The old age of the eagle.* A vigorous old age.
335. Aquila non capit muscas. (*L.*) Prov.—*The eagle does not catch flies.* Motto of Lords Graves and Churston.
Great people should be above noticing or avenging petty annoyances. Cf. in same sense, Elefantus non capit mures. (*L.*) Prov.—*An elephant doesn't catch mice.*
336. A raconter ses maux, souvent on les soulage. (*Fr.*)
Corn. (Polyeucte, 1, 3).—*In relating our misfortunes, we often feel them lightened.*
337. Araneæum telas texere. (*L.*)—*To weave a spider's web.*
To employ a sophistical argument.
338. Arbeit, Mässigkeit, und Ruh
Schlägt dem Arzt die Thüre zu. (*G.*) Prov.
Labour, Temperance, and Repose
Slam the door on the Doctor's nose.
339. Arbitrator bibendi. (*L.*)—*The toast-master.* Like the Greek βασιλεὺς τοῦ συμποσίου (king of the feast). Cf. Quem Venus arbitrum Dicet bibendi? Hor. C. 2, 7, 25.—*Whom shall the dice appoint as chairman of the carouse?* (2.) Arbitrator elegantiarum.—*Judge of taste.* Cf. Elegantiarum arbitrator. Tac. A. 16, 18—said of one of Nero's intimates. (3.) Arbitrator formæ.—*Judge of beauty.* Cf. Ov. H. 16, 69. Title of Paris, as appointed to award the prize of beauty to the most fair.
340. Arbore dejecta qui vult ligna colligit. (*L.*) Prov.—*When the tree is down, every one gathers wood.* The meanest and weakest creature may triumph even over majesty when it is overthrown.
341. Arbores serit diligens agricola, quarum aspiciet baccam ipse nunquam: vir magnus leges, instituta, rempublicam non seret? (*L.*) Cic. Tusc. 1, 14, 31.—*The gardener plants trees, not one berry of which he will ever see: and shall not a public man plant laws, institutions, government, in short, under the same conditions?*
342. Arbor vitæ Christus, fructus per fidem gustamus. (*L.*)—*The tree of life is Christ, the fruit by faith we taste.*
Motto of Fruiterers' Company.

343. Arcana imperii. (L.)—*State secrets.* The mysteries of governing. (2.) Arcana regum. Curt. 4, 6, 5.—*The secrets of kings.* (3.) Jovis arcanis Minos admissus. Hor. C. 1, 28, 9.—*Minos admitted to the secrets of Jove.* Cabinet secrets, still more the (as yet) undivulged programme of a Prime Minister, would be *Jovis arcana*, the secret counsels of Jupiter.
344. Arcanum neque tu scrutaberis ullius unquam ;
Commissumque teges, et vino tortus et irâ.
(L.) Hor. Ep. 1, 18, 37.
Avoid all prying : what you're told, keep back,
Though wine and anger put you on the rack.—*Conington.*
345. Ἀρχὴ γὰρ λέγεται μὲν ἡμῖν παντὸς ἐν ταῖς παροιμίαις
ἔργου. (Gr.) Plat. 466, D.—*For, according to the proverb, the beginning is half the whole business.*
346. Arcui meo non confido. (L.)—*I do not trust to my bow.*
John Wilkes' motto.
347. Ardeat ipsa licet, tormentis gaudet amantis. (L.) Juv.
6, 208.
Though equal pains her peace of mind destroy,
A lover's torments give her spiteful joy. (?)
348. Ardentia verba. (L.)—*Glowing words.* Expressions of great warmth and ardour. "Thoughts that glow, and words that burn." (?) Cf. Orator gravis, acer, ardens. Cic. Or. 28, 99.—*A powerful, ready, and passionate speaker.*
349. Ardua cervix
Argutumque caput, brevis alvus, obesaue terga,
Luxuriatque toris animosum pectus. (L.) Virg. 9, 3, 80.
Points of a good horse.
Lofty-necked,
Sharp-headed, barrel-bellied, broadly-backed,
Brawny his chest, and deep.—*Dryden.*
350. Ardua molimur : sed nulla nisi ardua virtus. (L.) Ov.
A. A. 2, 537.—*I am attempting an arduous task : but virtue only attempts what is hard.*
351. A re decedunt. (L.)—*They wander from the point.* Irrelevant matter.
352. Arenæ funis effici non potest. (L.) Col. 10, præf. § 4.—*You can't make a rope of sand.* Cf. the Greek equivalent, ἐξ ἄμμου σχοινίον πλέκειν.—Aristid. (2.) Arenæ semina mandas Non profecturis litora bubus aras.

Ov. H. 5, 115.—*You are sowing the sands, and ploughing the sea-shore with oxen to no purpose.* Said of impossibilities, wasting time. (3.) *Arena sine calce.* Suet. Cal. 53.—*Sand without lime.* Said by Emperor Caligula of the Tragedies of Seneca, from their unconnected character; and applicable to any desultory disjointed performance.

353. *Argent comptant.* (Fr.)—*Ready money.* Money down.

354. *Argentum accepi, dote imperium vendidi.* (L.) Plaut. As. 1, 1, 74.—*I have received her dowry, and in return have parted with my authority.* The fate of one who has married for money.

355. *Argilla quidvis imitaberis uda.* (L.) Hor. Ep. 2, 2, 8.—*You may mould damp clay to any form you please.* Young natures, being pliant and tractable, can be easily formed in the direction you desire.

356. *Arguit, arguito : quicquid probat illa, probato : Quod dicet, dicas : quod negat illa, neges. Riserit, arride : si flebit, flere memento ; Imponat leges vultibus illa tuis.* (L.) Ov. A. A. 2, 199.

To a lover.

Blame, if she blames ; but if she praises, praise.

What she denies, deny ; say what she says.

Laugh, if she smiles ; but if she weeps, then weep,

And let your looks with hers their motions keep.—*Ed.*

357. *Argumentum.* (L.)—*An argument.*

(1.) *Argumentum ab impossibili plurimum valet in lege.* (L.) Law Max.—*An argument founded upon impossibility of performance is forcible in law.* (2.) *Argumentum ab inconvenienti plurimum valet in lege.* Law Max.—*Arguments drawn from inconvenience are forcible in law ; as, where in any deed equivocal expressions occur, and great inconvenience follows from one construction, it argues that such construction is not according to the true intention of the grantor.* (3.) *Argumentum ad captandum.*—*An argument calculated to flatter your opponent.* A plausible and specious statement of the case. (4.) *Argumentum ad hominem.*—*A personal argument, the force of which consists in its personal application to the individual, and not to the real question.* (5.) *Argumentum ad ignorantiam.*—*Arguments founded on your opponent's ignorance of the circumstances of the case.* (6.) *Argumentum ad misericordiam.*—*An appeal to the mercy of your adversary.* (7.) *Argumentum ad populum.*—*An appeal to the prejudices, passions, etc., of the mob or multitude.* (8.) *Argumentum ad verecundiam.*—*Appeal to our reverence for constituted authority.* (9.) *Argumentum baculinum.*—*Stick argument.* Club law, conviction by force. These latter (3 to 9) must be dis-

tinguished from (10.) Argumentum ad rem, *or* ad iudicium.
—*Arguments bearing on the real question, or addressed to the judgment, and when unfairly pressed come under the head of Fallacies.*

358. Argutos inter strepere anser olores. (L.) Virg. E. 9, 36.
To gabble like a goose amidst the swan-like quire.—*Dryden.*
359. Ἀριστον μὲν ὕδωρ. (Gr.) Pind. Olymp. 1, 1.—*Water is best.* Inscription over the Pump room at Bath.
360. Ἀριστον μέτρον. (Gr.) or (L.) Optimus modus.—*A mean, or moderation is best.* Saying of Cleobulus, one of the seven wise men of Greece.
361. Arma cerealia. (L.) Virg. A. 1, 177.—*The arms of Ceres.* Term comprehending the implements connected with the making of bread (grinding, baking, etc.), and may be extended to mean agricultural implements, farmers' gear, tools, and tackle.
362. Arma pacis fulcra. (L.)—*Arms are the supports of peace.*
Motto of Hon. Artillery Company.
363. Arma tenenti Omnia dat, qui justa negat. (L.) Luc. 1, 348.
To armed opponents he grants all he can
If he withhold what's right.—*Ed.*
364. Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere raptō.
(L.) Virg. A. 7, 748.
In armour sheathed, they till their soil,
Heap foray up, and live by spoil.—*Conington.*
Part of the quotation forms the motto of Spectator (No. 130)
on Gipsies, and is rendered by Dryden—
A plundering race, still eager to invade,
On spoil they live, and make of theft a trade.
365. Armé de foi hardi. (Fr.)—*Bold from being armed with faith.* Motto of Viscount Cranbrook.
366. Armoiries parlantes. (Fr.)—*Punning arms.* A crest, or coat of arms, designed in *rebus* fashion, to express symbolically the bearer's name. Thus a *buck* couchant on a *ton* would stand for Buxton.
367. Armuth ist der sechste Sinn. (G.) Prov.—*Poverty is the sixth sense.*
368. Armuth schändet nicht. (G.) Prov.—*Poverty is no disgrace.*
369. Arrectis auribus adsto. (L.) Virg. A. 2, 303.—*I wait with listening ear.*

370. Ars artium omnium conservatrix. (L.)—*The art that preserves all other arts—viz., printing.* Inscription on façade of Laurent Koster's house at Haarlem, 1540.

371. Ars est celare artem. (L.)—*The perfection of art consists in concealing it.* Cf. Ov. A. A. 2, 313. Si latet ars prodest.—*If the art is hidden it succeeds.*

In every department of art the artist must not allow the labour, required for the perfection of his work, to appear on the surface. The verse of the poet must not betray the hacking and polishing it has gone through in its production; the painting must not show any technical artifice; the audience must not be able to detect professional trickery in the actor. All must appear easy, unlaboured, in a word, natural.

372. Ars longa, vita brevis. (L.)—*Art is long and life is fleeting.*—Longfellow. The original (Hippocrates Aphorism.) reverses the order. ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ. (Gr.)—*Life is short, but art is long:* translated by Seneca (de Brevit. Vit. 1), vitam brevem esse, longam artem.

373. Ars varia vulpis, ast una echino maxima. (L.) Prov.—*The fox knows many tricks, but the hedgehog only one, though it is the greatest,—viz., to roll itself up in a ball.* (2.) Multa novit vulpis, sed felis unum magnum. Prov.—*The fox knows many tricks, the cat only one great one,—viz., to run up a tree.*

374. Arte magistra. (L.) Virg. A. 8, 442.—*By the aid of art.*

375. Artus confecti languent. (L.) Lucret. 3, 959.—*Their wasted limbs become languid.*

376. ἄσβεστος γέλως. (Gr.) Hom. Il. 1, 599.—*Unquenchable laughter, or, Homeric laughter.*

377. As in præsentī perfectum format in avi. (L.)—First words of the part of the Eton Latin Grammar treating of the conjugation of verbs. That which deals with the genders of nouns begins: Propria quæ maribus, etc. Hence the lines would express the earliest rudiments of Latin. A boy would be said to be beginning his *as in præsentī*, or his *propria quæ maribus*.

378. Asinus asino, et sus sui pulcher. (L.)—*An ass to an ass seems beautiful: a pig to a pig.*

379. A soixante ans il ne faut pas remettre
L'instant heureux qui promet un plaisir.

(Fr.) Désaugiers, Dîner de Madelon.

At sixty years old 'tis not well to postpone
E'en a moment that promises joy.—Ed.

380. *Asperis facetiis . . . quæ ubi multum ex vero traxere, acrem sui memoriam relinquunt.* (L.) Tac. A. 15, 68.
—*Cutting jokes, especially when they have a large foundation of truth, leave a sore which is not soon forgotten.*
381. *Asperitas agrestis et inconcinna gravisque,*
Quæ se commendat tonsa cute, dentibus atris
Dum volt libertas dici mera veraque virtus.
(L.) Hor. Ep. 1, 18, 6.
A brutal boorishness, which fain would win
Regard by unbrushed teeth and close shorn skin,
Yet all the while is anxious to be thought
Pure independence, acting as it ought.—*Conington.*
382. *Asperius nihil est humili, cum surgit in altum.*
Cuncta ferit, dum cuncta timet: desævit in omnes
Ut se posse putent: nec bellua tetrrior ulla
Quam servi rabies in libera terga furentis. (L.) Claud.
Eutr. 1, 181.—*Nothing so odious as a clown that*
has risen to power. He beats all while he fears all:
and is in a rage with all that they may think him
mighty: nor is there a monster fouler than a slave vent-
ing his fury on free men. "Set a beggar on horse-
back," etc.
383. *Aspettare e non venire, Stare in letto e non dormire,*
Ben servire e non gradire,
Son tre cose da morire. (It.) Prov.
To wait for one who never comes,
To be in bed and sleepless lie,
To do one's best and not to rise,
Are reasons three to make one die.—*Ed.*
384. *Assai ben balla, a chi fortuna suona.* (It.) Prov.—*He*
dances well enough who has fortune for his fiddler.
Prosperity lightens the heels as well as the heart.
385. *Assez dure.* (Fr.)—*Hard enough.* Motto of Ironmongers' Company.
386. *Assumpsit.* (L.) Law Term.—*He undertook.*
A claim of damages sustained through the breach of a simple contract (*i.e.*, a promise not under seal), and alleges that the defendant *assumpsit*, undertook, to perform the acts specified.
(*Brand and Cox, Dict.*)
387. *A tâtons.* (Fr.)—*Groping, feeling the way in the dark.*
Often applied to those who guide themselves in their affairs more by chance than judgment.

388. At est bonus ut melior vir
 Non alius quisquam ; at tibi amicus, at ingenium ingens
 Inculto latet hoc sub corpore. (L.) Hor. S. 1, 3, 32.
 But he's the soul of virtue : but he's kind ;
 But that coarse body hides a mighty mind.—*Conington.*
389. At hæc animos ærugo et cura peculi
 Quum semel imbuerit, speramus carmina fingi
 Posse linenda cedro, et levi servanda cupresso.
 (L.) Hor. A. P. 330.
 O, when this cankering rust, this greed of gain,
 Has touched the soul and wrought into its grain,
 What hope that poets will produce such lines
 As cedar-oil embalms, and cypress shrines?—*Conington.*
390. At hæc etiam servis semper libera fuerunt, timerent,
 gauderent, dolerent, suo potius quam alterius arbitrio.
 (L.) Cic. ?—*Even slaves have always been free to fear,
 rejoice, or grieve at their own pleasure, and not at the
 wish of another.*
391. Αθάνατους μὲν πρῶτα θεοῦς, νόμῳ ὥς διάκειται Τίμα. (Gr.)
 Pythagor. ?—*Pay reverence, first of all, to the immortal
 gods, according as it is laid down by law.* The established
 religion. Motto of Spectator, 182 (Sunday at Sir Roger's).
 First in obedience to thy country's rule,
 Worship the immortal gods.
392. At nihil est dotis quod dem. Ne duas.
 Dummodo morata recte veniat, dotata est satis.
 (L.) Plaut. Aul. 2, 2, 61.
Euclio. But I have nothing to give in the way of dowry.
Megadorus. There's no need. Provided a woman comes with
 virtuous principles, she has dowry enough of her own.
393. At non ingenio quæsitum nomen ab ævo
 Excidit : ingenio stat sine morte decus.
 (L.) Prop. 3, 2, 23.
 Time cannot wither talents' well-earned fame :
 True genius has secured a deathless name.—*Ed.*
394. A tort et à travers. (Fr.)—*Wrong and across.* At random,
 by chance.
395. A tout seigneur tout honneur. (Fr.) Prov.—*To every
 lord his due honour.* Give every one his due. Grant
 each their proper rights.
396. At pulchrum est digito monstrari et dicier, Hic est. (L.)
 Pers. 1, 28.—*It's a fine thing to be pointed out with the
 finger, and for people to say, There he is!* Love of
 popularity and public notoriety.

397. Atque in rege tamen pater est. (L.) Ov. M. 13, 187.

And yet he feels the father in the king.—*Ed.*

Though a king, he has a father's feelings. Said of Agamemnon, unwilling, even at the behest of Diana, to sacrifice his daughter Iphigenia.

398. Atque utinam his potius nugis tota illa dedisset
Tempora. (L.) Juv. 4, 150.

Would that he'd spent that wretched life of his
On harmless trifles such as these !—*Ed.*

Said of Domitian, who would turn from the occupation of banishing and murdering his subjects, to the question of how a turbot ought to be cooked.

399. At qui legitimum cupiet fecisse poema,
Cum tabulis animum censoris sumat honesti :
Audebit, quæcunque parum splendoris habebunt
Et sine pondere erunt, et honore indigna ferentur,
Verba movere loco. (L.) Hor. Ep. 2, 2, 109.

But he who meditates a work of art,
Oft as he writes will act the censor's part :
Is there a word wants nobleness and grace,
Devoid of weight, nor worthy of high place ?
He bids it go though stiffly it decline,
And cling and cling like suppliant to a shrine.—*Conington.*

400. Atqui vultus erat multa et præclara minantis. (L.) Hor.
S. 2, 3, 9.—*And yet your (his) looks were of one that
promised many fine things.*

401. At reditus jam quisque suos amat, et sibi quid sit
Utile, sollicitis supputat articulis. (L.) Ov. Ep. 2, 3, 17.

But nowadays each loving naught but self,
Counts on his fingers what'll enrich himself.—*Ed.*

402. At scio, quo vos soleatis pacto perplexarier ;
Pactum non pactum est ; non pactum pactum est, quod
vobis lubet. (L.) Plaut. Aul. 2, 2, 81.—*I know the way
you have of confusing things ; a bargain's no bargain, or
no bargain's a bargain, just as it pleases you.* Euclio to
Megadorus when the latter announces that his daughter
is to have no portion.

403. At segura quies, et nescia fallere vita,
Dives opum variarum ; at latis otia fundis,
Speluncæ, vivique lacus ; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt. (L.) Virg. G. 2, 467.

The pleasures of a country life.

But tranquil ease, a life untaught to cheat,
 Rich in its varied wealth : a calm retreat
 'Mid ample fields ; cool grots, and running lakes,
 Valleys like Tempe's shaded lawns and brakes ;
 And lowing herds, sweet sleep beneath the plane,—
 These are the pleasures of the country swain.—*Ed.*

404. At sermo lingua concinnus utraque
 Suavior, ut Chio nota si commista Falerni est. (*L.*)
 Hor. S. 1, 10, 23.—*But a style (composition) elegantly
 composed in both languages (Latin and Greek) is all the
 more charming, just as wine of the Falernian brand is
 sweeter for being mixed with Chian.* This applies to any
 mixture of languages, e.g., the use of French expressions
 in a piece of English writing. To use Horace's *simile*,
 the poorer tongue is *coupé* (mixed) with the richer one.
405. At si cognatos, nullo natura labore
 Quos tibi dat, retinere velis, servareque amicos,
 Infelix operam perdas, ut si quis asellum
 In campo doceat parentem currere frænīs.
 (*L.*) Hor. S. 1, 1, 88
 Nay, would you win the kinsmen Nature sends
 Made ready to your hand, and keep them friends,
 'Twere but lost labour, as if one should train
 A donkey for the course by bit and rein.—*Conington.*
406. At spes non fracta. (*L.*)—*Yet hope is not broken.* Motto
 of Earl of Hopetoun.
407. Attendez à la nuit pour dire que le jour a été beau. (*Fr.*)
 Prov. (Brittany).—*Wait till night before you say whether
 the day has been fine or not.*
408. At te nocturnis juvat impallescere chartis. (*L.*) Pers. 5,
 62.—*But your delight is to make yourself pale with mid-
 night compositions.*
409. At vindicta bonum vita jucundius ipsa.
 Nempe hoc indocti, quorum præcordia nullis
 Interdum aut levibus videas flagrantia causis ;
 Quantulacunque adeo est occasio, sufficit iræ.
 (*L.*) Juv. 13, 180.

Revenge is sweet.

Revenge is sweet, dearer than very life :
 At least fools think so : folks so fond of strife
 That none or little cause sets them on fire ;
 However slight it serves to raise their ire.—*Ed.*

410. At vos incertam, mortales, funeris horam
 Quæritis, et qua sit mors aditura via;
 Quæritis et cælo Phœnicum inventa sereno,
 Quæ sit stella homini commoda, quæque mala.
 (L.) Prop. 2, 27, 1.

Fortune telling.

Into death's hidden hour ye mortals are prying,
 Searching what is the way ye shall come to your end.
 To interpret the teaching of planets ye're trying,
 Which star is man's enemy, which is his friend.—*Ed.*

411. Au bon droit. (*Fr.*)—*Of good right.* Motto of Lord Leconfield.
412. Au bout de son Latin. (*Fr.*)—*At one's wit's end.* I was *au bout de mon Latin*, as the French say, at my wit's end to know what to do.
413. Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum, supplicio affectus erat; repressaque in præsens exitialis superstitio rursum erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam, quo cuncta undique atrociora aut pudenda confluent celebranturque. (L.) Tac. H. 15, 44.—*The leader of the sect, Christ, had been put to death by procurator Pontius Pilate in the reign of Tiberius. The deadly superstition was for the moment suppressed: but it broke out again, infecting not only Judæa, the source of the mischief, but even Rome, the general sink for all the abominations and infamies of the world at large to collect together and run riot in. Celebrated passage of the Roman historian, in which the death of Our Blessed Lord and the gradual spread of Christianity are mentioned.*
414. Auctor pretiosa facit. (L.)—*The giver makes the gift precious.* Motto of the Earl of Buckinghamshire.
415. Aucto splendore resurgo. (L.)—*I rise again with increased splendour.* 85th Foot.
416. Aucun chemin de fleurs ne conduit à la gloire. (*Fr.*) La Font. 10, 14.—*No path of flowers leads to glory.*
417. Audacem fecerat ipse timor. (L.) Ov. F. 3, 644.—*Fear had made her bold.* Cf. Audendo magnus tegitur timor. Luc. 4, 702.—*Under a show of daring great fear is covered.*
418. Audacter et sincere. (L.)—*Boldly and sincerely.* Motto of Lord Windsor and Lord Stratheden and Campbell.

419. Audax ad omnia foemina, quæ vel amat vel odit. (L.)?—
A woman will dare anything, when she loves or hates.
420. Audax omnia perpeti
 Gens humana ruit per vetitum et nefas.
 (L.) Hor. C. 1, 3, 25.
 Daring all, their goal to win,
 Men tread forbidden ground, and rush on sin.—*Conington.*
421. Aude aliquid brevibus Gyaris et carcere dignum,
 Si vis esse aliquis. Probitas laudatur et alget.
 (L.) Juv. 1, 73.
 Dare something that will sentence you to jail
 Or transportation, if your luck should fail :
 Then you may make a name. Be bold !
 For virtue's praised, and left out in the cold.—*Ed.*
422. Audentes Fortuna juvat. (L.) Virg. A. 10, 284.—
Fortune favours the brave. (2.) Audentes deus ipse
 juvat. Ov. M. 10, 586.—*Heaven itself helps the brave.*
 (3.) Of boldness in love :—Audendum est : fortes ad-
 juvat ipsa Venus. Tib. 1, 2, 16.—*We must venture it :*
Venus herself assists the brave ; and Cf. Audentem
 Forsque Venusque juvant. Ov. A. A. 1, 608.—
Fortune and Venus befriend the daring.
423. Au diable tant de maîtres, dit le crapaud à la herse. (Fr.)
 Prov.—*The devil take so many masters, as the toad said*
to the harrow !
424. Audi alteram partem. (L.) Law Max.—*Hear the other*
side. No man should be condemned unheard.
 Quicumque aliquid statuerit, parte inaudita altera,
 Æquum licet statnerit, haud æquus fuerit. Sen. Med. 195.—
Whoever shall decide a question without hearing the other side,
even though he decide justly, will not act with justice.
425. Audiet pugnans vitio parentum
 Rara juventus. (L.) Hor. C. 1, 2, 23.
Civil Wars.
 And Roman youths, whose fathers' crimes
 Have sadly thinned, in after times
 Shall hear the tale of civic war.—*Ed.*
426. Audio sed taceo. (L.)—*I hear but am silent.* Motto of
 Lord Kesteven.
427. Audire, atque togam jubeo componere, quisquis
 Ambitione mala, aut argenti pallet amore,
 Quisquis luxuria. (L.) Hor. S. 2, 3, 77.
 Now give attention and your gowns refold,
 Who thus, for fame, grow yellow after gold,
 Victims to luxury.—*Conington.*

428. Audire est operæ pretium, procedere recte
Qui rem Romanam Latiumque augescere voltis.
(L.) Ennius?
'Tis worth while hearing, ye who wish to see
Rome and the Latin State's prosperity.—*Ed.*
Cf. Horace's parody of these lines (S. 1, 2, 37).
429. Audita querela. (L.) Law Phrase.—*The complaint having been investigated.*
430. Auditis? An me ludit amabilis Insania?
(L.) Hor. C. 3, 4, 5.
Did ye hear? Or is some sweet delusion mine?—*Calverley.*
431. Auditque vocatus Apollo. (L.) Virg. G. 4, 7.—*And Apollo hears when invoked.* The god is auspicious to poets who invoke his muse-inspiring protection.
432. Auferimur cultu: gemmis auroque teguntur
Omnia; pars minima est ipsa puella sui. (L.) Ov. R. A. 343.—*Dress deceives one so: jewels and gold ornaments everywhere: a girl is often the least part of herself.*
433. Augurium ratio est, et conjectura futuri:
Hac divinavi, notitiamque tuli. (L.) Ov. T. 1, 9, 51.
—*Reason is my augury and forecast of the future; by her aid have I divined events, and got my knowledge of what is to come.*
434. Au pis-aller. (Fr.)—*At the worst.* Let the worst come to the worst.
435. Au plaisir fort de Dieu. (Fr.)—*At the powerful disposal of God.* Motto of the Earl of Mount Edgcumb.
436. Aurea mediocritas. (L.)—*The golden mean.* Cf. Proverbs, xxx. 8: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."
437. Auream quisquis mediocritatem Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula. (L.) Hor. C. 2, 10, 5.
Who makes the golden mean his guide,
Shuns miser's cabin, foul and dark,
Shuns gilded roofs, where pomp and pride
Are envy's mark.—*Conington.*
438. Aurea nunc vere sunt sæcula; plurimus auro
Venit honos: auro conciliatur amor.
(L.) Ov. A. A. 2, 277.

The Age of Gold.

Joking apart, this is the age of gold ;
Love, place, preferment—all is bought and sold.—*Ed.*

439. Aurea prima sata est ætas, quæ vindice nullo,
Sponte sua, sine lege, fidem rectumque colebat.
Pœna metusque aberant. (L.) Ov. M. 1, 89.

The Golden Age.

First came the Golden Age, that without lord,
Or law, kept justice of its own accord.
Both fear and penalty were all unknown.—*Ed.*

440. Aurum in stercore quærere. (L.) Cassiod. Inst. Div.
Lit. i. p. 510.—*To seek for gold amid dung. To*
extract good passages from a heap of literary trash.

441. Aurum omnes victa jam pietate colunt.
Auro pulsa fides, auro venalia jura ;
Aurum lex sequitur, mox sine lege pudor. (L.) Prop.
3, 13, 48.—*Trampling religion under foot, gold is wor-*
shipped by all. Integrity yields to its assault ; justice is
bartered away for gold ; the law follows in the chase, and
soon modesty will be without the law's protection.

Cf. Ov. F. 1, 217 :

In pretio pretium est ; dat census honores,
Census amicitias ; pauper ubique jacet.

Worth nowadays means wealth ; friends, place, power, all
Can money buy ; the poor goes to the wall.—*Ed.*

442. Aurum per medios ire satellites
Et perrumpere amat saxa, potentius
Ictu fulmineo. (L.) Hor. C. 3, 16, 9.

Gold, gold can pass the tyrant's sentinel,
Can shiver rocks with more resistless blow
Than is the thunder's.—*Conington.*

443. Auspice Christo. (L.)—*Under Christ's auspices.* Motto
of Lord Wenlock.

444. Auspicium melioris ævi. (L.)—*An augury of an happier*
age. Motto of the Duke of St Alban's and the Order of
St Michael and St George.

445. Aussitôt dit, aussitôt fait. (Fr.)—*No sooner said than done.*

446. Ausus est vana contemnere. (L.)?—*He dared to despise*
vain fears. Said of Columbus.

447. Aut amat, aut odit mulier ; nil est tertium. (L.) Pub.
Syr.?—*A woman either loves or hates ; there is no*
alternative.

448. Autant en emporte le vent. (Fr.)—*That is all moonshine.*
Idle talk.

449. Aut bibat, aut abeat. (L.) or ἢ πῖθι, ἢ ἀπιθι. (Gr.) Prov.
cit. H. Steph.—*Either drink or depart!*

Cicero quotes this old rule of Greek feasts as the maxim he had observed in life whenever Fortune frowned on him. By so doing, *i.e.*, by retiring (he says), Injurias fortunæ, quas ferre nequeas, diffugiendo relinquas. (L.) Tusc. 5, 41, 118.—*The rude blows of Fortune which you are unable to encounter, you may by flight leave behind you.*

450. Aut Cæsar aut nullus (! nihil). (L.)—*Either Cæsar or nothing.* Motto of Cæsar Borgia, under a head of Julius Cæsar.

451. Aut insanit homo, aut versus facit. (L.) Hor. S. 2, 7, 117.—*The man is either mad, or else he's writing verses.* Davus' (Horace's slave) description of his master's eccentric and irregular habits.

452. Aut non tentaris, aut perface. (L.) Ov. A. A. 1, 389.—*Either carry it out, or don't attempt it.*

453. Auto da fé. (P.)—*An act of faith.*

A name given to the religious procession and ceremonies in Spain and Portugal attending the execution of heretics condemned by the tribunal of the Inquisition. What was to the condemned an act of temporal punishment, was to the Catholics assisting an "Act of Faith." Later it has come to mean the execution itself, by fire, and so to signify any destruction by the flames. The destruction of the books of magic (Acts ix. 19) at Ephesus was an *auto da fé* in every sense of the term. Not long since a picture of a lady burning some old letters had this for its title.

454. Ἀὐτὸ δὲ τὸ σιγᾶν ὁμολογούντός ἐστί σου. (Gr.) Eurip.
Iph. Aul. 1142.—*Your silence is a sign that you consent.*

455. Aut prodesse volunt aut delectare poetæ,
Aut simul et jucunda et idonea dicere vitæ.

(L.) Hor. A. P. 333.

A bard will wish to profit or to please,
Or, as a *tertium quid*, do both of these.—*Conington.*

456. Aut regem aut fatuum nasci oportere. (L.) Sen. Apoc.—*One ought to be born either a king or a fool,—viz., to have unlimited licence allowed one.* Proverb quoted by Seneca in his Lampoon on the death of Claudius Cæsar, *Apocolocyntosis*, or the "Apotheosis of the Pumpkin," which is the name he gives his late Majesty.

457. Autre n'auray. (Fr.)—*Other I will not have.* Motto of the Order of the Golden Fleece.

458. Autre temps, autres mœurs. (Fr.) Prov.—*Other times, other manners.* The fashion changes with the age.

459. Autumnusque gravis Libitinæ questus acerbæ. (L.) Hor. S. 2, 6, 19.

Sad autumn, Libitina's bitter crop.—*Ed.*

Autumn is generally a sickly season, and Libitina is the goddess presiding over funerals.

460. Aut virtus nomen inane est,

Aut decus et pretium recte petit experiens vir. (L.) Hor. Ep. 1, 17, 41.—*Either virtue is an empty name, or the man who strains every nerve may justly claim the honour and the reward.*

461. Aux grands maux les grands remèdes. (Fr.) Prov.—*Desperate diseases demand desperate remedies.*

462. Auxilium ab alto. (L.)—*Help from on high.* Motto of Lord Clonbrock.

463. Auxilium meum a Domino. (L.) Vulg. Ps. cxx. 2.—*My help cometh from the Lord.* Motto of Lord Mostyn.

464. Aux petits des oiseaux il donne la pâture. (Fr.) Corn. (Athalie).—*To the bird's young ones He gives food.* The irreverent *Et sa bonté s'arrête à la littérature* (and His bounty only is withheld from men of letters) which will come home to the penniless author, is Gozlan's variant of the second line of the couplet.

465. Avaler des couleuvres. (Fr.)—*To put up with affronts.*

466. Avancez. (Fr.)—*Advance.* Motto of Viscount Hill.

467. Avarus, nisi cum moritur, nil recte facit. (L.)—*A miser, except when he dies, does nothing right.*

468. Avec de la vertu, de la capacité, et une bonne conduite, l'on peut être insupportable; les manières que l'on néglige comme de petites choses, sont souvent ce qui fait que les hommes décident de vous en bien ou en mal; une légère attention à les avoir douces et polies, prévient leur mauvais jugement. (Fr.) La Bruy. Car. vol. i. p. 87.—*It is possible to possess virtue, talent, and good conduct, and yet be unbearable in society. One is apt to neglect the question of manners as something trifling, and yet they are often the criterion by which people will judge well or ill of you: a little attention to render them engaging and polished will have the effect of preventing an unfavourable opinion being formed of you.*

469. Ave ! Imperator, morituri te salutant. (L.) Suet. Claud. 21.—*Hail, Emperor, those who are about to die, salute you.* Greeting of the combatants to the Emperor Claudius at a naval fight on the Lago Fucino. Claudius, instead of Valetæ, replied, "*Avete vos,*" as bidding them farewell : but the gladiators taking it in its usual sense, as, "*Live ! Long life to you,*" refused to fight, and interpreted the words as a reprieve ; nor could they be induced to proceed with the show.
470. Ave, Maria, gratia plena, Dominus tecum, etc. (L.) Vulg. Luc. 1, 28.—*Hail, Mary, full of grace, the Lord is with thee, etc.* The first words of the Angelic Salutation or greeting of the Angel Gabriel to the B.V.M. ; and since then, with other words, used by Catholics as a prayer to be said daily along with the Lord's Prayer.
471. A verbis legis non est recedendum. (L.) Law Max.—*No departure can be allowed from the express letter of a statute.*
472. Avia Pieridum peragro loca, nullius ante
Trita solo ; juvat integros accedere fonteis
Atque haurire ; juvatque novos decerpere flores,
Insignemque meo capiti petere inde coronam,
Unde prius nulli velarint tempora Musæ.
(L.) Lucret. 1, 225.

The Poet.

I love to roam amid the secret haunts
Of the Pierides, where no foot hath trod.
To visit virgin springs, and thence to drink ;
Fresh flowers to gather, that shall make a crown
The Muses never twined for mortal brows.—*Ed.*

Sed me Parnassi deserta per ardua dulcis
Raptat amor ; juvat ire jugis, qua nulla priorum
Castalian molli divertitur orbita clivo.

Virg. G. 3, 291.

Led on by Love I climb Parnassus' height
Lonely and steep : to wander I delight
Where foot of man has never turned to mount
The slope that rises to Castalia's fount.—*Ed.*

473. Avi numerantur avorum. (L.)—*I boast of a long train of ancestors.* Motto of Lord Grantley.
474. Avise la fin. (Fr.)—*Weigh well the end.* Motto of the Marquess of Ailsa.
475. Avita et aucta. (L.)—*Inherited and increased.* Motto of Order of the Iron Crown (Austrian), instituted by Napoleon I. in 1805 on his coronation as King of Italy with the Iron Crown of Lombardy. The motto on the

badge round the crown is, *Dio me la diede, guai a chi la tocca* (God gave it me, woe to him who touches it!).

476. Avito viret honore. (L.)—*He flourishes with honours derived from his ancestors.* Motto of the Marquess of Bute and Earl of Wharnccliffe.
477. A volonté. (Fr.)—*At will.* According to your inclination or desire.
478. Ayez loyauté. (Fr.)—*Love loyalty.* Motto of Duke of Cleveland, the Marquess of Winchester, and Lord Bolton.

B.

479. Balnea, vina, Venus corrumpunt corpora nostra ;
Sed vitam faciunt balnea, vina, Venus. (L.) Inscr. Grüter.
Wine, women, baths, with health are quite at strife ;
Yet baths, wine, women, make the sum of life.—*Ed.*
480. Barbara Celarent Darii Ferioque prioris
Cesare Camestres Festino Baroko secundæ, etc. (L.)
Commencement of ancient mnemonic lines of unknown origin, giving the 19 moods and 4 figures in which a syllogism may be stated. Each vowel has its signification. A = an universal affirmative proposition ; E, an universal negative ; I, a particular affirmative ; and O, a particular negative. The following is a syllogism in *Barbara* :—
A. All alcohol is intoxicating ;
A. All wine contains alcohol ; therefore
A. All wine is intoxicating.
481. Barbarus hic ego sum, quia non intelligor ulli :
Et rident stolidi verba Latina Getæ.
(L.) Ov. T. 5, 10, 37.
The traveller in foreign parts.
I'm a foreigner here on this shore,
For none understand what I say.
At my Latin the Thracian boor
Only laughs in his thick-headed way.—*Ed.*
482. Basis virtutum constantia. (L.)—*Constancy is the foundation of virtue.* Motto of Viscount Hereford.
483. Beatam vitam non depulsione mali, sed adeptione boni judicemus : nec eam cessando, sive gaudentem . . . sive non dolentem, sed agendo aliquid considerandoque quæramus. (L.) Cic. Fin. 2, 13, 41.—*Life is to be considered happy, not in the absence of evil, but in the acquisition of good : and this we should seek for, not in inactivity, enjoyment, or freedom from trouble, but by employment of some kind, or by reflection.*

484. Beati immaculati in via. (L.) Vulg. Ps. cxviii. 1.—*Blessed are those that are undefiled in the way.*
485. Beati misericordes, quoniam ipsis misericordia tribuetur. (L.)—*Blessed are the merciful, for mercy shall be shown to them.* Motto of Scots' Company.
486. Beati monoculi in regione cæcorum. (L.) Prov.—*Blessed are the one-eyed in the kingdom of the blind.*
487. Beati mundi corde : quoniam ipsi Deum videbunt. (L.) Vulg. St. Matt. v. 8.—*Blessed are the pure in heart : for they shall see God.* First three words are the Motto of Lancing College.
488. Beati possidentes. (L.)—*Blessed are the wealthy, or those that possess !* Applicable to any fortunate beings "in possession," regarded from the point of view of one debarred from such enjoyment. This is founded upon Horace's *Non possidentem*, etc., of which it is the exact opposite.
489. Beatus ille qui procul negotiis, Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore. (L.) Hor. Epod. 2, 1.
The bliss of a country life.
Happy the man who far from town
(Like one of earth's primeval nations)
Ploughs his own land, with team his own,
Untroubled by the last quotations.—*Ed.*
490. Beaucoup de mémoire, et peu de jugement. (Fr.) Prov.—*A good memory, but little judgment.*
491. Beau monde. (Fr.)—*The fashionable world.* The upper ranks of society.
492. Beaux esprits. (Fr.)—*Wits.* Men of quick parts, and ready at repartee.
493. Beinahe bringt keine Mücke um. (G.) Prov.—*Almost never killed a fly.*
494. Beleidigst du einen Mönch, so knappen alle Kuttenzipfel bis nach Rom. (G.) Prov.—*Offend one single monk, and the lappets of all cowls will flutter as far as Rome.*
495. Bella femmina che ride, vuol dir borsa che piange. (It.) Prov.—*A beautiful woman smiling means a purse weeping.* The purse must shed its contents to ensure the continuance of the lady's smiles.

496. Bella ! horrida bella ! (L.) Virg. A. 6, 86.—*War ! horrible war !* Motto of Lord Lisle.

Cf. Multos castra juvant, et lituo tubæ
Permixtus sonitus, bellaque matribus
Detestata.

Hor. C. 1, 1, 23.

Some love the camp, the clarion's joyous ring,
And battle, by the mother's soul abhorred.—*Conington.*

497. Belle fille et méchante robe trouvent toujours qui les accroche.
(Fr.) Prov.—*A pretty girl and a torn gown always find something to hook them.*

498. Bellende Hunde beissen nicht. (G.) Prov.—*Barking dogs don't bite.*

499. Bellicæ virtutis præmium. (L.)—*The reward of valour in war.* Motto of Order of St Louis and of the Legion of Honour.

500. Bellum internecinum. (L.) Liv. 9, 25.—*Internecine war.* War of extermination. War to the knife.

501. Bellum nec timendum nec provocandum. (L.) Plin. Pan. 16.—*War should neither be dreaded, nor rashly provoked.*

502. BELLUM joined with PAX (*Peace and War*).

(1.) Bellum ita suscipiatur, ut nihil aliud nisi pax quæsita videatur. (L.) Cic. Off. 1, 23, 80.—*If a war is undertaken, it should be shown that peace is the only object sought to be gained.* (2.) Suscipienda quidem bella sunt ob eam causam, ut sine injuria in pace vivatur. Cic. Off. 1, 11, 35.—*The grounds for engaging in any war should be that one may be able to live at peace without dishonour.* (3.) Pax paritur bello. Nep. Epam. 5.—*Peace is procured by war.* Cf. Si vis pacem, para bellum.—*If you want peace, be prepared for war.* (4.) Miseram pacem vel bello bene mutari. Tac. A. 3, 44.—*Even war is a better alternative than a dishonourable peace.*

503. Bellus homo et magnus vis idem, Cotta, videri :
Sed, qui bellus homo est, Cotta, pusillus homo est.

(L.) Mart. 1, 10, 1.

You wish to be a fop, and great man too ;
But fops are mostly but a paltry crew.—*Ed.*

504. Benedictus es, O Domine ; doce me statuta tua. (L.) Cf. Vulg. Ps. cxviii. 12.—*Blessed art Thou, O Lord ; teach me Thy statutes.* Bradfield College.

505. Benefacta sua verbis adornant. (L.) Plin. Ep. 1, 8, 15.
—*They enhance the value of their favours by the words with which they are accompanied.*

506. BENEFICIUM. (L.)—*A favour; kindness.* Benefaction; obligation.

- (1.) Quid est ergo beneficium? Benevola actio tribuens gaudium, capiensque tribuendo, in id quod facit prona, et sponte sua parata. Itaque non quid fiat, aut quid detur, refert, sed quamente. (L.) Sen. Ben. 1, 6.—*A favour is a kind action conferring and receiving pleasure by the mere act of giving, and done from a prompt and spontaneous inclination of the giver; so that the gift or benefit itself is not of so much importance as the spirit in which it is done.* (2.) Beneficium non in eo quod fit aut datur, consistit, sed in ipso dantis aut facientis animo. Sen. Ben. 1, 6.—*A favour does not consist in the service done or given, but in the spirit itself of the man who confers it.* (3.) Gratissima sunt beneficia, parata, facile occurrentia, ubi nulla mora fuit, nisi in accipientis verecundia. Sen. Ben. 2, 1.—*The most acceptable favours are those which are prompt, quickly forthcoming, and where there is no hesitation, except it arise from the modesty of the recipient.* (4.) Tempore quædam magna fiunt, non summa. Sen. Ben. 3, 8.—*The greatness of gifts depends not so much in the amount, as the time when they are given.* (5.) Primum est antecedere desiderium cuiusque; proximum, sequi. Sen. Ben. 2, 1.—*The best thing is to anticipate a person's wants; the next best to grant them.* (6.) Illud melius, occupare antequam rogemur; quia quum homini probo ad rogandum os concurrat, et suffundatur rubor, qui hoc tormentum remittit, multiplicat munus suum. Sen. Ben. 2, 1.—*The better way is to forestall a petition; because when an honest man has to frame his lips to ask a favour, he is covered with blushes, and to relieve him of this torture is greatly to enhance your benevolence.* (7.) Ingratum est beneficium, quod diu inter manus dantis hæsit, quod quis ægre dimittere visus est; et sic dare, tanquam sibi eriperet. Sen. Ben. 2, 1.—*A benevolence loses its grace, if it cling so long to the hand of the giver, that he seem to part with it with difficulty, and gives it at last as though he were robbing himself.* (8.) Benefacta male locata, malefacta arbitror. Enn. ap. Cic. Off. 2, 18, 62.—*Favours injudiciously conferred I consider as so much injury.* Indiscriminate charity. (9.) Sunt quædam nocitura impetrantibus; quæ non dare, sed negare, beneficium est. Sen. Ben. 2, 14.—*Where the gifts would be injurious to those who seek them, to refuse instead of granting, is a real kindness.* (10.) Nullum beneficium esse duco id, quod, quoi facias, non placet. Plaut. Trin. 3, 2, 12.—*I do not consider that a kindness, which gives no pleasure to the man you show it to.* (11.) Non est dicendum, quid tribuerimus. Qui admonet, repetit . . . nisi ut aliud dando, prioris admoneas. Sen. Ben. 2, 11.—*Do not tell what you have given. To remind a man of his obligations, is to seek a return: only by repeating a benevolence, is it allowable to call former bounties to mind.* (12.) Beneficium dedisse qui dicit, petit. Pub. Syr. ?—*Who talks of the favours he has given, is seeking one himself.* (13.) Un bienfait reproché tint toujours lieu d'offense. (Fr.) Rac. Iphig. 4, 6.—*To reproach a man with your*

favours is tantamount to an affront. (14.) Ne aliis quidem narrare debemus; qui dedit beneficium, taceat: narret qui accepit. (L.) Sen. Ben. 2, 11.—*We should not tell to others what we give; let him who gives keep silence, and he only publish it who has received.* (15.) Un bienfait perd sa grace à le trop publier. (Fr.) Corn. Theod. 1, 2.—*A favour loses its grace by publishing it too loudly.*

(16.) Crede mihi, quamvis ingentia, Postume, dona:
Auctoris pereunt garrulitate sua. (L.) Mart. 5, 52, 7.

Great are your gifts, but when proclaimed around
The obligation dies upon the sound.—*Hay.*

(17.) Beneficia eo usque læta sunt, dum videntur exsolvi posse; ubi multum antevenire, pro gratia odium redditur. Tac. A. 4, 18.—*Favours are only acceptable, where it appears possible to requite them; but when they pass all bounds of a return, they produce hatred in lieu of gratitude.* (18.) Un service au dessus de toute récompense à force d'obliger tient presque lieu d'offense. (Fr.) T. Corn. Suréna, 3, 1.—*A service which exceeds all possibility of returning it, becomes an obligation so great that it almost amounts to an injury.* (19.) Leve æs alienum debitorem facit, grave inimicum. (L.) Sen. Ep. 19.—*A small debt makes a man your debtor, a large one makes him your enemy.* (20.) Qui grate beneficium accepit, primam ejus pensionem solvit. Sen. Ben. 2, 22.—*To accept a kindness with gratitude, is to take the first step towards returning it.* (21.) Qui libenter accepit, reddidit. Sen. Ben. 2, 30.—*To accept a favour cheerfully, is to requite it.* (22.) Qui gratus futurus est statim dum accipit, de reddendo cogitat. Sen. Ben. 2, 25.—*The man who would be grateful for a favour begins to think how he may return the kindness, as soon as he receives it.* (23.) Discamus beneficia secure debere, et ocasiones reddendorum observare, non manu facere: hanc ipsam cupiditatem primo quoque tempore liberandi se, meminimus ingrati esse. Sen. Ben. 6, 41.—*Learn to owe an obligation unconstrainedly, and to watch for an opportunity of repaying the favour, so as to avoid acting in too pronounced a manner. The over-anxiety to seize the first possible moment for quitting one's self of a debt of kindness is, remember, the act of an ungrateful man.* (24.) Beneficia dare qui nescit, injuste petit. ? Pub. Syr.—*He who cannot perform a kind act, is unreasonable if he expects to receive one.* (25.) Beneficia plura recipit qui scit reddere. ? Pub. Syr.—*He receives most favours who knows how to return them.* (26.) Beneficium accipere libertatem vendere est. Decim. Laber. ?—*To accept an obligation, is to barter one's liberty.*

507. Beneficium invito non datur. (L.)—*No obligation can be imposed upon a man who refuses to receive it.*

508. Bene merentibus. (L.)—*To the well deserving.* Motto of Orders of the Lion of Lemberg (Austrian) and of St Charles of Wurtemberg.

509. Bene mones; tute ipse cunctas. (L.) Enn. ap. Non. 469, 25.—*You give good advice, but you are slow to follow it yourself.*
510. Benignæ faciendæ sunt interpretationes propter simplicitatem laicorum, ut res magis valeat quam pereat; et verba intentioni, non e contra, debent inservire. (L.) Law Max.—*A liberal construction should be put upon written instruments in consideration of the ignorance of the unlearned, so as to make them operative if possible, and carry out to the fullest extent the intention of the parties.*
511. Benignior sententia in verbis generalibus seu dubiis, est preferenda. (L.) Law Max.—*In cases where the meaning is too general, or is doubtful, a liberal construction is to be preferred.* Maxim relating to the interpretation of documents.
512. Benignus etiam dandi causam cogitat. (L.) Prov.—*A benevolent man will weigh even the grounds of his liberality.*
513. Berretta in mano non fece mai danno. (It.) Prov.—*Cap in hand never yet did a man harm.* Politeness is never thrown away.
514. Besser ein magrer Vergleich als ein fetter Prozess. (G.) Prov.—*A lean compromise is better than a fat lawsuit.*
515. Besser ist besser. (G.) Prov.—*Better is better.*
516. Bêtes-à-couronne. (Fr.) Mme. de Coeslin. — *Crowned-animals.* Crowned-heads, royalties, princes.
517. Bien vengas mal, si vienes solo. (S.) Prov.—*Welcome, misfortune, if thou comest alone.* But (alas!) misfortunes never come singly.
518. Bis. (L.)—*Twice.* Proverbial Sayings depending on:
- (1.) Bis gratum est, quod dato opus est, ultro si offeras. (L.) Pub. Syr. 44.—*If you proffer spontaneously what you have to give, it is doubly acceptable.*
 - (2.) Inopi beneficium bis dat, qui dat celeriter. Pub. Syr. 235.—*He gives a double favour to a poor man, who gives quickly.*
 - Hence (3.) Bis dat qui cito dat.—*He gives twice, who gives at once.*
 - (4.) Bis peccare in bello non licet.—*It is not allowed to make a mistake in war more than once.*
 - (5.) Bis ad eundem (scil. lapidem) offendi. Cic. Fam. 10, 20, 2.—*To commit the same fault twice.*
 - (6.) Bis est mori, alterius arbitrio mori. Pub. Syr. 50.—*It is twice dying, to die at the will of another.*
 - (7.) Bis vincit qui se vincit in victoria. Pub. Syr. ?—*He conquers twice who conquers himself in the moment of victory.*

519. Bisogna amar l'amico con i suoi difetti. (*It.*)—*We must love our friend with all his defects.* We must take him, failings and all.
520. Blanc-bec. (*Fr.*)—*A youngster.* A green-horn.
521. Blandus Honos, hilarisque, tamen cum pondere, Virtus. (*L.*) Statius, S. 2, 3, 65.—*Courteous Honour and glad, yet dignified, Virtue.*
522. Bæotum in crasso jurares aere natum. (*L.*) Hor. Ep. 2, 1, 244.—*You would swear that he was born in the thick air of the Bæotians.* Thick-headed, indiscriminating, doltish.
 “Derbyshire born and Derbyshire bred,
 Strong in the arm and thick in the head.”
523. Bologna la grassa, Firenze la bella, Genova la superba, Lucca l'industriosa, Mantua la gloriosa, Milano la grande, Padova la forte, Pavia la dotta, Verona la degna. (*It.*)—*Bologna the rich (or fat), Florence the beautiful, Genoa the superb, Lucca the busy, Mantua the glorious, Milan the grand, Padua the strong, Pavia the learned, Verona the worthy.* The celebrated cities of North Italy, with their distinguishing titles.
524. Bona fide, or ex bona fide. (*L.*)—*In good faith.* True, genuine, reliable. Used as an adjective. (Cf. Lewis and Short, Lat. Eng. Dict., s.v. Fides II., 2.)
525. Bona malis paria non sunt, etiam pari numero; nec lætitia ulla minimo merore pensanda. (*L.*) Plin. 7, 40, 41, § 132.—*The blessings of life do not balance its ills, even in point of number; nor can any degree of joy compensate even the slightest degree of grief.*
526. Bona nemini hora est, ut non alicui sit mala. (*L.*) Pub. Syr. ?—*The hour that brings happiness to one, brings sorrow to another.*
527. Bona notabilia. (*L.*) Law Term.—Goods to the value of £5, whereof if a man died possessed in two dioceses, his will must be proved before the Metropolitan of the Province. (2.) Bona vacantia.—*Goods without owner, or lost goods.*
528. Bon avocat, mauvais voisin. (*Fr.*) Prov.—*A good lawyer is a bad neighbour.* His argus-eyed vigilance, backed up by his legal knowledge, is likely to take advantage of his neighbours' ignorance and indifference in such matters, and may lead to great annoyance.

529. Bon chien chasse de race. (Fr.) Prov.—*A well bred dog hunts by nature.*
530. Bon gré, mal gré. (Fr.)—*Whether you will or no.* Willy Nilly.
531. Bon jour, bonne œuvre. (Fr.) Prov.—*The better the day, the better the deed.*
532. Boni judicis est ampliare jurisdictionem. (L.) Law Max.—*It is a judge's duty, when necessary, to amplify the limits of his jurisdiction.* Lord Mansfield suggested that *justitiam* should be read for *jurisdictionem*; the principle of English law being to “amplify its remedies, and, *without usurping jurisdiction*, to apply its rules to the advancement of substantial justice.” Cf. Bonus judex secundum æquum et bonum judicat, et æquitatem stricto juri præfert.—*It is the duty of a judge to base his decisions upon what is right and just, and to prefer equity to a too rigid interpretation of the statute.*
533. Boni pastoris est tondere pecus, non deglubere. (L.) Suet. Tib. 32, fin.—*It is the duty of a good shepherd to shear his sheep, not to flay them.* Attributed to Tiberius à propos of excessive taxation.
534. Bonis avibus. (L.) Ov. F. 1, 513.—*Under good auspices.*
535. Bonis quod benefit haud perit. (L.) Plaut. Rud. 4, 3, 2.—*Acts of kindness shown to good men are never thrown away.*
536. Bonne bouche. (Fr.)—*A nice morsel.* A tit-bit, reserved as a gratification for the last mouthful.
537. Bonne renommée vaut mieux que ceinture dorée. (Fr.) Prov.—*A good name is better than a girdle of gold.*
538. Bono ingenio me esse auctam quam auro multo mavolo : Aurum in fortuna invenitur, natura ingenium bonum. Bonam ego quam beatam me esse nimio dici mavolo. (L.) Plaut. Pœn. 1, 2, 90.—*I had much rather be endowed with a good disposition than with gold. Gold is found by chance, a good disposition is the gift of nature. I had much rather be called good than fortunate.*
539. Bonum est, pauxillum amare sane, insane non bonum est. (L.) Plaut. Curc. 1, 3, 20.—*It is good to be moderately and wisely in love ; to be madly in love is not good.*

540. Bonum magis carendo quam fruendo cernitur. (L.) Prov.
—*We value a blessing more when we are without it, than when we are enjoying it.* Cf. Shakesp. *Much Ado About Nothing*, 4, 1, 220 :
“That which we have, we prize not to the worth ;
But being lacked and lost—why then we rate its value.”
541. Bonum summum quo tendimus omnes. (L.) Lucret. 6, 26.—*That sovereign good, at which we all aim.* Summum bonum is used to express the end and object of existence, and = the τέλος and τὸ ἀγαθόν, chief good (Arist. *Eth. N.* 1, 2, 1 : *Plat. Rep.* 506 B), of philosophy.
542. Bonus animus in mala re dimidium est mali. (L.) Plaut. *Ps.* 1, 5, 37.—*Courage in a bad business is half the battle.*
543. Bonus atque fidus
Judex honestum prætulit utili. (L.) Hor. *C.* 4, 9, 41.
—*A good and faithful judge prefers what is honourable to what is expedient.*
544. Borgen macht Sorgen. (G.) Prov.—*Borrowing makes sorrowing.*
545. Borgen thut nur einmal wohl. (G.) Prov.—*Borrowing does well for once only.*
546. Böser Brunnen, da man Wasser muss eintragen. (G.)
Prov.—*It is a bad well that you must bring water to.*
547. Bos lassus fortius figit pedem. (L.) Prov.—*The tired ox treads all the more firmly.*
548. Boutez en avant. (Fr.)—*Push forward.* Motto of Earl of Barrymore.
549. Breve enim tempus ætatis satis est ad bene honesteque vivendum. (L.) Cic. *Sen.* 19, 70.—*Even a short span of life is long enough for a virtuous and honourable career.*
550. Brevis ipsa vita est, sed longior malis. (L.) Prov. Pub. Syr. ?—*Life is short indeed, but troubles are shorter.*
551. Briller par son absence. (Fr.)—*To be conspicuous by one's absence.*

Tacitus (*An.* 3, 76), speaking of the funeral of Junia, wife of Cassius, says : “Sed præfulgebant Cassius atque Brutus, eo ipso quod effigies eorum non videbantur.” (L.)—*Brutus and Cassius, however, were all the more conspicuous on the occasion, from the fact of the busts of neither of them being seen in the procession.* When the Jesuits succeeded in removing the names of Arnauld and Pascal from the *Histoires des Hommes Illustres* (Perrault), the phrase was in everybody's mouth.

552. Brisant des potentats la couronne éphémère
Trois mille ans ont passé sur la cendre d'Homère :
Et depuis trois mille ans, Homère respecté
Est jeune encore de gloire et d'immortalité.
(Fr.) M. J. Chénier, Ep. à Voltaire.
Homer.
'Mid wreck of empires, crowns, and crumbled thrones,
Three thousand years have passed o'er Homer's bones ;
Yet Homer now, after three thousand years,
Undimmed in glory and in youth appears.—*Ed.*
553. Britannia victrix. (L.)—*Britain victorious.* Motto of Earl of Northesk.
554. Brouille sera à la maison si la quenouille est maîtresse.
(Fr.) Breton Prov.—*There will be discord in the house if the spindle rules.*
555. Bruta fulmina et vana, ut quæ nulla veniunt ratione naturæ. (L.) Plin. 2, 43, 43, § 113.—*Thunderbolts that strike blindly and harmlessly, such as are traceable to no natural cause.*
A *brutum fulmen* is used metaphorically of any violent act, or denunciatory language, producing more noise than injury. A loud but idle menace. An inoperative law. The idea is of some terrestrial Jupiter, whose bolts have lost their potency.
556. Bâche tortue fait bon feu. (Fr.) Prov.—*A crooked log makes a good fire.* Don't judge from personal appearances.
557. Buen siglo haya quien dijo bolta. (S.) Prov.—*Blessings on the man that said, Right about face !*

C and the Greek X (CH).

558. Cada cosa en su tiempo, y navos en adviento. (S.) Prov.—*Everything in its proper season, and turnips in Advent.*
559. Cada uno es como Dios le hizo, y aun peor muchas veces. (S.) Cervantes, D. Quijote, 2, 4.—*Every one is as God made him, and oftentimes a great deal worse.*
560. Cada uno es hijo de sus obras. (S.) Cervantes, D. Quijote, 2, 32.—*Every man is the son of his own works.* Every one is responsible for his own acts. The child is father of the man.
561. Cadit quæstio. (L.)—*The question is at an end.* The subject requires no further discussion.

562. Cæca invidia est, . . . nec quidquam aliud scit, quam detrectare virtutes. (L.) Liv. 38, 49.—*Envy is blind, and her whole power consists in disparaging the virtues of others.*

563. Cæcus non judicat de colore. (L.)—*A blind man is a bad judge of colour.*

564. Cælitus mihi vires. (L.)—*My strength is from heaven.*
Motto of Viscount Ranelagh.

565. Cælo tegitur qui non habet urnam. (L.) Luc. 7, 819.

The unburied dead.

The vault of heaven

Doth cover him who hath no funeral urn.—*Ed.*

566. Cælum non animum mutant qui trans mare currunt.

(L.) Hor. Ep. 1, 11, 27.

Change of scene.

Who fly beyond the seas will find

Their climate changed, but not their mind.—*Ed.*

Motto of American newspaper *Albion*.

567. Cæsarem vehis Cæsarisque fortunam. (L.) Or in Greek (see Plutarch, Cæs.), Καισάρα φέρεις, καὶ τὴν Καισάρως τύχην.—*You carry Cæsar and his fortunes.*

This is the famous traditional reply of Julius Cæsar to the mariner, Amyclus, when overtaken by tempest as he was secretly crossing from Durazzo to Brindisi in an open boat. The sailor declared he would go no further. Cæsar, grasping his hand, bade him fear nothing. Perge audacter, Cæsarem vehis, etc.—*Go on boldly, you carry Cæsar, etc., as above.* (V. Suet. Jul. Ed. Delphin. Valpy, Lond. 1826, vol. iii., Notæ Varior., p. 1302.)

Lucan (5, 577) renders the incident in verse.

Fisus cuncta sibi cessura pericula Cæsar

Sperne minas, inquit, pelagi, ventoque furenti

Trade sinum. Italiam si cælo auctore recusas

Me pete. Sola tibi causa hæc est justa timoris

Vectorem non nosse tuum.

Cæsar and the Mariner.

Reckoning all dangers to surmount

Cæsar replied, Make little count

Of threatening sea or furious gale,

But boldly spread the bellying sail.

And if in spite of Heaven's acclaim

Thou would'st turn back, then ask my name.

There's a just reason for thy fears,

Thou know'st not whom thy vessel bears.—*Ed.*

568. Calamitosus est animus futuri anxius et ante miserias miser, qui sollicitus est, ut ea quibus delectatur ad extremum usque permaneant. (L.) Sen. Ep. 98.—*The man who is always thinking of the future is in a deplorable state, and makes himself wretched before his time, in his anxiety to have his enjoyment prolonged to the last day of life.*

569. Callidos eos appello quorum, tanquam manus opere, sic animus usu concalluit. (L.) Cic. N. D. 3, 10, 25.—*I call persons shrewd, whose minds have been toughened by experience, as a man's hands get hard by labour.*

570. Calomniez, calomniez, il en reste toujours quelque chose. (Fr.) Beaumarchais, Barbier de Séville.—*Keep on abusing, some of it always remains behind.*

Cf. Bacon, de Augm. Sc. 8, 2. Audacter calumniare, semper aliquid hæret. (L.)—*Calumniate boldly, some of it will always remain.* An identical saying will be found in Manlius' *Locorum Comm. Collectanea* (Basileæ, 1563), vol. ii., p. 268, and also in Caspar Peucer's *Historia Carcerum* (Tiguri, 1605), p. 57, both quotations relating to one Midias (? Medius), a well-known calumniator, who was accustomed to use the saying. Archbishop Whately used to say, "If you only throw dirt enough, some of it is sure to stick."

571. Calumniari si quis autem voluerit,
Quod arbores loquantur, non tantum feræ;
Fictis jocari nos meminerit fabulis.
(L.) Phædr. 1, Prol. 5.

Æsop's Fables.

But if the critics it displease
That brutes should talk, and even trees,
Let them remember I but jest,
And teach the truth in fiction drest.—*Ed.*

572. Campos ubi Troja fuit. (L.) ?—*The fields where Troy once stood.* Applicable to the site of any ruined or vanished city of antiquity, or of any formerly well-known buildings now no longer standing.

573. Canam mihi et Musis. (L.) Bayle ?—*I will sing to myself and to the Muses.* An unappreciated poet.

574. Can ch' abbaia non morde. (It.) Prov.—*The cur that barks does not bite.*

575. Candida pax homines, trux decet ira feras. (L.) Ov. A. A. 3, 502.—*Smiling peace is becoming to men, and fierce anger to wild beasts.*

576. Candida, perpetuo reside, concordia, lecto,
 Jamque pari semper sit Venus æqua jugo :
 Diligat illa senem quondam ; sed et ipsa marito,
 Tunc quoque cum fuerit, non videatur anus.
 (L.) Mart. 4, 13, 7.

Marriage wishes.

Sweet concord ever o'er their home preside,
 And mutual Love the well-matched couple guide :
 May she love him when time hath touched his hair,
 And he, when she is old, still think her fair.—*Ed.*

577. Candide et constanter. (L.)—*With candour and constancy.*
 Motto of the Earl of Coventry.

578. Candidus in nauta turpis color : æquoris unda
 Debet et a radiis sideris esse niger. (L.) Ov. 1

The sailor.

A fair skin in a sailor's out of place,
 The sun and salt sea-spray should tan his face.—*Ed.*

579. Canis. (L.)—*A dog.* Proverbial expressions connected with :

(1.) Cane pejus et angui. (L.) Prov. Hor. Ep. 1, 17, 30.—*Worse than a dog or snake.* (2.) Canina eloquentia. Quint. 12, 9, 9. (Cf. Canina facundia, Appian ap. Sall. Fragm. 25, 37.)—*Dog-eloquence, dog-oratory.* Snarling, abusive. (3.) Canis caninam non est. Auct. ap. Varr. L. L. 7, § 32.—*Dog don't eat dog.* (4.) Canis timidus vehementius latrat quam mordet. Curt. 7, 4, 13.—*A cowardly dog barks worse than it bites.* (5.) Cave canem. Petr. 29.—*Beware of the dog.* Inscription of warning to trespassers on doors. (6.) Stultitia est venatum ducere invitos canes. Plaut. Stich. 1, 2, 82.—*It is folly to take unwilling hounds out hunting.* (7.) Ut canis e Nilo. Cf. Phædr. 1, 25.—*(To run) like a Nile dog—i.e., quickly to avoid being snapped up by crocodiles.* (8.) Canis festinans cæcos parit catulos. Prov.—*A dog that hurries too fast will have blind puppies.* (9.) Canis a corio nunquam absterrebitur uncto. Hor. S. 2, 5, 83.—*You will never tear a dog away from a greasy hide.* A dog that has once tasted flesh will be always gnawing anything of the kind. Proverb implying that bad habits stick closely. (Cf. The Greek saying, χαλεπὸν χορτῶ κύνα γεῖσθαι. Theocr. 10, 11.—*It is ill letting a dog taste blood.*)

580. Cantabit vacuus coram latrone viator. (L.) Juv. 11, 22.
 —*The traveller, whose pockets are empty, will sing in the presence of robbers.*

581. Cantantes licet usque, (minus via lædet) eamus. (L.)
 Virg. E. 9, 84.

Keep we singing as we go,
 It will make the way less slow.—*Ed.*

582. Cantat vinctus quoque compede fossor,
 Indocili numero cum grave mollit opus.
 Cantat et innitens limosæ pronus arenæ,
 Adverso tardam qui trahit amne ratem.
 (L.) Ov. T. 4, 1, 5.
 The convict bound with heavy chains
 His labour cheers with artless strains :
 Or sings as bent by oozy marge,
 He slowly drags against the stream the barge.—*Ed.*
583. Cantilenam eandem canis. (L.) Ter. Phorm. 3, 2, 10.—
You are singing the same (old) song (in Greek τὸ αὐτὸ ᾄδεις ᾠσμα).
584. Cap à pié. (Old Fr.)—*From top to toe.* The modern French equivalent is *de pied en cap*. Armed *cap-à-pié* = in complete armour.
585. Capias. (L.) Law Phrase.—*You may take.* In English common law the first word of a writ directed against the person to effect his arrest.
586. Capias ad respondendum. (L.) Law Term.—*You may take him to make answer.* Writ to arrest a party at large, or already in custody of the sheriff. (2.) Capias ad satisfaciendum (abbrev. *ca, sa*).—*Writ of execution after judgment for recovery of debt or damages.*
587. Capistrum maritalle. (L.)—*The matrimonial halter.* Vide Juv. 6, 43.
588. Capitis nives. (L.) Hor. C. 4, 13, 12.—*The snowy head.* White hair.
589. Captum te nidore suæ putat ille culinæ
 Nec male conjectat. (L.) Juv. 5, 162.
 He knows you can't resist the savoury smell
 From his own kitchen ; and he guesses well.—*Ed.*
590. Caput inter nubila condit. (L.) Virg. A. 4, 177.—*She hides her head amidst the clouds.* Said of rumour. Motto of the town of Gateshead.
591. Caput mortuum. (L.)—*A dead head.* In chemistry, the inert residuum of the distillation and sublimation of different substances. (2.) Trop.—*A blockhead, a cypher, a nonentity.*
592. Caput mundi. (L.)—*The head of the world.* Applied anciently to Pagan and, later, to Papal Rome. Cf. *Ipsa, caput mundi . . . Roma.* Lucan. 2, 655. Cf. *Caput imperii.* Tac. H. 1, 84.—*Head of the Empire ;* and

Caput rerum. *Id.* A. 1, 47.—*Head of things* (civilisation). All said of Imperial Rome.

593. Cara al mio cuor tu sei, Ciò ch'è il sole agli occhi miei. (*It.*)?
—*Thou art as dear to my heart as the light to my eyes.*

Cf. Gray, Bard, 1, 3, 12:

Dear as the light that visits these sad eyes,
Dear as the ruddy drops that warm my heart.

594. Car il n'est si beau jour qui n'amène sa nuit. (*Fr.*)

[*We seek to prolong human pleasures in vain,*]

For the sunniest day brings the night in its train.

Epitaph of Jean d'Orbesan, quoted by Chateaubriand in the *Memoires d'Outre-Tombe*.

595. Cari sunt parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus. (*L.*) Cic. Off. 1, 17, 57.—*Dear are our parents, dear to us our children, relations, and friends: but the attachment of all of these combined is embraced in the thought of one's country, for whose sake who would hesitate to face death, should it be of any advantage to her?*

596. Carmen hic . . . intus canit. (*L.*) Cic. Agr. 2, 26, 68.
—*He sings for himself.* Consults his own interests.

597. Carmen triumphale. (*L.*)—*Song of triumph.*

598. Carmina nil prosunt: nocuerunt carmina quondam. (*L.*)
Ov. Ep. 4, 13, 41.—*Verse does no good: it has done sometimes harm.*

599. Carmina proveniunt animo deducta sereno;

Nubila sunt subitis tempora nostra malis.

Carmina secessum scribentis et otia quærunt;

Me mare, me venti, me fera jactat hiems.

Carminibus metus omnis abest: ego perditus ensem

Hæsurum jugulo jam puto jamque meo.

(*L.*) Ov. T. 1, 39.

Poems the offspring are of minds serene;

My days are clouded with ills unforeseen.

Poems retirement need and easy leisure;

Sea, winds, and winter tease me at their pleasure.

Poems must have no fears; I, luckless wight,

Fancy the knife is at my throat each night.—*Ed.*

600. Carmina sprete exolescunt; si irascare, agnita videntur. (*L.*) Tac. A. 4, 34.—*Leave a scurrilous libel unnoticed, and it will expire of itself; but show that you are hurt, and you seem to admit its application.*

601. Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras quum dabit una dies.
(L.) Ov. Am. 1, 15, 23.

The Poet's Immortality.

Sublime Lucretius' verses then shall die,
When Heaven and Earth shall all in ruins lie.—*Ed.*

602. Carmine di superi placantur, carmine Manes.
(L.) Hor. Ep. 2, 1, 138.

The gods above, the shades below
Are both appeased by song.—*Ed.*

603. Carte blanche. (*Fr.*)—*A blank card.* Giving a person a *carte blanche* in any affair, is giving him full permission to act according to his own pleasure or discretion.

604. Caseus est nequam quia concoquit omnia secum. Caseus est sanus quem dat avara manus. (L.) Maxims of the School of Salerno.—*Cheese is injurious, because it digests all other things with itself. Cheese when given with a sparing hand is wholesome* On the superiority of either of these two contending aphorisms over the other, it must be left to the *caseists* and *anticaseists* of the medical world to decide.

605. Cassis tutissima virtus. (L.)—*Virtue is the safest helmet.* Motto of the Marquess of Cholmondeley and Lord Delamere.

606. Castigat ridendo mores. (L.) Santeuil, XVIIth. century.
—*He corrects men's manners in a playful way.* Adopted as motto by the *Comédie Italienne* and the *Opéra Comique* theatres at Paris.

607. Castum esse decet pium poetam
Ipsum : versiculos nihil necesse est. (L.) Cat. 16, 5.
A poet should be chaste himself, I know :
But nought requires his verses should be so.—*Ed.*

608. Casus belli. (L.)—*Fortune of war.* In modern Latin it = *a case, or, ground for proceeding to war.*

609. Casus omissus et oblivioni datus dispositioni communis juris relinquitur. (L.) Law Max.—*Any case which has been omitted and overlooked by the statute must be disposed of according to the law as it existed prior to such statute.*

The maxim refers to exceptional and individual cases which it would be impossible to provide for in framing a statute, and therefore, *ad ea quæ frequentius accidunt jura adaptantur*, the laws are adapted to those cases which most frequently occur.

610. Casus quem sæpe transit, aliquando invenit. (L.) Pub. Syr. ?—*Misfortune often passes by a man without harming him, but reaches him some day.* The pitcher goes often to the well, but is broken at last.

611. Casus ubique valet; semper tibi pendeat hamus:
Quo minime credas gurgite, piscis erit.

(L.) Ov. A. A. 3, 425.

Luck.

There's always room for chance, so drop your hook;
A fish there'll be where least for it you look.—*Ed.*

612. Cato contra mundum. (L.) ?—*Cato against the world.* Cf. *Victrix causa*, etc.

This saying and the similar one (*Athanasius contra mundum*) is quoted of any man who, like Cato in his ineffectual struggle against Cæsar, or Athanasius in his single-handed defence of the truth, champions an unpopular and desperate cause in the face of general public opinion.

613. Caton se le donna; Socrate l'attendit. (Fr.)—Lemierre, Barneveldt.—*Cato inflicted it on himself; Socrates waited till it came,—i.e., death.*

614. Catus amat pisces, sed non vult tingere plantas. (L.)
Med. Lat.—*Pussy loves fish, but is unwilling to wet her feet.*

615. Causa latet, vis est notissima. (L.) Ov. M. 4, 287.
The cause is hidden, its effect most clear.—*Ed.*

616. Causam hanc justam esse, animum inducite,
Ut aliqua pars laboris minuatur mihi. (L.) Ter. Heaut. Prol. 41.—*Believe me that this is a just request, that so some portion of my labours may be diminished.*

617. Cause célèbre. (Fr.)—*A celebrated case.* Said generally of any celebrated action at law, e.g., the Tichborne trial.

618. Cautus enim metuit foveam lupus, accipiterque
Suspectos laqueos, et opertum miluus hamum.

(L.) Hor. Ep. 1, 16, 50.

The wolf avoids the pit, the hawk the snare,
And hidden hooks teach fishes to beware.—*Conington.*

619. Caveat emptor, quia ignorare non debuit quod jus alienum emit. (L.) Law Max.—*Let a purchaser beware, for he ought not to be ignorant of the nature of the property which he is buying from another party.*

The maxim "caveat emptor," let a purchaser beware, applies in the purchase of land and goods, with certain restrictions, both as to the *title* and *quality* of the thing sold. Out of the legal sphere the phrase is used as a caution in the case of any articles of doubtful quality offered for sale.

620. Cavendo tutus. (L.)—*Safe by caution.* Punning motto of the Duke of Devonshire, Lord Waterpark, and Lord Chesham (Cavendish).
621. Cavendum est ne . . . in festinationibus suscipiamus nimias celeritates. (L.) Cic. Off. 1, 36, 131.—*We must take care not to let our haste lead us into unnecessary hurry.* More haste, less speed.
622. Cave sis te superare servom siris faciundo bene. (L.) Plaut. Bacch. 3, 2, 18.—*Take care you don't let your servant surpass you in well doing.*
623. Cead mille failthe. (Celt.)—*A hundred thousand welcomes.*
624. Cedant arma togæ, concedat laurea linguæ. (L.) Cic. Off. 1, 22, 77.—*Let arms give place to the robe, and the laurel of the warrior yield to the tongue of the orator.* So the line is usually quoted, though Cicero wrote *laudi*, not *linguæ*. It is sometimes said of the diplomatic discussions which follow upon, and not unfrequently fritter away, the successes gained in the field.
625. Cedant carminibus reges, regumque triumphī.
(L.) Ov. Am. 1, 15, 33.
To verse must kings, and regal triumphs yield.—*Ed.*
626. Cede nullis. (L.)—*Yield to none.* 105th Foot.
627. Cede repugnanti : cedendo victor abibis. (L.) Ov. A. A. 2, 197.—*Yield to your opponent, by yielding you will come off conqueror.* Cases often occur when a prudent and dignified concession gives the person making it a decided advantage over his adversary.
628. Cedit amor rebus, res age, tutus eris. (L.) Ov. R. A. 144.—*Love gives way to matters of business, be busily occupied and you will be safe.*
629. Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade. (L.) Prop. 2, 34, 65.
Your places yield, ye bards of Greece and Rome,
A greater than the Iliad has come !—*Ed.*
630. Cedunt grammatici, vincuntur rhetores. Omnis
Turba tacet. (L.) Juv. 6, 437.—*The philologists are dumb, the rhetoricians are beaten, the whole crowd is silent :* while Messalina, wife of Claudius, descants upon the merits of Homer and Virgil.
631. Cela m'échauffe la bile. (Fr.)—*It stirs my bile.*
632. Cela n'est pas de mon ressort. (Fr.)—*That is not in my line of business.* It is not in my province.

633. Cela va sans dire. (Fr.)—*That is a matter of course.* I need not say. It is unnecessary to add.

634. Celer et audax. (L.)—*Active and daring.* Motto of 60th Rifles.

635. Ce livre n'est pas long, on le voit en une heure ;
La plus courte folie est toujours la meilleure. (Fr.)

This book is not long, one sees that at a glance,
And shortness does always a folly enhance.

(From the frontispiece of a collection of *Joyeux épigrammes* of La Giraudière, 1633.)

636. Celsæ graviore casu Decidunt turres, feriuntque summos
Fulgura montes. (L.) Hor. C. 2, 10, 10.

High places.

The higher the tower, the worse the crash
When to the earth it headlong drops ;
And smites the dreaded lightning-flash
The mountain tops.—*Ed.*

637. Celui-là est le mieux servi, qui n'a pas besoin de mettre les
mains des autres au bout de ses bras. (Fr.) Rous.—
*He is the best served who does not need to have other
people's hands at the ends of his own arms.* If you want
a thing done, do it yourself.

638. Celui qui a de l'imagination sans érudition a des ailes, et
n'a pas de pieds. (Fr.) Joubert?—*The man who has
imagination without learning, has wings without feet.*

639. Celui qui a trouvé un bon gendre, a gagné un fils ; mais
celui qui en a rencontré un mauvais, a perdu une fille.
(Fr.) Prov.—*The man who has got a good son-in-law has
found a son, but he who has met with a bad one has lost a
daughter.*

640. Celui qui dévore la substance du pauvre, y trouve à la fin
un os qui l'étrangle. (Fr.) Prov.—*He who devours the
substance of the poor will meet, in the end, with a bone to
choke him.*

641. Celui qui met un frein à la fureur des flots,
Sait aussi des méchants arrêter les complots.

(Fr.) Rac. *Athalie*, 1, 1.

For He who can bridle the rage of the waves
Can hinder the mischievous plottings of knaves.—*Ed.*

642. Celui qui veut, celui-là peut. (Fr.) Breton Prov.—*He
who wills, can.*

643. C'en est fait. (Fr.)—*It is all over.*

644. Ce n'est pas être bien aisé que de rire. (*Fr.*) St Evremond ?—*Laughing is not always a sign of a mind at ease.*

645. Ce n'est plus qu'à demi qu'on se livre aux croyances ;
Nul dans notre âge aveugle et vain de ses sciences,
Ne sait plier les deux genoux.
(*Fr.*) V. Hugo, Les deux Archers.

The decay of faith.

We believe but by halves in this wise age of ours
So blind, and so vain of its science and powers ;
None will bend both his knees to the ground.—*Ed.*

646. Censor morum. (*L.*)—*Censor of morals and conduct.*

Title of two officers appointed at Rome to take care of the public morals, and to punish moral and political offenders by degradation to the *ararii*, or lowest class of citizen. The term is now applied to any rigid censurer of morality. Sallust is called by Macrobius (2, 9, 9), Gravissimus alienæ luxuriæ objurgator et censor.—*A most severe reprover and censor of the luxury of others.*

647. Cent 'ore di malinconia non pagano un quattrino de' debito.
(*It.*) Prov.—*A hundred hours of repining will not pay one farthing of debt.*

648. Centum doctum hominum consilia sola hæc devincit dea
Fortuna, atque hoc verum est: proinde ut quisque fortuna
utitur

Ita præcellet ; atque exinde sapere eum omnes dicimus.

(*L.*) Plaut. Ps. 2, 3, 12.

Fortune.

This goddess Fortune will of herself upset the plans
Of a hundred wiseacres, and that's the truth.
The man who knows how to use her aright
Excels accordingly ; and then we all exclaim
How wise, how clever, what a prudent man !—*Ed.*

649. Centum solatia curæ

Et rus, et comites et via longa dabunt.

(*L.*) Ov. R. A. 241.

A hundred ways you'll find to soothe your care ;
Travel, companions, fields, and country air.—*Ed.*

650. Ce que l'on conçoit bien s'énonce clairement
Et les mots pour le dire arrivent aisément.

(*Fr.*) Boil. A. P. 1, 153.

A felicitous thought is as quickly exprest,
And the words are not wanting in which it is drest.—*Ed.*

651. Ce qui est moins que moi m'éteint et m'assomme ; ce qui
est à côté de moi m'ennuie et me fatigue ; il n'y a ce
qui est au dessus de moi qui me soutienne, et m'arrache

à moi-même. (Fr.) ?—*What is beneath me crushes and oppresses me ; what is on a level with me wearies and fatigues me ; it is only what is above me that can support and lift me out of myself.*

652. Ce qui fait qu'on n'est pas content de sa condition, c'est l'idée chimérique qu'on se forme du bonheur d'autrui. (Fr.) ?—*That which makes us so discontented with our own condition, is the false and exaggerated estimate we are apt to form of the happiness of others.*

653. Ce qui manque aux orateurs en profondeur, Ils vous le donnent en longueur. (Fr.) Montesquieu ? —*What orators fail in, as to depth, they make up to you in length.*

654. Ce qui ne vaut pas la peine d'être dit, on le chante. (Fr.) Beaumarchais (Mar. de Figaro), Figaro loq.—*What is not worth saying, often sounds very well when it is sung.*

655. Ce qui vient par la flûte, s'en va par le tambour. (Fr.) Prov.—*What is earned by the flute, goes with the drum.* Light come, light go.

656. Ce qu'on donne aux méchants

Toujours on le regrette :

Laissez-leur prendre un pied chez vous

Ils en auront bientôt pris quatre.

(Fr.) La Font. La Lice et sa compagne.

What one gives to the wicked

One is sure to deplore :

In your house give them one foot,

They will soon have got four.—*Ed.*

Said of those who abuse privileges and encroach on their friends' good nature. Give them an inch, etc.

657. Ce qu'on fait maintenant, on le dit ; et la cause en est bien excusable : on fait si peu de chose. (Fr.) A. de Musset ?—*Whatever we do nowadays, we tell it ; and the reason is a very excusable one : we do so very little.*

658. Ce qu'on nomme libéralité, n'est, souvent, que la vanité de donner, que nous aimons mieux que ce que nous donnons. (Fr.) La Rochef. Max. p. 66, § 271.—*What is called liberality, is often nothing more than the vanity of giving, a feeling which we are fonder of than the actual bestowal of alms.*

659. Ce qu'on possède double de prix, quand on a le bonheur de le partager. (Fr.) Bouilly ?—*Whatever one possesses,*

becomes of double value, when we have the opportunity of sharing it with others.

660. Cereus in vitium flecti, monitoribus asper,
 Utilium tardus provisor, prodigus æris,
 Sublimis cupidusque et amata relinquere pernix.
 (L.) Hor. A. P. 163.

Pliant as wax to those who lead him wrong,
 But all impatience with a faithful tongue ;
 Imprudent, lavish, hankering for the moon,
 He takes up things and lays them down as soon.—*Conington.*

661. Cernis ut ignavum corrumpant otia corpus ;
 Ut capiant vitium, ni moveantur, aquæ.
 (L.) Ov. Ep. 1, 5, 5.

You see how ease impairs an idler's strength :
 And water unless stirred grows foul at length.—*Ed.*

662. Certa amittimus dum incerta petimus: atque hoc evenit
 In labore atque in dolore ut mors obrepit interim. (L.)
 Plaut. Ps. 2, 3, 19.—*We lose what is sure, while we are seeking what is not sure ; and so it happens that between labour and sorrow death meanwhile steals upon us.*

663. Certe ignoratio futurorum malorum utilius est quam scientia. (L.) Cic. Div. 2, 9, 23.—*Certainly our ignorance of impending evils is more advantageous than would be a knowledge of them.*

664. Certiorari. (L.) Law Term.—*To certify.* Writ issuing out of Chancery or King's Bench, directed to the judges or officers of inferior Courts, commanding them to *certify* or return the records of a cause depending before them. By this writ indictments may be removed from inferior Courts to the King's Bench.

665. Certum est quod certum reddi potest. (L.) Law Max.—*That is sufficiently certain which can be made certain.* If, e.g., a lease for so many years be granted after three lives yet in being, the uncertainty depending on those lives ceases when the remaining life comes to an end, and *id certum est quod*, etc.

666. Certum quia impossibile. (L.) Tert. de Carne Christi, 5.—*It is certain because it is impossible.* Said of the resurrection of Our Blessed Lord, in answer to Marcion. Another form is, *Credo quia impossibile*—I believe because it is impossible.

667. Certum voto pete finem. (L.) Hor. Ep. 1, 2, 56.—*Put a fixed limit to your wishes.*

668. Cervi luporum præda rapacium Sectamur ultro, quos opimus
Fallere et effugere est triumphus. (L.) Hor. C. 4, 4, 50.
Weak deer, the wolves' predestin'd prey,
Blindly we rush on foes, from whom
'Twere triumph won to steal away.—*Conington.*
669. Cervius hæc inter vicinus garrit aniles
Ex re fabellas. (L.) Hor. S. 2, 6, 77.—*Between these matters my neighbour Cervius talks his old women's tales, as occasion serves.*
670. Ces malheureux rois
Dont on dit tant de mal, ont du bon quelquefois. (Fr.)
Andrieux, Meunier de Sans Souci.—*These miserable kings of whom so much evil is said, have their good points sometimes.* Said of Frederick II. and the miller.
671. Ce sont là jeux de prince :
On respecte un moulin, on vole une province! (Fr.)
Andrieux, Meunier de Sans Souci.—*Such is the sport of princes; they spare a windmill and steal a province!* The king had threatened to seize his neighbour, the miller's, windmill, to which the latter replies, "*Oui, si nous n'avions pas de juges à Berlin :*" in the end the mill is spared.
672. Ce sont toujours les aventuriers qui font de grandes choses, et non pas les souverains des grands empires. (Fr.)
Montesquieu?—*It is by adventurers that great actions are performed, and not by the sovereigns of great empires.*
673. Cessante ratione legis cessat ipsa lex. (L.) Law Max.—
When the reason for any particular law comes to an end, the law itself expires. Thus, a Member of Parliament may not be arrested during session, but the reason for such privilege ceases when the session is over, and *cessante causa, cessat effectus*, the cause ceasing, the effect likewise comes to an end.
674. C'est ainsi que je poursuis la communication de quelque esprit fameux, non afin qu'il m'enseigne, mais afin que je le connaisse, et que le connaissant, s'il le faut, que je l'imite. (Fr.) Montaigne?—*It is thus that I study the mind of any famous author, not necessarily to be instructed, but in order to embrace his meaning, and having arrived at this, then, if necessary, to imitate him.*
675. C'est double plaisir de tromper le trompeur. (Fr.) La Font. Le coq et le Renard.—*It is a double pleasure to deceive the deceiver.*

676. C'est du Nord aujourd'hui que nous vient la lumière. (Fr.)
 Volt. to Catherine II.—*It is from the North nowadays that we get our light.* A piece of flattery having allusion to the encouragement which the Empress afforded to literature, and perhaps to her own essays in authorship.
677. C'est la force et le droit qui règlent toutes les choses dans le monde; la force en attendant le droit. (Fr.)
 Joubert?—*Force and right govern everything in this world; force till right is ready.* Mr M. Arnold, tr.
678. C'est là le diable. (Fr.)—*There's the rub.* That's the devil of it.
679. C'est la prospérité qui donne des amis, c'est l'adversité qui les éprouve. (Fr.)—*Prosperity gives us friends, adversity proves them.*
680. C'est le bon sens, la raison qui fait tout :
 Vertu, génie, esprit, talent et goût.
 Qu'est ce vertu? Raison mise en pratique.
 Talent? Raison produite avec éclat.
 Esprit? Raison qui finement s'exprime—
 Le goût n'est rien qu'un bon sens délicat,
 Et le génie est la raison sublime. (Fr.) M. J. Chénier?
 In good sense and reason are all things embraced,
 Both virtue and genius, wit, talent, and taste.
 What is virtue but reason in exercise traced?
 What talent, but reason in brilliant dress?
 What is wit but the same that can finely express?
 Taste is delicate sense, like a rose at its prime,
 And genius itself is but reason sublime.—*Ed.*
681. C'est le commencement de la fin. (Fr.)—*It is the beginning of the end.* Mot belonging to the time of the "Hundred Days," and said or, at least, endorsed by Talleyrand. Cf. Shakesp. *Midsummer Night*, 5, 1.—"That is the true beginning of our end."
682. C'est le propre de l'érudition populaire de rattacher toutes ses connaissances à un nom vulgaire. (Fr.) Nodier?—
It is the characteristic of the learning of the people to couple each item of its information with some well-known name.
683. C'est l'imagination qui gouverne le genre humain. (Fr.)
 Napoleon I.—*The human race is governed by its imagination.*
684. C'est par l'étude que nous sommes contemporains de tous les tems, et citoyens de tous les lieux. (Fr.) De La

Motte?—*It is by study that we become contemporaries of every generation, and citizens of every country.*

685. C'est plus qu'un crime, c'est une faute. (Fr.)—*It is worse than a crime, it is a blunder.* Said by Fouché (Minister of Police under the First Empire) of the execution of the Duc d'Enghien. The saying is often attributed to Talleyrand.

686. C'est posséder les biens que de savoir s'en passer. (Fr.) Regnard, Joueur, 4, 13.—*To be able to do without things amounts to possessing them.*

Cf. Sen. Ep. 29. Summæ opes, inopia cupiditatum. (L.)—*The greatest riches is to be free from all desires.*

687. C'est souvent hasarder un bon mot et vouloir le perdre, que de le donner pour sien : il n'est pas relevé, il tombe avec des gens d'esprit, ou qui se croient tels, qui ne l'ont pas dit, et qui doivent le dire. C'est, au contraire, le faire valoir que de le rapporter comme d'un autre. . . . Il est dit avec plus d'insinuation, et reçu avec moins de jalousie. (Fr.) La Bruy. Car. vol. ii. p. 84.—*A good saying often runs the risk of being missed and thrown away when it is quoted as the speaker's own: having nothing to set it off, it falls somewhat flat with those who are or who claim to be witty, and should have said it themselves, only they have not done so. On the contrary, it enhances a good saying to report it of a third person. It is told with greater insinuation, and received with less jealousy.*

688. C'est une grande difformité dans la nature qu'un vieillard amoureux. (Fr.) La Bruy. Car. vol. ii. p. 50.—*An old man in love is a monstrous anomaly.*

689. C'est une grande folie de vouloir être sage tout seul. (Fr.) La Rochef. Max. p. 61, § 238.—*It is a great piece of folly to wish to be wise all alone.* He must be silly indeed who insists on holding the only right view of things in the face of universal public opinion the other way.

690. C'est une grande misère que de n'avoir pas assez d'esprit pour bien parler, ni assez de jugement pour se taire. Voilà le principe de toute impertinence. (Fr.) La Bruy. Car. vol. i. p. 84.—*It is a great misfortune not to possess talent enough to speak well, nor sufficient tact to hold one's tongue. All impertinences have no other origin than this.*

691. C'est une sphère infinie, dont le centre est partout, la circonférence nulle part. (*Fr.*) Pascal, *Pensées*.—*It (i.e., the universe) is an infinite sphere, the centre of which is everywhere, and the circumference nowhere.* But the idea was borrowed from Rabelais (*Pantagruel*, 5, 47), who says of the intellectual sphere: "De laquelle en tous lieux est le centre, et n'a en lieu aucun circonférence, que nous appellons Dieu." It is besides attributed to St Bonaventure (1250), Gerson (1400), and others.

692. C'est un foible roseau que la prospérité. (*Fr.*) Daniel D'Anchères, 1608, Tyr et Sidon.—*Prosperity is but a feeble reed to lean upon.*

693. C'est un grand pas dans la finesse, que de faire penser de soi, que l'on n'est que médiocrement fin. (*Fr.*) La Bruy. *Car.* ?—*It is a great proof of address in negotiation, to induce those with whom you treat to under-rate your acuteness.*

694. C'est un verre qui luit
Qu'un souffle peut détruire, et qu'un souffle a produit.
(*Fr.*) De Caux (comparing the world to his hour-glass).—*It is but a glittering glass that a breath can destroy, as a breath has created it.* Cf. Goldsmith, *Deserted Village*, 54:

A breath can make them, as a breath has made.

695. C'est un zéro en chiffres. (*Fr.*)—*He is a mere cypher.* He is a person of no consequence or consideration whatever.

696. Cet âge est sans pitié. (*Fr.*) La Font. Deux Pigeons.—*This age (childhood) is without pity.* Children have no mercy. They roar for what they want at the expense of the weaker nerves of their seniors. Observe also their treatment of animals (kittens and such like).

697. Cet animal est très méchant,
Quand on l'attaque il se défend. (*Fr.*) La Ménagerie.—*This animal is extremely vicious, if you attack him he will defend himself!*

Burlesque on a passage from *L'Histoire Générale des Voyages*, Walckenaer, 1826, recounting the adventures of Vasco de Gama and his comrades amongst some "sea-wolves" of an extraordinary size, and armed with tremendous teeth. "Ces animaux," it proceeds, "sont si furieux, qu'il se défendent contre ceux qui les attaquent." It is difficult to say which is the most ludicrous, the serious prose or the burlesque verse.

698. Ceux qui n'aiment pas, ont rarement de grandes joies ; ceux qui aiment, ont souvent de grandes tristesses. (*Fr.*)
—*Those who know not what love is, rarely experience great joys ; and those who do, frequently suffer deep griefs.*
699. Ceux qui nuisent à la réputation ou à la fortune des autres, plutôt que de perdre un bon mot, méritent une peine infamante. (*Fr.*) La Bruy. Car. ?—*Those who would injure the reputation, or the fortunes of others, rather than lose a witty saying, deserve to be branded as infamous.*
700. Ceux qui, sans nous connaître assez, pensent mal de nous, ne nous font pas tort ; ce n'est pas nous qu'ils attaquent, c'est le fantôme de leur imagination. (*Fr.*) La Bruy. Car. vol. ii. p. 77.—*Those who, without adequate knowledge, form unfavourable opinions of us, do us no wrong ; since it is not us whom they are attacking, but the creation of their own imagination.*
701. Chacun à son goût. (*Fr.*)—*Every man according to his taste.* This is not to be translated—"Every man has the gout."
702. Chacun dit du bien de son cœur, et personne n'en ose dire de de son esprit. (*Fr.*) La Rochef. Max. p. 44, § 98.—*Every one can say a good word for his heart, but no one is bold enough to say as much for his wits.* Want of feeling we naturally disclaim, not so readily want of perception.
703. Chacun doit balayer devant sa propre porte. (*Fr.*) Prov.
—*Everybody ought to sweep before his own door.*
704. Chacun en particulier peut tromper, et être trompé ; personne n'a trompé tout le monde, et tout le monde n'a trompé personne. (*Fr.*) Bouhours ?—*An individual may deceive and be deceived, but no one has ever yet succeeded in deceiving the whole world, nor has the world ever combined to deceive any individual.*

If the Christian world is persuaded of the truth of Christianity, the conviction is not the result of deceit, but because the most educated portion of mankind is convinced of the truth of the Gospel. In the same way, the general agreement of men on any subject may be taken as a guarantee of its truth. The unanimity is too large to admit of the idea of fraudulent intention. Cf. in this connection the French Prov., *Quand tout le monde a tort, tout le monde a raison* (La Chaussée, Gouvernante, 1, 3).—When every one is in the wrong, every one is in the right.

705. Chacun à son métier, et les vaches seront bien gardées. (Fr.)
Prov.—*Every one attend to his own business, and the cows will be well looked after.*
706. Χαλεπὰ τὰ καλὰ. (Gr.)—*What is beautiful is hard.* All fine accomplishments are difficult of attainment.
707. Chaque âge a ses plaisirs, son esprit, et ses mœurs. (Fr.)
Boil. A. P. 3, 374.—*Every age has its pleasures, its style of wit, and its own ways.*
708. Chaque médaille a son revers. (Fr.) Prov.—*Every medal has its reverse.* There's another side to every tale. One story is good till another is told.
709. Χάρης χάριν τίκτει. (Gr.) See Soph. Aj. 522.—*Kindness begets kindness.*
710. Charité bien ordonnée commence par soi-même. (Fr.)—*Well regulated charity begins at home.*
711. Chasse cousin. (Fr.)—*Chace-cousin, i.e., bad wine.* Such as one would put down to drive away poor relations, or the description of persons called *hangers-on.*
712. Châteaux en Espagne. (Fr.)—*Castles in Spain.* Castles in the air.
713. Chat échaudé craint l'eau froide. (Fr.) Prov.—*A scalded cat dreads even cold water.* A burnt child dreads the fire.
714. Chef d'œuvre. (Fr.)—*A masterpiece.* The best work of any painter, poet, etc.
715. Che non men che saver, dubbiar m'aggrata.
(It.) Dante, Inf. 11, 93.
Ignorance not less than knowledge charms.—Cury.
716. Chercher à connaître, c'est chercher à douter. (Fr.)—*To wish to know is to wish to doubt.* Knowledge which is not guided by faith generally ends in scepticism.
Cf. Vous ne prouvez que trop que chercher à connaître,
N'est souvent qu'apprendre à douter.—Mme. Deshoulières.
You prove but too clearly that seeking to know
Is too frequently learning to doubt.—Ed.
717. Cherchez la femme. (Fr.) Alex. Dumas père, *Mohicans de Paris*, vol. ii. cap. 16.—*Search for the woman.* Saying put into the mouth of an officer of the Paris Detective Police Force. It has been attributed to Fouché.
Sardou introduces the phrase in his drama *Ferriol*; and George Ebers, *Uarda*, vol. ii. cap. 14 (1876), says:—

Du vergisst, dass hier eine Frau mit im Spiel ist.

Das ist sie überall, entgegnete Ameni, u. s. w.

You forget that there is a woman in this case.

That is so all the world over, replied Ameni, etc.

Sometimes the expression takes the form of *Où est la femme?* (or in German, *Wo ist sie, or wie heisst sie?*) *Where is the woman? where is she? what is her name?* As if, according to our own saying, Wherever there is a quarrel, there is always a lady in the case; or, as Richardson says (Sir C. Grandison, vol. i. Letter 24), Such a plot must have a woman in it. (See Büchmann, pp. 220, 221.)

718. Che sarà, sarà. (*It.*) Prov.—*What will be, will be.* Motto of the Duke of Bedford, Earl Russell, Lord Amphil, and Lord de Clifford.
719. Chevalier d'industrie. (*Fr.*)—*A swindler.* A man who lives by his wits. A sharper.
720. Chi compra ha bisogno di cent occhi, Chi vende n'ha assai di uno. (*It.*) Prov.—*He who buys requires an hundred eyes, while he who sells has occasion only for one.*
721. Chi compra terra, compra guerra. (*It.*) Prov.—*Who buys land, buys war (trouble); who buys soil, buys moil.*
722. Chi é causa del suo mal, pianga se stesso. (*It.*)—*Let him who is the cause of his own misfortunes bewail his own folly.* No one else will pity him.
723. Chi fa il conto senza l'oste, gli convien farlo due volte. (*It.*)—*He who reckons without his host must reckon over again.*
724. Chi ha il lupo per compagno, port' il cane sotto il mantello. (*It.*)—*He who keeps company with a wolf should carry a dog under his cloak.*
725. Chi lingua ha, a Roma va. (*It.*)—*He who has a tongue goes to Rome.* He who has a tongue in his head may go anywhere.
726. Chi mal comincia peggio finisce. (*It.*) Prov.—*He who begins badly, generally ends worse.*
727. Chi niente sa, di niente dubita. (*It.*) Prov.—*He who knows nothing, doubts nothing.* It has been said of some that "they know too much for their peace."
728. Chi non ha testa abbia gambe. (*It.*)—*He who has no head, should have legs.* If you cannot save yourself by your head (wits), you must by your heels.

729. Chi piu intende, piu perdona. (*It.*) Prov.—*The more a man knows, the more he forgives.*
730. Chi prende, si vende. (*It.*) Prov.—*Who takes a present, sells himself.*
731. Chi serve al commune serve nessuno. (*It.*)—*He who serves the public, serves no one.* Services performed are soon forgotten, and the public are in general ungrateful.
732. Chi ti fa carezze piu che non suole,
O t'ha ingannato, o ingannar ti vuole. (*It.*) Prov.—*He who bestows on you more attentions than usual, either has deceived you, or has the intention to do so.*
733. Chi troppo abbraccia nulla stringe. (*It.*) Prov.—*He who grasps too much, will hold nothing.*
734. Chi va piano va sano, e chi va sano va lontano. (*It.*) Prov.—*He who goes gently travels in safety, and goes far in the day.* Slow and sure.
735. Chi vuol vada, chi non vuol mandi. (*It.*)—*He who wishes something done, let him go himself; he who is indifferent about it, let him send another.* If you want a thing done, do it yourself.
736. Chreme, tantumne ab re tua est otii tibi
Aliena ut cures, eaque nihil quæ ad te attinent?
Homo sum; humani nihil a me alienum puto.
(*L.*) Ter. Heaut. 1, 1, 24.
Menedemus. Have you such leisure, Chremes, from your own affairs,
To attend to those of others, which concern you not?
Chremes. I am a man. And nothing that belongs to man
Do I consider indifferent to me.—*Ed.*
737. Christen haben keine Nachbarn. (*G.*) Prov.—*Christians have no neighbours.*
738. Christiana militia. (*L.*)—*Christian warfare.* Motto of the Order of Christ of Portugal.
739. Christianos ad leonem. (*L.*) Tert. Apol. 40.—*To the lion with the Christians!* Cry of the pagans against the Catholics in the early persecutions of the Church, when anything adverse occurred either in the natural or political world. Also, ἀπε τοὺς ἄθεοις. (*Gr.*) Euseb. iv. 15.—*Away with the atheists!*
740. Ciel pommelé, femme fardée
Ne sont pas de longue durée. (*Fr.*) Prov.—*A dappled sky, and a woman who paints, are not of long duration.*

741. Ci-gît ma femme : ah ! qu'elle est bien
 Pour son repos et pour le mien. (Fr.) Du Lorens ?
 Here lies my wife : there let her lie !
 She's in peace, and so am I.
742. Ci-gît Piron, qui ne fût rien
 Pas même Académicien. (Fr.)—*Here lies Piron, who was nothing, not even a member of the Academy. The witty epitaph composed for himself by Alexis Piron.*
743. Cineri gloria sera venit. (L.) Mart. 1, 26, 8.—*Glory comes too late when one is turned to ashes.*
744. Ciò che Dio vuole, Io voglio. (It.)—*What God wills, I will.* Motto of Lord Dormer.
745. Cio che si usa, non ha bisogno di scusa. (It.) Prov.—*That which is customary requires no excuse.*
746. Citharædus Ridetur chorda qui semper oberrat eadem.
 (L.) Hor. A. P. 356.
 The harp-player, who for ever wounds the ear
 With the same discord, makes the audience jeer.—*Conington.*
747. Citius venit periculum cum contemnitur. (L.) Prov.
 Decim. Laber. ?—*Laugh at danger, and it comes all the sooner.*
748. Cito rumpes arcum, semper si tensum habueris,
 At si laxaris, cum voles, erit utilis.
 Sic ludus animo debet aliquando dari,
 Ad cogitandum melior ut redeat sibi. (L.) Phædr. 3, 14.
 The bow that's always bent will quickly break ;
 But if unstrung 'twill serve you at your need.
 So let the mind some relaxation take
 To come back to its task with fresher heed.—*Ed.*
749. Cito scribendo non fit ut bene scribatur, bene scribendo fit ut cito. (L.) Quint. 10, 3, 10.—*Quick writing does not make good writing ; the way to write quickly is to write well.*
750. Clarior e tenebris. (L.)—*I shine all the clearer in the gloom.* Motto of Earl of Milltown.
751. Claudite jam rivos, pueri ; sat prata biberunt.
 (L.) Virg. E. 3, 11.
 Now close the hatches, boys, the meads have drunk enough.
752. Clausum fregit. (L.) Law Term.—*He has broken into my enclosure.* He has committed a trespass.
753. Cœpisti melius quam desinis : ultima primis
 Cedunt : dissimiles hic vir, et ille puer. (L.) Ov. H.

9, 23.—*You began better than you end: your later achievements must yield the palm to those before: how little does the man correspond to the promise of the child.* Deianira reproaching Hercules.

754. Cœur content soupire souvent. (Fr.) Prov.—*A satisfied heart will often sigh.* The cross proverb says: *Cœur qui soupire n'a pas ce qu'il desire.*—The heart that sighs has not got what it desires.

755. Cogenda mens est ut incipiat. (L.) Sen. ?—*The mind must be compelled to make a beginning.*

756. Cogitato mus pusillus quam sit sapiens bestia
Ætatem qui uni cubili nunquam committit suam. (L.)
Plaut. Truc. 4, 4, 15.—*Consider what a clever animal the little mouse is, that never trusts its life to one hole only.* Chaucer, Wif of Bath (Prol. 572), has:

I hold a mouse's hert not worth a leek
That hath but oon hole to sterte to.

757. Cogito, ergo sum. (L.)—*I think, therefore I exist.* Descartes' first principle. Thought, or rather self-consciousness, is man's only ground for the truth of anything, even of his own existence.

758. Cognovit. (L.) Law Term.—*He has admitted.* Term signifying that a defendant admits that the plaintiff's action is just (*cognovit actionem*), and suffers judgment to be entered against him without trial.

759. Colubrum in sinu fovere. (L.) Phædr. ?—*To cherish a serpent in your bosom.* To harbour, or, to admit into your confidence, a false friend.

760. Combien de héros, glorieux, magnanimes, ont vécu trop d'un jour! (Fr.) J. B. Rousseau?—*How many illustrious and noble heroes have lived too long by one day!* Their reputation would have been absolutely without blemish, had their lives been cut off at some earlier date.

761. Comédiens c'est un mauvais temps
La Tragédie est par les champs. (Fr.) Song of '93.—*Comedians! what a wretched time with Tragedy abroad!* Cf. *Que parles-tu, Vallier, de faire des tragédies? La Tragédie court les rues! Ducis?*—*What do you mean by writing tragedies, when Tragedy herself is stalking the streets?*

762. Comes jucundus in viâ pro vehiculo est. (L.) Pub. Syr.
Frag.—*An agreeable companion on a journey is as good*

as a coach. He will beguile the time. Text of Spectator 122, Sir Roger riding to the County Assizes.

763. Comitās morum. (L.) Cic. Am. ?—*Courteous manners.* Cf. Suavissimi mores. Id. Att. 16, 16, a, 6.—*Most charming manners.*
764. Comitas inter gentes. (L.)—*Civility between nations.*
765. Comme il faut. (Fr.)—*As it ought to be,—i.e., properly, well done.* Such a thing is done *comme il faut.* This expression is also used to imply persons of respectability, as, *des gens comme il faut,* gentlefolks.
766. Comme je fus. (Fr.)—*As I was.* Motto of Earl of Dudley and Ward.
767. Comme je trouve. (Fr.)—*As I find it.* Motto of Marquess of Ormonde.
768. Commune bonum. (L.)—*The common good.* A thing of public advantage or benefit.
769. Commune id vitium est: hic vivimus ambitiosa
Paupertate omnes. Quid te moror? Omnia Romæ
Cum pretio. (L.) Juv. 3, 182.
It is, I fear, an universal vice;
Here we're all struggling hard, as poor as mice,
To outdo one another. In a word,
Money at Rome is king and sovereign lord.—*Ed.*
770. Commune naufragium omnibus est consolatio. (L.)—*A general shipwreck is a consolation to all.* A general calamity, in which an entire neighbourhood, or a whole nation is involved, is always borne with more firmness of mind, and supported with greater resignation.
771. Commune periculum concordiam parit. (L.)—*A common danger produces concord.*
772. Commune quod est, ne tuum solum dicas. (L.)—*That which is common property you may not call your own.*
773. Communia esse amicorum inter se omnia. (L.) Prov. Ter. Ad. 5, 3, 18.—*All things are common property amongst friends.*
774. Communibus annis. (L.)—*On an average of years.* One year with another.
775. Communi fit vitio naturæ, ut invisit, latitantibus atque incognitis rebus magis confidamus, vehementiusque exterreamur. (L.) Cæs. B. C. 2, 14.—*It is a common fault of our nature to give greater credence to those things*

which are unseen, concealed, and unknown, and to be more violently alarmed by them.

776. *Communitates Burgi de Dorchestria.* (L.)—*The Corporation of the Burgh of Dorchester.*

777. *Comparaison n'est pas raison.* (Fr.)—*Comparison is no reason.*

778. *Compedes, quas ipse fecit, ipsus ut gestet faber.* (L.) Aus. Id. 6 fin.—*The smith must wear the fetters he himself has made.* As you have made your bed, so must you lie. Cf. *Tute hoc intristi; tibi omne est exedendum.* Ter. *Phorm.* 2, 2, 4.—*You have made this dish, and you must eat it up.* You began the affair and you must go through with it.

779. *Compendiaria res improbitas, virtusque tarda.* (L.)?—*Dishonesty chooses the most expeditious route, virtue the more circuitous one.*

780. *Complectamur illam et amemus: plena est voluptatis si illâ scias uti . . . jucundissima est ætas devexa, non tamen præceps: et illam quoque in extrema regulâ stantem, judico habere suas voluptates, aut hoc ipsum succedit in locum voluptatum, nullis egere.* (L.) Sen. Ep. 12.—*As for old age, embrace and love it. It abounds with pleasure, if you know how to use it. The gradually (I do not say rapidly) declining years are amongst the sweetest in a man's life; and, I maintain, that even where they have reached the extreme limit, they have their pleasures still; or else, this takes the place of pleasures, to need them no more.*

781. *Componitur orbis*

Regis ad exemplum; nec sic inflectere sensus

Humanos edicta valent, quam vita regentis.

(L.) Claud. IV. Cons. Hon. 299.

A Prince's Example.

The great world moulds its manners on the king's

Example: nor can wisest laws constrain

His people half so much, as the king's life.—*Ed.*

782. *Compositum jus fasque animo, sanctosque recessus*

Mentis, et incoctum generoso pectus honesto. (L.) Pers. 2, 73.—*Regulated principles of justice and duty in the mind: pure thoughts within; and a breast filled with an instinctive sense of honour.* (*Compositum jus fasque animi.* Motto of Lord Ellenborough.)

783. Compositum miraculi causa. (L.) Tac. A. 11, 27.—*A story got up to create astonishment.*

784. Compos mentis. (Law L.)—*In the possession of his faculties.*

Compos or non compos are used to denote the saneness, or not, of any one. *Tu mentis es compos? Tu non constringendus?* Cic. Phil. 2, 38, 97.—*Are you then in your right mind? Are you not a person to be kept under restraint?*

785. Con amore. (It.)—*With love.* Enthusiastically.

786. Concessa pudet ire via, civemque videri. (L.) Luc. 2, 446.—*He is ashamed to advance by the public way, and to appear in the character of an honest man.* Said of Julius Cæsar.

787. Concordans. (L.)—*Agreeing together.* Motto of the Order of Concord, Brandenburg.

788. Concordia discors. (L.) Luc. 1, 98.—*Discordant harmony.* Ill-assorted union or combination of persons or things: agreeable discords in music.

789. Concordia, integritate, industria. (L.)—*By concord, integrity, and industry.* Motto of Lord Rothschild.

790. Concordia parvæ res crescunt, discordia maxumæ dilabuntur. (L.) Sall. Jug. 10, 16.—*If harmony be preserved, small undertakings will prosper; but dissension will bring the greatest states to the ground.* (The first four words are the Motto of Merchant Tailors' Company.)

791. Concurritur: horæ

Momento cita mors venit, aut victoria læta.

(L.) Hor. S. 1, 1, 7.

One short, sharp shock, and presto! all is done:

Death in an instant comes, or victory's won.—*Conington.*

792. Condicio dulcis sine pulvere palmæ. (L.) Hor. Ep. 1, 1, 5 v.—*The certainty of winning the coveted palm without an effort.*

793. Condo et compono quæ mox depromere possim. (L.) Hor. Ep. 1, 1, 12.—*I am storing and collecting what some day or other I shall be able to produce.*

794. Con el Rey y con la Inquisicion, chitos! (S.) Prov.—*About the King and the Inquisition, not a word!*

795. Confido, conquiesco. (L.)—*I trust and rest.* Motto of Earl of Dysart and Lord Tollemache.

796. Confiteor, si quid prodest delicta fateri. (L.) Ov. Am. 2, 4, 3.—*I confess my fault if the confession can be of any avail.* (2.) *Confiteor*, a part of the office of the Mass.

797. Congé d'eslire. (Fr.)—*Leave to elect.*

Term used in the Anglican Church to express the permission granted by the Sovereign to the Chapter of a cathedral to elect a Bishop. This is, however, a matter of form, as the Chapter is bound to nominate the person recommended in the Royal letter which accompanies the *Congé*.

798. Conjugium vocat, hoc prætexit nomine culpam.

(L.) Virg. A. 4, 172.

She calls it marriage now ; such name

She chooses to conceal her shame.—*Conington.*

Dido's guilty love for Æneas : not the only woman who has endeavoured to screen her shame under a false title.

799. Connubialis amor de Mulcibre fecit Apellem. (L.)—*Love turned a blacksmith into an Apelles.* Epitaph of Quintin Matsys, the blacksmith-painter of Antwerp.

800. Conscia mens recti famæ mendacia risit
Sed nos in vitium credula turba sumus.

(L.) Ov. F. 4, 311.

Conscious of truth, the mind can smile at lies,

But we're a race too prone t' imagine vice.—*Ed.*

Si quid Usquam justitia est, et mens sibi conscia recti. Virg. A. 1, 604.—*If justice, and a sense of conscious right yet avail anything.*

Conscia mens recti is sometimes used as a periphrasis for *innocence, conscious integrity.*

801. Conscientiam rectæ voluntatis maximam consolationem esse rerum incommodarum. (L.) Cic. Fam. 6, 4, 2.—*Consciousness of an honourable intention is the greatest consolation in troubles.* (2.) Conscientia mille testes. Quint. 5, 11, 41.—*A good conscience is worth a thousand witnesses ;* and cf. *Mea mihi conscientia pluris est quam omnium sermo.* Cic. Att. 12, 28, 2.—*The verdict of my own conscience is more to me than the testimony of all men put together.* (3.) Bona conscientia turbam advocat, mala etiam in solitudine anxia atque sollicita est. Sen. Ep. 43, 5.—*A good conscience invites the inspection of all, a bad is anxious and distressed even in solitude.*

802. Consensus tollit errorem. (L.) Law Max.—*Consent does away with all objections on the score of irregularity.* If an action ought to have been laid in Surrey, but with the

consent of the parties (*per assensum partium*) it is tried in Middlesex, no objection can be taken on the ground of irregularity.

803. *Consentientes et agentes pari poena plectentur.* (L.) Law Max.—*Parties to a wrongful act are to be visited with the same penalties as the principals.*

804. *Consequitur quodcunque petit.* (L.)—*He attains whatever he aims at.* Motto of the Marquess of Headfort.

805. *Conservez bien la foi, conservez votre loi.* (Fr.) Breton Prov.—*Keep well your faith, keep your law.*

806. *Consilia firmiora sunt de divinis locis.* (L.) Plaut. Most. 5, 1, 55.—*Advice is more reliable that comes from consecrated spots.*

807. *Consilia qui dant prava cautis hominibus
Et perdunt operam et deridentur turpiter.*
(L.) Phædr. 1, 25, 1.

Who ill advice on wary men confer
Waste time and shameful ridicule incur.—*Ed.*

808. *Consilio et animis.* (L.)—*By wisdom and courage.* Motto of the Earl of Lauderdale.

809. *Constans et fidelitate.* (L.)—*Constant and with faithfulness.* Motto of Order of St Hubert.

810. *Constantia et virtute.* (L.)—*By constancy and virtue.* Motto of Earl Amherst.

811. *Constructio legis non facit injuriam.* (L.) Law Max.—*The construing or interpretation of the law must not be allowed to injure any one.*

812. *Consuetudinem sermonis vocabo consensum eruditorum; sicut vivendi consensum bonorum.* (L.) Quint. 1, 4, 3.—*I consider the style of speaking adopted by men of education to be the standard of correct language, just as the example of good men furnishes the model for our own lives.*

Consensus = the collective opinion or general agreement of any body of men upon any given question. Cf. *Consuetudo vero certissima loquendi magistra; utendumque plane sermone, ut nummo, cui publica forma est.* *Id. ibid.*—*Custom after all is the best rule in speaking, and we should choose words, as we do money, that have the public stamp on them.*

813. *Consuetudinis magna vis est.* (L.) Cic. Tusc. 2, 17, 40.—*Great is the force of habit.*

814. *Consuetudo est altera lex.* (L.) Law Max.—*Custom is a second law.*
815. *Consuetudo est secunda natura.* (L.) S. Aug. adv. Jul. 5, 59.—*Custom is second nature.* Cf. *Morem fecerat usus.* Ov. M. 2, 345.—*Custom had made it a habit.*
816. *Consuetudo loci est observanda.* (L.) Law Max.—*The customary law of a particular place is to be observed,*—such, e.g., as the custom of *gavelkind* in parts of Kent. But the custom must be capable of being reduced to a certainty, and it must be reasonable: under these conditions, *Consuetudo ex certa causa rationabili usitata privat communem legem*, Custom, when grounded on a certain and reasonable cause, supersedes the common law.
817. *Consule veritatem.* (L.) Cic. Or. 48, 159.—*Consult the etymology* (of the word): in Greek, τὸ ἔτυμον, *the literal sense of a word* according to its origin.
818. *Consummatum est.* (L.) Vulg. Joan. xix. 30.—*It is finished.*
819. *Contemnuntur ii, qui nec sibi, nec alteri, ut dicitur: in quibus nullus labor, nulla industria nulla cura est.* (L.) Cic. Off. 2, 10, 36.—*Those men are held in deserved contempt, who do no good to themselves or any one else, as the saying is; who make no exertion, show no industry, exercise no thought.*
820. *Contemporanea expositio est optima et fortissima in lege.* (L.) Law Max.—*The best and surest way of expounding any statute is by referring to the construction put upon it at the time it was made,* and, *Optimus legis interpret consuetudo*, Customary usage is the best expounder of the import of a statute.
821. *Contemptor suæmet vitæ, dominus alienæ.* (L.) Sen. ?—*The man who puts small value on his own life will be master of the lives of others.*
822. *Contentement passe richesse.* (Fr.)—*A mind contented with its lot, is more valuable than riches.*
823. *Contesa vecchia tosto si fa nuova.* (It.) Prov.—*An old feud is soon renewed.*
824. *Conticuisse nocet nunquam, nocet esse locutum.* (L.) Anth. Sacr. Jac. Billii (in loquaces).—*It never hurts a man to keep silence, but often to speak.*

825. Continuo culpam ferro compesce, priusquam
Dira per incautum serpent contagia vulgus.
(*L.*) Virg. G. 3, 468.

Prompt measures.

Cut off at once with knife the mischief's head,
Lest thro' the unthinking crowd the poison spread.—*Ed.*

Prompt measures must be taken with disorders, either of the
natural or the political body: sedition, like any other ulcer,
must be at once removed.

826. Con todo el mundo guerra, y paz con Inglaterra. (*S.*)
Prov.—*War with all the world, and peace with England.*
827. Contra malum mortis, non est medicamen in hortis. (*L.*)
Med. Aphor.—*No chemist's herbarium contains a remedy
against death.*
828. Contranando incrementum. (*L.*)—*Progress by swimming
against the stream.* Motto of the town of Peebles.
829. Contra verbosos noli contendere verbis;
Sermo datur cunctis, animi sapientia paucis. (*L.*) Dion.
Cato. ?—*Avoid wrangling with the contentious; speech is
given to every man, wisdom to few.*
830. Contredire, c'est quelquefois frapper à une porte, pour
savoir s'il y a quelqu'un dans la maison. (*Fr.*) Prov. ?—
*To contradict, sometimes means to knock at the door to
find out whether there is any one at home.*
831. Contre fortune bon cœur. (*Fr.*)—*Against the fickleness of
fortune oppose a bold heart.*
832. Contre les rebelles, c'est cruauté que d'estre humain et
humanité d'estre cruel. (*Fr.*) Corneille Muis, Bp. of
Bitonte.—*Against rebels, it is cruelty to be humane, and
humanity to be cruel.* A maxim adopted by Catherine
de Médici in her "Counsels" to her son Charles IX.
833. Contumeliam si dicis, audies. (*L.*) Plaut. Ps. 4, 7, 77.—
If you abuse others, you will have to listen to it yourself.
834. Coram domino rege. (*L.*)—*Before our lord the king.*
(2.) Coram non iudice. Law Term.—*Before one who is
not a judge.*

If judgment be delivered in a county which has no jurisdiction
to try the case, the judgment is a mere nullity. Thus, a case
belonging to the provincial Court of Canterbury, if tried before
a judge sitting at Westminster, would be *coram non iudice*,
and the judgment consequently null. (3.) Coram nobis.—
Before us. Before the Court.

835. Coram rege suo de paupertate tacentes
 Plus poscente ferent. Distat, sumas ne pudenter
 An rapias. (L.) Hor. Ep. 1, 17, 43.
 Those who have tact their poverty to mask
 Before their chief get more than those who ask ;
 It makes, you see, a difference, if you take
 As modest people do, or snatch your cake.—*Conington.*
836. Cor nobyle, cor immobyle. (L.)—*A noble heart is a changeless heart.* Motto of Lord Vivian.
837. Corpora lente augescunt, cito extinguuntur. (L.) Tac.
 Agr. 3.—*Bodies are slow in growth, rapid in decay.*
838. Corpora magnanimo satis est prostrasse leoni :
 Pugna suum finem, quum jacet hostis, habet.
 (L.) Ov. T. 5, 3, 35.
 The lion is content to fell his foe :
 The fight is done, when the enemy's laid low.—*Ed.*
839. Corporis et fortunæ bonorum, ut initium, finis est : omnia
 orta occidunt, et aucta senescunt. (L.) Sall. J. 2.—
The advantages of person and fortune have their appointed end, as they have their beginning : all that rises has its setting, and growth is only a step towards decay.
840. Corps diplomatique. (Fr.)—*The diplomatic body.* The ambassadors, ministers, and envoys from foreign Courts resident at the capitals of the various kingdoms with their secretaries and *attachés.*
841. Corpus Christi. (L.)—*The Body of Christ.* Festival of the Roman Church in honour of the Holy Eucharist, instituted by Pope Urban IV. in 1264, and observed on the Thursday following Trinity Sunday. (Fr. *Fête Dieu.*)
842. Corpus delicti. (L.) Law Term.—*The body of the offence.* The entire nature of the crime, containing the substance, and matter, of which the several counts in the indictment must be formed.
843. Corrupunt bonos mores colloquia mala. (L.) Prov.
 Vulg. Cor. 1, 15, 33.—*Evil communications corrupt good manners.*
844. Corruptio optimi pessima. (L.) S. Greg. Moral. ?—*A corruption of the best possible, is the worst possible.*
 Originally said of bad priests, and referring particularly to the sins of all who have received grace, the saying expresses generally that the better a thing is, the worse is its abuse.

For fairest things grow foulest by foul deeds;
Lilies that fester, smell far worse than weeds.

—Shakesp. *Sonn.* 94, 13.

The higher a man's reputation, the graver his downfall. Institutions of the most salutary, as well as of the most sacred kind, have been perverted to become perfect plague-spots of corruption, instead of centres of life and health. The extent of the deterioration is proportionate to the excellence of purpose for which the institution was established.

845. *Corruptissima in republica plurimæ leges.* (L.) Tac. A. 3, 27.—*The worst states produce the greatest number of laws.*
846. *Cor unum, via una.* (L.)—*One heart, one way.* Motto of the Marquess of Exeter.
847. *Cosa fatta, capo ha.* (It.) Prov.—*That which is done has a head.* A thing is never done until it is perfectly completed.
848. *Cosa mala nunca muere.* (S.) Prov.—*A bad thing never dies.*
849. *Così fan tutti.* (It.)—*So do they all.* Title of one of Mozart's operas. The way of the world.
850. *Coup de grâce.* (Fr.)—*The finishing stroke (or blow).*
851. *Coup de main.* (Fr.) Mil.—*A surprise.*
852. *Coup d'œil.* (Fr.)—*A glance.* A view or prospect.
853. *Courage sans peur.* (Fr.)—*Courage without fear.* Motto of Viscount Gage.
854. *Coûte que coûte.* (Fr.)—*Cost what it will.* The expense is no consideration. I will have it, or I will do it, "*coûte que coûte.*" Anyhow.
855. *Coutume, opinion, reines de notre sort,*
Vous réglez des mortels et la vie, et la mort. (Fr.) De La Motte?—*Custom, opinion, arbiters of our fate, ye influence the life and even the death of man.*
856. *Craignez honte.* (Fr.)—*Dread shame.* Motto of the Duke of Portland.
857. *Crains Dieu tant que tu viveras.* (Fr.)—*Fear God as long as you live.* Motto of Lord Athlumney.
858. *Craignez tout d'un auteur en courroux.* (Fr.)—*Fear everything from an author in a rage.*

859. Cras amet, qui nunquam amavit,
 Quique amavit, cras amet. (L.) ? Pervigilium Veneris.
 Let those love now who never loved before,
 Let those who always loved, now love the more.—*T. Parnell*, 1717.
860. Cras hoc fiet? Idem cras fiet. Quid? quasi magnum
 Nempe diem donas? sed quum lux altera venit,
 Jam cras hesternum consumpsimus; ecce aliud cras
 Egerit hos annos, et semper paulum erit ultra.
 (L.) Pers. 5, 66.

To-morrow and to-morrow and to-morrow.

It shall be done to-morrow. But, I say,
 You'll sing to-morrow what you sing to-day.
 What! is one day of such vast consequence
 That you present it as a boon immense?
 No! but reflect, when next day's sun has shone,
 Then yesterday's "to-morrow" will have gone;
 And you're kept idling by one morrow more,
 No nearer action than you were before.—*Ed.*

861. Cras te victurum, cras dicis, Postume, semper.
 Dic mihi cras istud, Postume, quando venit?
 (L.) Mart. 5, 58, 1.

To-morrow, you always say, I'll wisely live:
 Say, Posthumus, when does that day arrive?—*Ed.*

862. Credat Judæus Apella
 Non ego: namque deos didici securum agere ævum;
 Nec, si quid miri faciat natura, deos id
 Tristes ex alto cœli demittere tecto.
 (L.) Hor. S. 1, 5, 100.

The miraculous liquefaction.

Tell the crazed Jews such miracles as these!
 I hold the gods live lives of careless ease,
 And, if a wonder happens, don't assume
 'Tis sent in anger from the upstairs room.—*Conington.*

Credat Judæus Apella is often used in a more or less contemptuous way, meaning that the thing is too absurd and improbable to obtain credence, like our "Tell that to the marines!"

863. Credebant hoc grande nefas, et morte pïandum
 Si juvenis vetulo non assurrexerat. (L.) Juv. 13, 34.
Old fashioned manners.

'Twas thought a grave, a capital offence,
 For youth not to rise up in age's presence.—*Ed.*

864. Crede Byron. (L.)—*Believe, or trust Byron.* Motto of
 Lord Byron.

865. Crede mihi bene qui latuit bene vixit, et intra
 Fortunam debet quisque manere suam.
 (L.) Ov. T. 3, 4, 25.

Seclusion.

He lives the best who from the world retires
And, self-contained, to nothing else aspires.—*Ed.*

866. Crede mihi, miseros prudentia prima relinquit. (L.) Ov.
Ep. 4, 12, 47.—*Prudence, believe me, is the first to leave
the unfortunate.*

867. Crede mihi, res est ingeniosa dare. (L.) Ov. Am. 1, 8,
62.—*Believe me, giving is a matter that requires tact.*

868. Crede quod est quod vis; ac desine tuta vereri;
Deque fide certa sit tibi certa fides. (L.) Ov. T. 4, 3, 13.
Think it is as you wish: bid fears adieu:
Sure of yourself, be sure I'm constant too.—*Ed.*

869. Credite me vobis folium recitare Sibyllæ. (L.) Juv. 8,
126.—*Believe I'm quoting you the Sibylls' leaves. It is
Gospel truth. The Sibyll wrote her oracles on palm
leaves.*

870. Credite, posteri! (L.) Hor. C. 2, 19, 2.
Believe it, after years!—*Conington.*
Is it possible that our descendants will credit such things?

871. Creditur ex medio quia res arcessit habere
Sudoris minimum; sed habet comœdia tanto
Plus oneris, quanto veniæ minus.
(L.) Hor. Ep. 2, 1, 168.

The comic dramatist.

'Tis thought that Comedy, because its source
Is common life, must be a thing of course;
Whereas there's nought so difficult, because
There's nowhere less allowance made for flaws.—*Conington.*

872. Credo pudicitiam Saturno rege moratam
In terris visamque diu. (L.) Juv. 6, 1.

Chastity.

That thing called Chastity, in Saturn's reign,
Did, I believe, her parting steps detain,
And for a while was seen on mortal earth
E'er she resought the realms that gave her birth.—*Ed.*

873. Credula res amor est. (L.) Ov. M. 7, 826.—*Love is a
credulous thing. Love will believe anything.*

874. Credula si fueris, aliæ tua gaudia carpent,
Et lepus hic aliis exagitandus erit. (L.) Ov. A. A.
3, 661.—*If you are too ready to believe, others will reap
the pleasures that should be yours, and you will be hunt-
ing the hare for the benefit of others.*

Prov. of doing anything for another's advantage. Cf. Diocl. ap. Vopisc. Numer. 15 : Ego semper apros occido, sed alter semper utitur pulpamento.—*I do all the shooting of the boars, but another always gets the game.* I shake the bush, but another catches the bird.

875. Credula vitam Spes fovet, et fore cras semper ait melius.
(*L.*) Tib. 2, 6, 19.

Hope.

Hope fondly cheers our days of aching sorrow,
And always promises a brighter morrow.—*Ed.*

876. Credule, quid frustra simulacra fugacia captas?
Quod petis, est nusquam : quod amas, avertere, perdes.
Ista repercussæ quam cernis imaginis umbra est,
Nil habet ista sui. (*L.*) Ov. M. 3, 432.

Narcissus.

Why vainly catch, fond youth, at fleeting forms?
You're seeking what is not : avert your view,
And what you yearn for, will have vanished too.
What you behold's a mere reflection thrown,
A shadow, with no substance of its own.—*Ed.*

877. Crescentem sequitur cura pecuniam
Majorumque fames. (*L.*) Hor. C. 3, 16, 17.

Greed.

Cares follow on with growth of store,
And an insatiate thirst for more.—*Ed.*

- Cf. Crescit amor nummi quantum ipsa pecunia crescit
Et minus hanc optat, qui non habet. Juv. 14, 139.
The love of money is with wealth increased,
And he that has it not, desires it least.—*Ed.*

And

Creverunt et opes, et opum furiata cupido :
Et quum possideant plurima, plura volunt. Ov. F. 1, 211.
Wealth has increased, and wealth's fierce maddening lust,
And though men have too much, have more they must.—*Ed.*

And

Effodiuntur opes irritamenta malorum. Ov. M. 1, 140.—*Men dig the earth for gold, seed of unnumbered ills.* Cf. Radix enim malorum omnium cupiditas. Vulg. Tim. 1, 6, 10.—*The love of money is the root of all evil.*

878. Crescit occulto velut arbor ævo. (*L.*) Hor. C. 1, 12, 45.
—*It grows as trees do with unnoticed growth.* A line applied by St Beuve (?) to the progress of the Catholic Church.

879. Cressa ne careat pulcra dies nota. (*L.*) Hor. C. 1, 36, 10.

Note we in our calendar
This festal day with whitest mark from Crete.—*Conington.*

880. Creta an carbone notandi. (L.) Hor. S. 2, 3, 246.—
*Are they to be marked with chalk or charcoal? Are their
 characters black or white? Were they happy days,
 or no?*
881. Cretizandum est cum Crete. (L.) Prov.—*We must do at
 Crete as the Cretans do.*
882. Crimen læsæ majestatis. (L.)—*Crime of high-treason.*
883. Crimina qui cernunt aliorum, non sua cernunt,
 Hi sapiunt aliis, desipiuntque sibi. (L.)?—*Those who
 see the faults of others, and are blind to their own, are
 wise as regards others, fools as regards themselves.*
884. Croire tout découvert est une erreur profonde,
 C'est prendre l'horizon pour les bornes du monde.
 (Fr.) Lemierre, Utilité des découvertes.
*To think all discovered's an error profound ;
 'Tis to take the horizon for earth's mighty bound.—Ed.*
885. Crom-a-boo. (Irish.)—*Crom for ever.* Motto of Duke of
 Leinster.
886. Croyez moi, la prière est un cri d'espérance. (Fr.) A. de
 Musset, L'Espoir en Dieu.—*Believe me, prayer is a cry
 of hope.*
887. Crudelem medicum intemperans æger facit. (L.) Pub.
 Syr. ?—*An unreasonable patient makes a harsh doctor.*
888. Crudelis mater magis, an puer improbus ille?
 Improbus ille puer: crudelis tu quoque mater. (L.)
 Virg. E. 8, 49.—*Was the mother cruel, or was it rather
 the son who was so bad? The son was bad, and thou, O
 mother, cruel also.*
889. Crudelis ubique
 Luctus, ubique Pavor, et plurima mortis imago.
 (L.) Virg. A. 2. 368.
*Dire agonies, wild terrors swarm,
 And death glares grim in many a form.—Conington.*
890. Crux. (L.)—*A cross.* A difficulty (puzzle, dilemma,
 problem) that perplexes and baffles and seems insur-
 mountable.
891. Crux stat dum volvitur orbis. (L.)?—*The Cross stands
 erect while the world revolves.*
892. Cucullus non facit monachum. (L.) Prov.—*The cowl does
 not make the monk.*

The dress appropriate to any profession does not necessarily make the wearer a member of the body he appears to represent. The saying means that costume goes for nothing compared with actual qualifications. You may get yourself up in the most unexceptionable nautical attire, and yet know no more how to handle a vessel than a London 'bus conductor.

893. Cui bono? (L.)—*For whose advantage is it?* Cf. Cic. Rosc. Am. 30, 84: Cui bono fuisset, *Whose advantage would it have been?* A question often propounded in lawsuits by L. Cassius, the judge. (2.) Cui malo?—*To whose hurt?*

894. Cuicunque aliquis quid concedit, concedere videtur et id, sine quo res ipsa esse non potest. (L.) Law Max.—*Whoever grants a thing is supposed also tacitly to grant that without which the grant itself would be of no effect.*

A person selling the timber on his estate, the buyer may cut down the trees, and convey them away without being responsible for the injury which the grass may sustain from carts, etc., during the necessary time of conveyance.

895. Cui dolet, meminit. (L.) Prov. Cic. Mur. 20, 42.—*He who suffers, remembers.* A burnt child, etc.

896. Cui lecta potenter erit res
Nec facundia deseret hunc nec lucidus ordo.
(L.) Hor. A. P. 40.

Let but our theme be equal to our powers,
Choice language, clear arrangement, both are ours.—*Conington.*

897. Cuilibet in arte sua perito est credendum. (L.) Law Max.—*Every man should be given credence on points connected with his own special profession.*

Thus, questions relating to any particular trade must be decided by a jury after examination of witnesses skilled in that particular profession. Surgeons on a point of surgery, pilots on a question of navigation, and so on.

898. Cui licet quod majus, non debet quod minus est non licere. (L.) Law Max.—*He who has authority to do the greater, ought not to be debarred from doing the less.* A man under a power to lease for twenty-one years, may lease for fourteen, since *omne majus continet in se minus*, the greater contains the less.

899. Cui licitus est finis, etiam licent media. (L.) Busenbaum, Medulla Theol. Moralis, 6, 6, 2.—*Where the end is lawful the means thereto are lawful also.* This maxim of the Jesuit writer is generally cited as “The end justifies the means.”

900. Cui non conveniat sua res, ut calceus olim,
Si pede major erit, subvertet, si minor, uret.
Hor. Ep. 1, 10, 42.
Means should, like shoes, be neither great nor small ;
Too wide, they trip us up, too strait, they gall.—*Conington*.
901. Cui peccare licet, peccat minus. Ipsa potestas
Semina nequitiae languidiora facit. (L.) Ov. Am. 3, 4, 9.
Who's free to sin, sins less : the very power
Lies evildoing of its choicest flower.—*Ed.*
902. Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur inique ;
In culpa est animus, qui se non effugit unquam.
(L.) Hor. Ep. 1, 14, 11.
Admiring others' lots, our own we hate ;
Each blames the place he lives in ; but the mind
Is most in fault, which ne'er leaves self behind.—*Conington*.
903. Cui prodest scelus, Is fecit. (L.) Sen. Med. 500.—*His
is the crime, who profits by it most.*
904. Cuique sua annumerabimus. (L.) Columella, xii. 2.—
*We will put down to the account of each what belongs to
him.*
905. Cui sit condicio dulcis sine pulvere palmæ. (L.) Hor.
Ep. 1, 1, 51.—*Who has the terms of winning the coveted
palm without an effort.* Literally without the dust or
sand (called in Gr. ἀφή or "touch"), with which the
wrestlers sprinkled their bodies to get a firmer grip.
906. Cuivis potest accidere, quod cuiquam potest. (L.) Pub.
Syr. ap. Sen. Tranq. 11.—*Accidents that may befall any
man, may befall every man.*
907. Cujuscunque orationem vides politam et sollicitam, scito
animum in pusillis occupatum, in scriptis nil solidum.
(L.) Sen. Ep. 1, 21.—*Whenever you observe a man too
careful about the neatness of his style, you may put him
down for a dilettante (trifler), with nothing of a solid
character in his writings.*
908. Cujus est dare ejus est disponere. (L.) Law Max.—*He
who makes a gift has a perfect right to regulate its dis-
posal.* A founder of a charity may give it what shape
he pleases, provided it be a legal one.
909. Cujus est instituere, ejus est abrogare. (L.) Law Max.—
The power that institutes may also abrogate. The legisla-
tion can only repeal laws which itself has made.

910. *Cujus est solum, ejus est usque ad cœlum.* (L.) Law Max.—*He who owns the soil, owns everything above it.* By a conveyance of land, all buildings, timber, and water thereupon pass with it.
911. *Cujus omne consilium Themistocleum est.* Existimat enim qui mare teneat, eum necesse esse rerum potiri. (L.) Cic. Att. 10, 8, 4.—*Pompey's plan is just that of Themistocles. He considers that whoever has the command of the sea must necessarily obtain the supreme power.*
912. *Cujus rei libet simulator atque dissimulator.* (L.) Sall. C. 5, 4.—*A man who could assume all characters, and perfectly conceal his own.* A finished hypocrite.
913. *Cujus tu fidem in pecunia perspexeris*
Verere ei verba credere? (L.) Ter. Phorm. 1, 2, 10.—*Can you hesitate to confide in the word of a man, of whose probity in pecuniary matters you have had full proof?*
914. *Cujusvis hominis est errare, nullius, nisi insipientis in errore perseverare.* Posteriores enim cogitationes (ut aiunt) sapientiores solent esse. (L.) Cic. Phil. 12, 2, 5.—*Any one is liable to make mistakes, but no one, except a fool, will persist in his error. As they say, second thoughts are generally best.*
915. *Cujus vulturis hoc erit cadaver?* (L.) Mart. 6, 62, 4.—*What vulture will fasten on this carcass? Who will have the plucking of this greenhorn? Who will be the lucky heirs of this enormous wealth?*
916. *Cul de sac.* (Fr.)—*A blind lane, or entry, without exit at the other end.* No thoroughfare.
917. *Culpam pœna premit comes.* (L.) Hor. C. 4, 5, 24.—*Swift vengeance follows sin.* An ideal state of things supposed to be realised under the government of Augustus.
918. *Cum grano salis.* (L.)?—*With a grain of salt.*
Said of the qualification or latitude with which statements of a doubtful nature are to be received. You should always receive X's stories *cum grano*, since he is notorious for drawing the long bow.
919. *Cum humanis divina.* (L.)—*Human and divine learning.* Islington School.
920. *Cum multis aliis, quæ nunc perscribere longum est.* (L.) Eton Latin Grammar (Genders of Nouns).—*With many other things which it would now be too long to recount at length.*

921. Cum puleris tunicis sumet nova consilia et spes.

(L.) Hor. Ep. 1, 18, 33.

He will feel inspired

With new conceptions when he's new attired.—*Conington*.

922. Cum tristibus severe, cum remissis jucunde, cum senibus graviter, cum juventute comiter vivere, cum facinorosis audacter, cum libidinis luxurie vivere. (L.) Cic. Am. 6, 13.—*With the melancholy, he would affect melancholy; with the careless, cheerfulness: in the company of old men he was grave, and with the younger ones, gay: a match for criminals in bravado, and for debauchees in licentiousness. Character of Catiline, who, in this sense of the words, made himself "all things to all men."*

923. Cuncta prius tentata: sed immedicabile vulnus

Ense recidendum, ne pars sincera trahatur.

(L.) Ov. M. 1, 190.

The Rebellion of the Giants.

All has been tried that could: a gangrened wound

Must be cut deep with knife, before the sound

And unaffected parts contract decay.—*Ed.*

924. Cuncti adsint, meritaque expectent præmia palmæ. (L.)

Virg. A. 5, 70.—*Let all attend, and expect the prizes due to their well-earned laurels. A distribution of prizes.*

925. Cupidine humani ingenii libentius obscura credendi. (L.)

Tac. H. 1, 22.—*Through the natural inclination of the mind to give credence more readily, in proportion as the subject is obscure.*

926. Cupido dominandi cunctis affectibus flagrantior est. (L.)

Tac. A. 15, 53.—*The thirst for power is the most powerful of all the affections of the mind.*

927. Curæ leves loquuntur, ingentes stupent.

(L.) Sen. Hipp. 607. .

Light sorrows speak, but deeper ones are dumb.—*Ed.*

928. Curarum maxima nutrix Nox. (L.) Ov. M. 8, 81.—

That best nurse of troubles, Night.

929. Curatio funeris, conditio sepulturæ, pompæ exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.

(L.) August. ?—*The management of funerals, the pomp and circumstance of burial, are rather devised for the consolation of the living, than for any actual relief to the dead.*

930. Cura ut valeas. (L.) Cic. Fam. 7, 15, 2.—*Take care of your health.* Mind you keep well. Ordinary termination of letters.
931. Curia pauperibus clausa est : dat census honores :
Inde gravis iudex, inde severus eques.
(L.) Ov. Am. 3, 8, 55.
The senate's closed to poor men : gold, gold, gold
Makes peers and judges : every honour's sold !—*Ed.*
932. Cur indecores in limine primo
Deficimus ? Cur, ante tubam tremor occupat artus ?
(L.) Virg. A. 11, 423.
Why fail we on the threshold ? why,
Ere sounds the trumpet quake and fly ?—*Conington.*
933. Cur in theatrum, Cato Severe, venisti,
An ideo tantum veneras, ut exires. (L.) Mart. 1, 1, 3.
Wherefore, stern Cato, came you to the play ?
Was it that we might see you go away ?—*Ed.*
934. Curiosus nemo est, quin idem sit malevolus. (L.) Plaut.
Stich. 1, 3, 54.—*Nobody acts the part of a meddling person, unless he intends you harm.*
935. Cur me querelis exanimas tuis ? (L.) Hor. C. 2, 171.
Why rend my heart with that sad sigh ?—*Conington.*
936. Cur nescire, pudens prave, quam discere malo.
(L.) Hor. A. P. 88.
Why should false shame compel me to endure,
An ignorance which common pains would cure ?—*Conington.*
937. Cur opus adfectas, ambitiose, novum ? (L.) Ov. Am. 1, 1,
14.—*Why, ambitious youth, do you undertake a new work ?*
938. Currente calamo. (L.)—*With a running pen.* Writing,
composing, etc., as fast as my pen would travel.
939. Cur tua præscriptos evecta est pagina gyros ?
Non est ingenii cymba gravandi tui. (L.) Prop. 3, 3, 21.
The ambitious Poet.
Why has your page transgressed th' appointed mark ?
You must not overload your talents' bark.—*Ed.*
940. Custos morum. (L.)—*The guardian of morals.* (2.)
Custos regni.—*The protector of the realm, viz., in the*
absence or minority of the Sovereign. (3.) Custos
rotulorum.—*Keeper of the rolls.* Name of the first civil
officer of the shire, as being keeper of the records of the
Sessions of the peace. The Lord-Lieutenant is always
appointed to this office, though distinct from his
lieutenancy.

941. *Cutis vulpina consuenda est cum cute leonis.* (L.) Prov.—*The fox's skin must be sewn on to that of the lion.* When we cannot carry our point by physical force, stratagem and address must sometimes be resorted to.

D.

942. D. (L.)—Abbrev. for *Divus*, divine or saint; *Decimus*, tenth; *Devotus*, devoted or sacred; *Dicat* (*dicavit*), he dedicates (he dedicated); Numerically, D or IO = 500.
943. *D'abord je suis femme, et puis je suis artiste.* (Fr.)—*I am first of all a woman, after that an actress.* Answer of Pauline Viardot when questioned as to the secret of her professional successes on the stage.
944. *Da capo*, abbrev. D. C. (It.)—*From the beginning.* Direction in music, showing that the first movement is to be played over again and so conclude.
945. *D'accord.* (Fr.)—*Agreed.* In accordance. In tune.
946. *Dæmon languebat, monachus tunc esse volebat:*
Dæmon convaluit, dæmon ut ante fuit. (L.) Med. Lat.
 The Devil was sick, the devil a monk would be:
 The Devil got well, the devil a monk was he. (?)
947. *Da gloriam Deo.* (L.)—*Give glory to God.* Motto of Dyers' Company.
948. *Δάκρυ' ᾠδάκρυα.* (Gr.) Eurip. Iph. Taur. 832.—*Tearless tears.*
949. *Dal detto al fatto v'è un gran tratto.* (It.) Prov.—*The difference is great between saying and doing.*
950. *Da locum melioribus.* (L.) Ter. Phorm. 3, 2, 37.—*Make room for your betters.*
951. *Damna minus consueta movent.* (L.)?—*Losses (troubles) to which one is accustomed do not disturb one much; or, it may be translated conversely, Troubles to which we are unaccustomed affect us greatly.*
952. *Damnosa hæreditas.* (L.)?—*A losing inheritance.* A property which costs more than it brings in.
953. *Damnosa quid non imminuit dies?*
Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore. (L.) Hor. C. 3, 6, 45.

Degeneracy.

Time, weakening Time, corrupts not what ?
 Our fathers, worse than theirs, begat
 A still lower race, ourselves ; and we
 Hand down a worse posterity.—*Ed.*

954. *Damnum absque injuria.* (L.) Law Term.—*Loss without injury (injustice)*, such as the result of competition in trade.
955. *Damnum appellandum est, cum mala fama lucrum.* (L.) Prov. ? Pub. Syr.—*Gain made at the expense of reputation, is no better than so much loss.*
956. *Da modo lucra mihi, da facto gaudia lucro ;*
Et fave ut emptori verba dedisse juvet. (L.) Ov. F. 5, 690.

The tradesman's prayer.

Put profits in my way, the joy of gain ;
 Nor let my tricks on customers be vain !—*Ed.*

Prayer to Mercury, the patron of thieves and shop-keepers.

957. *Danda est remissio animis : meliores acrioresque requieti ut resurgunt.* (L.) Sen. Tranq. 15.—*The mind should be allowed some relaxation, that it may return to its work all the better for the rest.*
958. *Da nobis lucem, Domine.* (L.)—*Grant us light, O Lord.*
 Motto of Glaziers' Company.
959. *Dans l'art d'intéresser consiste l'art d'écrire.* (Fr.) Delille ?
 —*The art of writing well consists in its power of exciting interest.*
960. *Dans le nombre de quarante ne faut-il pas un zéro ?* (Fr.) Boursault ?—*Among the forty (Academicians) must there not be a zero ?*
 Said of the French Academy, and still more true of the Society of Painters which bears the name in England. The amusing thing is, that it was the admission of La Bruyère into an academy of nonentities that prompted the lines, La Bruyère being the zero !
961. *Dans les conseils d'un état, il ne faut pas tant regarder ce qu'on doit faire, que ce qu'on peut faire.* (Fr.) ?—*In the councils of states, we are not so much to deliberate on what we ought to do, as on what we can.*
962. *Dans les premières passions les femmes aiment l'amant, et dans les autres elles aiment l'amour.* (Fr.) La Rochef. Max. p. 91, § 494.

In her first passion, woman loves her lover,
 In all the others, all she loves is love.—*Eyron, Don Juan, c. 3, st. 3.*

963. Dans le temps des chaleurs extrêmes,
 Heureux d'amuser vos loisirs,
 Je saurai près de vous amener les Zéphyr
 Les Amours y viendront d'eux-mêmes. (Fr.)

The Fan.

In summer times' stifling heat
 Your amusement shall be my care ;
 The Zephyrs shall come at my beat,
 The Loves of themselves will be there.—*Ed.*

Written by Lemierre on a lady's fan, and a favourite quotation in the mouth of Louis XVIII.

964. Dans l'opinion du monde, le mariage, comme dans la comédie, finit tout. C'est précisément le contraire qui est vrai : il commence tout. (Fr.) Mme. Swetchine?—*In the world's opinion marriage is supposed to wind up everything, as it does on the stage. The fact is, that the precise contrary is the real truth. It is the beginning of everything.*
965. Dans un pays libre, on crie beaucoup quoiqu'on souffre peu ; dans un pays de tyrannie on se plaint peu, quoiqu'on souffre beaucoup. (Fr.) Carnot?—*In a free country there is more crying out than suffering : under a despotism, there is little complaint, although the evils endured are considerable.*
966. Dapes inemptas. (L.) Hor. Epod. 2, 48.—*Unbought dainties.* Produced at home ; of our own growth.
967. Da populo, da verba mihi, sine nescius errem ;
 Et liceat stulte credulitate frui. (L.) Ov. Am. 3, 14, 29.
To a faithless mistress.
 Pray undeceive me not, nor let
 Me know that I mistaken be.
 I would a little longer yet
 Enjoy my fond credulity.—*Ed.*
968. Dari bonum quod potuit, auferri potest. (L.) Pub. Syr. ap. Sen. Ep. 8.—*The goods that came by gift, can be as easily taken away.* What we earn by our labours can only properly be said to be our own.
969. Das Alter is nicht trübe, weil darin unsere Freuden, sondern weil unsere Hoffnungen aufhören. (G.) Jean Paul?—*Old age is not sad because our pleasures, but because our hopes, have then ceased.*

970. Das Alter macht nicht kindisch, wie man spricht, es findet uns nur noch als wahre Kinder. (G.) Goethe, Faust.
—*Age does not make us childish, as people say, it only finds us as children after all.*
971. Das eben ist der Fluch der bösen That,
Dass sie fortzeugend Böses muss gebären. (G.) Schill.
Piccol. 5, 1.—*That is the very curse of an evil deed, that it must engender and bring forth the same.*
972. Das Edle zu erkennen ist Gewinnst
Der nimmer uns entrissen werden kann. (G.) Goethe,
Tasso.—*To appreciate what is noble is a gain that can never be taken from us.*
973. Das Erste und Letzte was vom Genie gefordert wird, ist
Wahrheitsliebe. (G.) Goethe, Sprüche.—*The first and last thing which is demanded of Genius, is love of truth.*
974. Das Genie bleibt sich immer selbst das grösste Geheimniss.
(G.) Schill. an Göthe.—*Genius always remains the greatest mystery to itself.*
975. Das Glück giebt Vielen zu viel, aber Keinem genug. (G.)
Prov.—*Fortune gives many a one too much, but no one enough.*
976. Das Leben heisst Streben. (G.) Prov.—*Living means striving.* Life is a struggle.
977. Das Leben ist die Liebe
Und des Lebens Leben Geist. (G.) Goethe, Westöstlicher Divan.—*Life is love, and the life of Life, Spirit.*
978. Das Leben ist nur ein Moment, der Tod ist auch nur einer. (G.) Schill. Mary Stuart.—*Life is only a moment, Death is but another.*
979. Das Naturell der Frauen
Ist so nah mit Kunst verwandt. (G.) Goethe, Faust.
—*Nature in women is so nearly allied to art.*
980. Da spatium tenuemque moram, male cuncta ministrat
Impetus. (L.) Statius Theb. 10, 703.
Give time and some delay, for passionate haste
Will ruin all.—*Ed.*
981. Das schlechteste Rad am Wagen knarrt am meisten.
(G.) Prov.—*The worst wheel in the waggon creaks the loudest.*
982. Das Schwerste klar, und Allen fasslich sagen,
Heisst aus gediegnem Golde Münzen schlagen. (G.)

Geibel?—*To put the most difficult matters clearly, and everything intelligibly, is to be making coins out of pure gold.*

983. Das Universum ist ein Gedanke Gottes. (G.) Schill. Philos. Briefe.—*The universe is a thought of God.*
984. Das Wenige verschwindet leicht dem Blick,
Der vorwärts sieht, wie viel noch übrig bleibt. (G.) Goethe, Iphigenia. (Iphig. loq.)—*The little (that is accomplished) is soon lost sight of by one who sees before him how much still remains (to be done).* Mr M. Arnold quotes the words (Essays in Criticism) against self-satisfied people, as “a good line of reflection for weak humanity.”
985. Das Wunder ist des Glaubens liebstes Kind. (G.) Goethe, Faust (Nacht).—*Miracle is the dearest child of Faith.*
986. Data fata secutus. (L.)—*Following the fate decreed.* Motto of Lord St John.
987. Dat Deus immiti cornua curta bovi. (L.) Prov.—*God sends a curst cow short horns.*—Shakesp. Much Ado, 2, 1, 22.
988. Dat Deus incrementum. (L.)—*God giveth the increase.* Motto of Lord Crofton, and of Westminster School.
989. Da tempo al tempo. (It.) Prov.—*Give time time.* Don't be impatient.
990. Date obolum Belisario. (L.)?—*Give a penny to Belisarius!*
The distinguished general of the reign of Justinian, during his short imprisonment in 563, has been represented by writers of fiction (Marmontel and others) as blind and beggared, and reduced to hanging out a bag from his prison bars, with the above appeal to a pitying public.
991. Dat veniam corvis, vexat censura columbas.
(L.) Juv. 2, 63.
[Who will deny that justice has miscarried?]
The crows escape, the harmless doves are harried.—Ed.
As we say, “one man may steal a horse, while another may not look over a hedge.”
992. Da veniam lacrymis. (L.)?—*Forgive these tears!*
993. Davus sum non Œdipus. (L.) Ter. And. 1, 2, 23.—*I am Davus not Œdipus.*
994. Dea moneta. (L.)—*The goddess Money.* The almighty dollar.

Moneta or Mnemosyne (*Remembrance*), the mother of the Muses, was also a title of Juno, and from the circumstance of her temple in Rome being used for coining public money, comes the use of the word *moneta*, money, and mint. A curious derivation.

995. De asini umbra disceptare. (L.)—*To argue about an ass's shadow.* To dispute about trifles.
996. Debetis velle quæ velimus. (L.) Plaut. Am. Prol. 39.—*You ought to wish the same as we do.*
997. Debilem facito manu, Debilem pede, coxâ ;
Tuber adstrue gibberum, Lubricos quate dentes ;
Vita dum superest, bene est. (L.) Mæcenas ap. Sen.
Ep. 101, 11.—*Make me weak in the hands, feet, and hips ;
add to this a swollen tumour. Knock out my loosening
teeth ; only let life remain, and I am content.*
998. Debito (or E debito) justitiæ. (L.) Law Term.—*By debt
of justice.* In virtue of rights which have been fully
allowed by law.
999. Débonnaire. (Fr.)—*Debonair.* Motto of Earl of Lindsay.
1000. De bon vouloir servir le roy. (Fr.)—*To serve the king
with good will.* Motto of Earls Tankerville and Grey.
1001. De calceo sollicitus, at pedem nihil curans. (L.) Prov.—*Anxious about the appearance of the shoe, but regardless
of the comfort of the feet.*
1002. Deceptio visus. (L.)—*A deception of the sight.* An illusion.
Ocular deception.
1003. Decet verecundum esse adolescentem. (L.) Plaut. As.
5, 1, 6.—*It is becoming in a young man to be modest.*
1004. Decipimur specie recti ; brevis esse laboro,
Obscurus fio. (L.) Hor. A. P. 25.
One's led astray so by one's private views
Of good and bad ; I try to be concise
And end in being obscure—an equal vice.—*Ed.*
The latter part of the quotation is said to have been
humorously repeated by Thomas Warton on his snuffing
out, when he would have snuffed, his candle.
1005. Decorî decus addit avito. (L.)—*He adds lustre to the
honours of his ancestors.* Motto of the Earl of Kellie.
1006. Decrevi. (L.)—*I have decreed.* M. of Marq. of Westmeath.
1007. Dedimus potestatem. (L.) Law Term.—*We have given
power.* A writ or commission given to one or more, for
the speeding of an act pertaining to some court. (2.)

A writ of *dedimus potestatem* is also issued out of Chancery, when a new name is inserted in the commission of the peace, directing an acting justice to swear him in.

1008. *Dedimus tot pignora fati.* (L.) Luc. 7, 662.—*We have given so many hostages to fortune.*
1009. *Dediscit animus sero quod didicit diu.* (L.) Sen. Troad. 631.—*The mind is slow to unlearn anything it has been learning long.* The difficulty of eradicating ideas or prejudices early instilled.
1010. *Dedit hanc contagio labem*
Et dabit in plures. (L.) Juv. 2, 78.—*Contagion has spread this pollution and will spread it much further.*
 Said of the contagious effect of immoral habits.
1011. *De facto.* (L.)—*In point of fact.* Usually opposed to *de jure*, by law or by right. Thus William and Mary were said to be the *de facto*, and James II. and III. the *de jure*, sovereigns of England by the non-juring party.
1012. *Defectio virium adolescentium vitiis efficitur sæpius quam senectutis.* (L.) Cic. Sen. 9, 29.—*Decay of strength is more commonly the result of youthful excesses than any real fault in old age itself.*
1013. *Defendamus.* (L.)—*Let us defend.* Motto of town of Taunton.
1014. *Defendit numerus junctæque umbone phalanges.* (L.) Juv. 2, 46.—*Their numbers protect them and their serried lines, joined shield to shield.*
1015. *Deforme est etiam, de se ipsum prædicare, falsa præsertim.* (L.) Cic. Off. 1, 38, 137.—*It is unseemly for any one to boast about himself, more especially when it is untrue.*
1016. *Defuncti ne injuria afficiantur.* (L.) Law of the Twelve Tables.—*The dead are not to be maligned.* Like *De mortuis*, etc.
1017. *Degeneres animos timor arguit.* (L.) Virg. A. 4, 13.—*Fear argues a base-born soul.*
1018. *De gustibus non est disputandum.* (L.) Prov. ?—*There is no disputing about tastes.* Cf. *Diversos diversa juvant*; *non omnibus annis Omnia conveniunt.* Pseudo-Gall. 2, 104.—*Different things delight different people; it is not everything that suits all ages.*

1019. De hoc multi multa, omnes aliquid, nemo satis. (L.)?—
On this subject many people have said much, all have said something, but no one enough.
1020. De industria. (L.) Cic. Or. 44, 151; or Ex industria (Liv. 1, 56, 8).—*On purpose, intentionally.* Generally in a bad sense.
1021. De l'absolu pouvoir vous ignorez l'ivresse,
 Et du lâche flatteur la voix enchantresse. (Fr.)?
 Of Power you know not the intoxication,
 Nor the flattering magic of base adulation.—*Ed.*
1022. De l'audace, encore de l'audace, et toujours de l'audace!
 (Fr.)—*Audacity, still more audacity, and always audacity.*
 Famous conclusion of Danton's speech delivered before the Legislative Assembly (Sept. 2, 1792) on the eve of the frightful September massacres, of which Danton may be said to have thus fired the first spark. He concluded with a powerful appeal to the nation to crush the enemies of France and of the Revolution. *Pour les vaincre, pour les atterrer, que faut-il? De l'audace, etc., ut supra.*
1023. Delectare in Domino. (L.) Vulg. Ps. xxxvi. 4.—*Delight thou in the Lord.* Motto of Lord Poltimore.
1024. Delegata potestas non potest delegari. (L.) Law Max.—*A delegated authority cannot be re-delegated* (or, Vicarius non habet Vicarium, *An agent cannot appoint another to do his agency*). A broker, e.g., cannot turn over the man who commissions him (his principal) to another broker, of whom his employer knows nothing.
1025. Delenda est Carthago. (L.) Cat. ap. Servius ad Virg. 4, 683.—*Carthage must be destroyed.*
 The hatred which the elder Cato bore towards Carthage is well known, a country which, he insisted, was a formidable rival to Rome, and should be forthwith suppressed. He is said to have concluded his speeches in the senate, whatever the question might be, with the words, *Ceterum censeo, Carthaginem esse delendam*, For the rest, I am of opinion that Carthage should be destroyed.
1026. Deleo omnes dehinc ex animo mulieres. (L.) Ter. Eun. 2, 4, 5.—*From henceforth I blot out every woman from my mind.*
1027. Delere licebit
 Quod non edideris : nescit vox missa reverti. (L.) Hor. A. P. 389.—*You may strike out what you please before publishing ; but once sent into the world the words can never be recalled.*

1028. *Deliberando sæpe perit occasio.* (L.) Syr. 140.—*Opportunity is often lost through deliberation.* While we are considering, the occasion is gone.

Cf. Dum deliberamus quando incipiendum, incipere jam serum fit. Quint. 12, 6, 3.—*While we are considering when to begin, it becomes already too late to do so.*

And

Eja, age, rumpe moras, quo te spectabimus usque?
Dum quid sis dubitas, jam potes esse nihil.

(L.) Mart. 2, 64, 9.

Come, come, look sharp! How long are we to wait?
While doubting what to be, you'll be too late.—Ed.

1029. *Deliberandum est sæpe, statuendum est semel.* (L.) Syr. 132.—*Deliberate as often as you please, but when you decide it is once for all.*

1030. *Deliberat Roma, perit Saguntum.* (L.) Prov.—*While Rome deliberates, Saguntum perishes.*

Saguntum (Murviedro), in 218 B.C., after a heroic resistance against the forces of Hannibal, was reduced by famine, the men making a final *sortie*, while their wives set fire to the town, and perished in the flames. The famine became proverbial (Saguntina fames, the famine of Saguntum) for any severely-felt dearth of food.

1031. *Deliramenta doctrinæ.* (L.)—*The crazes of learning.* Wild theories of learned men. Fantastic speculations.

1032. *De loin c'est quelque chose, et de près ce n'est rien.* (Fr.) La Font. Chameau et Bâtons flottants.—*At a distance it looks like something important, but close by it is nothing at all.*

Like sticks floating on water, things at a distance seem important to those watching them, but on nearer inspection they turn out to be insignificant enough. Hence, any such deceptive appearances are said to be *bâtons flottants sur l'onde*, sticks floating on the water.

1033. *Delphinum sylvis appingit, fluctibus aprum.* (L.) Hor. A. P. 30.—*He paints dolphins among forests, boars in seas.* This must be the artist who enlivened a bit of sea-shore with a few red lobsters.

1034. *De mal en pis.* (Fr.)—*From bad to worse.*

1035. *De male quæsitis vix gaudet tertius hæres,
Nec habet eventus sordida præda bonos.* (L.) Quoted by Walsingham, Hist. p. 260.

Ill-gotten gains.

What's ill-got scarce to a third heir descends,
Nor wrongful booty meet with prosperous ends.—Ed.

This has been signally verified in the case of most of the Church lands seized and distributed by Henry VIII. among his courtiers. Cf. Plaut. Pæn. 4, 2, 22. Male partum male disperit.—*Badly gotten and badly spent.* Light come, light go.

1036. De medietate linguæ. (L.) Law Term.—*Of a moiety of languages.*

A foreigner tried in a British Court may demand to have a jury half foreigners, which is, therefore, called a jury *de medietate linguæ*, half one language, half another.

1037. De mendico male meretur qui ei dat quod edat, aut quod bibat, Nam et illud quod dat, perdit, et illi producit vitam ad miseriam. (L.) Plaut. Trin. 2, 2, 58.—*He deserves no thanks of a beggar who gives him to eat or drink, for he only throws his own away, and helps to prolong a miserable existence.*

1038. De minimis non curat lex. (L.) Law Max.—*The law does not concern itself about trifles.* The law, though strict, is not harsh and pedantic in its requirements.

1039. Demitto auriculas ut iniquæ mentis asellus. (L.) Hor. S. 1, 9, 20.—*Down go my ears, like a surly young ass.* I revolt, rebel, refuse at the proposition.

1040. Dem Mimen flicht die Nachwelt keine Kränze. (G.) Schill. Prol. Wallenstein's Camp.—*Posterity binds no wreaths for the actor.*

1041. De mortuis nil nisi bonum. (L.) ? Prov.—*Say nothing of the dead but what is good.*

Cf. Δεινοὶ μὲν ἀνδρὶ πάντες ἔσμεν εὐκλεεῖ

Ζῶντι φρονῆσαι, καθανόντα δ' αἰνέσαι. (Gr.) Menand. in Bachii Mimner, p. 52.—*We are all ready enough to envy a famous man while he is alive, and to praise him when he is dead.* Cf. Dum vivit hominem noveris: ubi mortuus est, quiescas. (L.) Plaut. Truc. 1, 2, 62.—*As long as a man is living, you may know him: but after he is dead, keep silence.* Among the laws of the Twelve Tables is, Defuncti ne injuria afficiantur.—*It is forbidden to speak injuriously of the dead.*

1042. Demosthenem ferunt, si qui quæsisisset quid primum esset in dicendo, actionem; quid secundum, idem et idem tertium respondisse. (L.) Cic. Brut. 38, 142.—*It is said of Demosthenes, that whenever he was asked what was the principal thing in public speaking, he replied, Action: what was the second? Action; the third? the same.*

1043. De motu proprio. (L.)—*Of his own motive or impulse. Of a person's own act.*

1044. De nihilo nihilum, in nihilum nil posse reverti. (L.)
 Pers. 3, 84.—*From nothing nought, and into nought can
 nought return.*

Matter being considered eternal, the creation of the world out of nothing, and its ultimate resolution into nothingness, was held by the school of Epicurus to be absurd.

Cf. Nil igitur fieri de nilo posse putandum est

Semine quando opus est rebus. Lucret. 1, 206.—*We cannot
 conceive of matter being formed of nothing, since things require a
 seed to start from.*

1045. Denique non omnes eadem mirantur amantque. (L.)
 Hor. Ep. 2, 2, 58.—*Men do not, in short, all admire or
 love the same things.* Diversity of taste.

1046. De non apparentibus, et non existentibus, eadem est ratio.
 (L.) Law Max.—*That which is not forthcoming must be
 treated as if it did not exist.* If the Court cannot take
 judicial notice of a fact, it is the same as if the fact had
 not existed. Deeds, e.g., must be produced in Court, or
 be treated as non-existent.

1047. Dens theonina. (L.) Cf. Hor. Ep. 1, 18, 82.—*A calum-
 niating tooth (tongue).* The tongue of a scandal-monger.
 Detraction.

1048. Deo adjuvante. (L.)—*God assisting.* Motto of Viscount
 Exmouth. (2.) Deo ducente.—*Under God's guidance.*
 Motto of Lord Haldon. (3.) Deo favente.—*By the
 favour of God.* (4.) Deo juvante.—*God helping.* Motto
 of Bruton Grammar School. (5.) Deo volente, or D.V.
 —*God willing, if God will.*

1049. Deo dante nil nocet invidia, et non dante, nil proficit labor.
 (L.) ?—*Where God gives envy cannot harm, and where
 He gives not, all labour is in vain.*

1050. Deo date. (L.)—*Give unto God.* Motto of Lord Arundell
 of Wardour.

1051. Deo duce, ferro comitante. (L.)—*God is my guide, my
 sword, my companion.* Motto of Earl of Charlemont.

1052. Deo duce fortuna comitante. (L.)—*With God for leader,
 and fortune for companion.* Motto of the Merchants of
 Exeter.

1053. Deo fidelis et Regi. (L.)—*Faithful to God and the King.*
 Motto of Lord Dunsandle and Clanconal.

1054. Deo honor et gloria. (L.)—*To God be the honour and
 glory.* Motto of Leather-Sellers' Company.

1055. De omnibus rebus, et quibusdam aliis. (L.)—*About everything in the world, and some others beside.* Said of a voluminous treatise.

Pico of Mirandola (+1494), the wonder of his age, when only 23 published at Rome 900 theses on every imaginable topic (drawn from Latin, Greek, Hebrew, and Arabic writers), and offered to dispute on the propositions against all the scholars in Europe. One of his theses he entitled, *De omni re scibili* (On every thing that can be known), to which Voltaire has wittily added, *Et de quibusdam aliis* (And on some other points beside).

1056. Deo non fortuna. (L.)—*From God, not from fortune.* Motto of Earl Digby.

1057. Deo Optimo Maximo, or D.O.M. (L.)—*To the Most High God.* Inscription on temples, churches, etc.

1058. Deo patriæ amicis. (L.)—*For God, my country and my friends.* Motto of Lord Colchester.

1059. Deo, Regi, Patriæ. (L.)—*To God, the King, and country.* Motto of Earl of Feversham.

1060. Deo, Regi, Vicino. (L.)—*For God, the King, and our neighbour.* Motto of Bromsgrove Grammar School.

1061. Deo reipublicæ et amicis. (L.)—*To God, the state, and our friends.* Motto of Levant Company.

1062. Deos fortioribus adesse. (L.) Tac. H. 4, 17.—*The Gods always assist the strongest side.*

Bussy Rabutin (Letters, 4, 91, October 18, 1677) says: Dieu est d'ordinaire pour les gros escadrons contre les petits. (Fr.)—*As a rule God is on the side of the big squadrons as against the small ones.* Voltaire in his Ep. à M. le Riche, February 1770, writes: Le nombre des sages sera toujours petit. Il est vrai qu'il est augmenté; mais ce n'est rien en comparaison des sots, et par malheur on dit que Dieu est toujours pour les gros bataillons.—*The number of the wise will be always small. It is true that it has been largely increased; but it is nothing in comparison with the number of fools, and unfortunately they say that God always favours the heaviest battalions.*

1063. De par le roy, defense à Dieu

De faire des miracles en ce lieu.

(Fr.)

'Tis forbidden to God, by His Majesty's grace,
To perform any miracles in this place.—*Ed.*

Written by a wit on the gates of the cemetery of St Médard, when closed by Louis XV. on account of the reputed miracles worked by the relics of Le Diacre Paris, a Jansenist there interred.

1064. De pis en pis. (Fr.)—*From worse to worse.* The evil goes on increasing.

1065. De præscientia Dei. (L.)—*Of the foreknowledge of God.* Motto of Barber-Surgeons' Company.

1066. Deprendi miserum est. (L.) Hor. S. 1, 2, 134.—*It is dreadful to be detected. Take care you are not found out, much less caught.*
1067. Depressus extollor. (L.)—*Having been depressed, I am exalted.* Motto of Viscount Mountgarret.
1068. De profundis clamavi ad te Domine. (L.) Vulg. Ps. cxxix. 1.—*Out of the deep have I called unto thee, O Lord.* Funeral Psalm chanted in the mass for the departed. The Psalm is called the *De profundis* from its first words.
1069. De rabo de puerco nunca buen virote. (S.) Prov.—*You will never make a good arrow of a pig's tail.*
1070. Der den Augenblick ergreift
Das ist der rechte Mann. (G.) Goethe, Faust, Schüler-scene.—*He who seizes the (right) moment, is the right man.*
1071. Der Erde Druck, die heiligen Uebel des Lebens,
Erhöhen den Geist, erheben die Seele zu Gott. (G.) Tiedge?—*The pressure of earth, the holy ills of life exalt the spirit, and raise the soul to God.*
1072. Der Glaube ist nicht der Anfang, sondern das Ende alles Wissens. (G.) Goethe, Sprüche.—*Faith is not the beginning, but the end of all knowledge.*
1073. Der Glückliche glaubt nicht dass noch Wunder geschehen ; denn nur im Elend erkennt man Gottes Hand und Finger, der gute Menschen zum Guten leitet. (G.) Goethe, Hermann and Dorothea.—*The happy do not believe that miracles still happen ; for it is only in misery that one recognises the hand and finger of God leading good men to goodness.*
1074. Der grösste Hass ist wie die grösste Tugend und die schlimmsten Hunde, still. (G.) Jean Paul?—*The deepest hatred, like the greatest virtues and the most dangerous dogs, is quiet.*
1075. Der Hahn schliesst die Augen, wann er krähet, weil er es auswendig kann. (G.) Prov.—*The cock shuts his eyes when he crows, because he knows it by heart.*
1076. Der Historiker ist ein rückwärts gekehrter Prophet. (G.) Fried. von Schlegel, Athenæum, vol. i. pt. 2, p. 20.—*The historian is a prophet who looks backward.*
1077. Deridet, sed non derideor. (L.)—*He laughs at me, but I will not take the affront (will not be laughed at).*

1078. Derivativa potestas non potest esse major primitiva. (L.)
Law Max.—*Derived power cannot be greater than the power of the fountain head from which it springs.*
1079. Der Krieg ist schrecklich, wie des Himmels Plagen,
Doch ist er gut, ist ein Geschenk wie sie. (G.) Schill.
Wallenstein's Tod.—*War is terrible as the Plagues of Heaven, still it is good and is a gift as they are.*
1080. Der Lebende hat Recht. (G.) Schill. An die Freunde.—
The living is right.
1081. Der Mensch erfährt, er sei auch werer mag,
Ein letztes Glück und einen letzten Tag. (G.) Goethe,
Essex, Epilog.—*Man experiences, be he who he may, a last pleasure and a last day.*
1082. Der Mensch ist nicht geboren frei zu sein,
Und für den Edeln ist kein schöner Glück
Als einem Fürsten, den er ehrt, zu dienen. (G.) Goethe,
Tasso.—*Man is not born to be free, and for the noble spirit there is no greater fortune than to serve a Prince whom he honours.*
1083. Der Mensch liebt nur einmal. (G.) Prov.—*Man only loves once.*
1084. Der Umgang mit Frauen ist das Element guter Sitten.
(G.) Goethe, Wahlverwandschaften.—*The society of women is the school of good manners.*
1085. Descriptas servare vices, operumque colores,
Cur ego, si nequeo ignoroque, poeta salutor?
(L.) Hor. A. P. 86.
Why hail me poet, If I fail to seize
The shades of style, its fixed proprieties?—*Conington.*
1086. De scurra multo facilius divitem, quam patrem familias fieri posse. (L.) Prov. ap. Cic. Quint. 17, 55.—*It is much easier to make a rich man of a buffoon than a sober father of a family.*
1087. Des dieux que nous servons, connais la différence,
Les tiens t'ont commandé le meurtre et la vengeance :
Le mien, lorsque ton bras vient de m'assassiner,
M'ordonne de te plaindre et de te pardonner.
(Fr.) Voltaire, Alzire.
Of the Gods that we worship the difference see :
To avenge and to kill is enjoined unto thee ;
But mine, when I fall 'neath thy murderous blow,
Only bids me feel pity and pardon bestow.—*Ed.*

1088. Desiderantem quod satis est, neque
 Tumultuosum sollicitat mare,
 Nec sævus Arcturi cadentis
 Impetus, aut orientis Hædi. (L.) Hor. C. 3, 1, 25.
 Who having competence has all,
 The tumult of the sea defies,
 Nor fears Arcturus' angry fall,
 Nor fears the kid-star's sullen rise.—*Conington*.
1089. Desideratum. (L.)—*A thing to be desired*. Such an improvement, etc., is a great *desideratum*.
1090. Desinant Maledicere, facta ne noscant sua. (L.) Ter.
 And. Prol. 22.—*Let them cease to speak ill of others, lest they come to hear of their own misdoings*.
1091. Desine fata Deum flecti sperare precando.
 (L.) Virg. A. 6, 376.
 No longer dream that human prayer
 The will of Fate can overbear.—*Conington*.
1092. Desine quapropter, novitate exterritus ipsa,
 Exspuere ex animo rationem; sed magis acri
 Judicio perpende, et, si tibi vera videntur
 Dede manus: aut si falsum est, accingere contra.
 (L.) Lucret. 2, 1040.
 Cease, then, in terror of mere novelty,
 To drive all reason from your mind, but rather weigh
 With accurate judgment. If the thing be true,
 Assent: if false, attack it hardily.—*Ed.*
1093. Désir de Dieu et désir de l'homme sont deux. (Fr.) Breton
 Prov.—*God's will and man's will are two different things*.
1094. Des Lebens Mühe
 Lehrt uns allein des Lebens Güter schätzen. (G.)
 Goethe, Tasso.—*The work of life alone teaches us to value the good of life*.
1095. Des Menschen Engel ist die Zeit. (G.) Schill. Wall. Tod.
 5, 11 (Octavio loq.).—*Time is the Angel of humanity*.
1096. Des Menschen Wille, das ist sein Glück. (G.) Schill.
 Wallenstein's Lager.—*The will of man, that is his happiness*. Cf. Sebastian Franck's *Sprichwörter Sammlung* (1532) No. 16, Des Menschen Wille ist sein Himmelreich, *Man's will is his kingdom of heaven*.
1097. Des taupes dans chez nous et des lynx chez autrui. (Fr.)
 D'Esternod, Tableau des Ambitieux, etc., see Variétés
 hist. et litt. 4, 58.
 Moles to our own, lynxes to others' faults.—*Ed.*

1098. Desunt cætera. (L.)—*The rest is wanting.* Placed at the end of an imperfect story or sentence.

1099. Desunt inopiæ multa, avaritiæ omnia. (L.) ? Pub. Syr. ap. Sen. Ep. 108.—*Poverty wants many things, avarice every thing.*

1100. Détestables flatteurs, présent le plus funeste
Que puisse faire aux rois la colère céleste.

(Fr.) Rac. Phèdre, 4, 6.

Detested flatterers ! the most fatal gift

Heav'n in its wrath can send to wretched kings !—Ed.

(Phèdre's dying words.)

1101. Det ille veniam facile, cui venia est opus. (L.) Sen. Agam. 267.—*Who needs forgiveness, should the same extend with readiness.*

1102. Detrahet auctori multum fortuna licebit ;

Tu tamen ingenio clara ferere meo.

Dumque legar, mecum pariter tua fama legetur ;

Nec potes in mæstos omnis abire rogos.

(L.) Ov. T. 5, 14, 3.

To his wife.

Let fortune disparage my verse as she will,

Your fame shall shine bright enough thanks to my art.

As long as I'm read, they'll remember you still,

And your mem'ry survive e'en when life shall depart.—Ed.

1103. Detur aliquando otium Quiesque fessis. (L.) Sen. Her. Fur. 925.—*Grant at length to the weary ease and rest.*

1104. Detur digniori. (L.)—*Let it be given to the most worthy.*
(2.) Detur pulchriori.—*Let it be given to the most fair.*
The inscription on the golden apple cast upon the banquet-table of the Gods in the halls of Peleus, and awarded by Paris, son of Priam, King of Troy, to Venus, in preference to Juno and Minerva, who each claimed the prize.

1105. Detur Gloria soli Deo. (L.)—*Let Glory be given to God alone.* Dulwich College.

1106. Deum cole, regem serva. (L.)—*Worship God, preserve the king.* Motto of Earl of Enniskillen.

1107. Deus aut bestia. (L.) ?—*A god or a brute.* Latin version of Aristotle's η θηρίον, η θεός (Pol. 1, 2), where he is contrasting the characteristics of mankind with such beings as are not human.

1108. Deus dat incrementum. (L.)—*God gives the increase.*
Tonbridge Grammar School and Fruiterers' Company.

1109. Deus hæc fortasse benigna Reducet in sedem vice. (L.)
Hor. Epod. 13, 7.—*God will, perhaps, by some gracious change, restore matters to their former state.*

1110. Deus major columna. (L.)—*God is the greater support.*
Motto of Lord Henniker.

1111. Deus mihi providebit. (L.)—*God will provide for me.*
Motto of Lord Keane.

1112. Deus nobis hæc otia fecit. (L.) Virg. E. 1, 6.—*This peaceful life (home) came from the hand of God.*

1113. Deus vult. (L.)—*God wills it.*

The Council of Clermont, 1095, held under Urban II. for considering the project of a crusade against the Turks, broke up amid unanimous shouts of *Deus vult* (It is God's will), and the words became eventually the battle-cry of the First Crusade.

1114. Deux étions et n'avions qu'un cœur. (Fr.) Villon, Rondeaux.—*We were two and had but one heart between us.*
Said of a perfectly mutual friendship or love.

1115. De votre esprit la force est si puissante
Que vous pourriez vous passer de beauté :
De vos attraits la grâce est si piquante
Que sans esprit vous auriez enchanté. (Fr.)

Impromptu of Voltaire.

The sparkle of your wit is such
You'd charm, were beauty wanting :
Your looks and air attract so much
That dumb, you're still enchanting.—*Ed.*

1116. Dextro tempore. (L.) Hor. S. 2, 1, 18.—*At a lucky moment.*

1117. Di bene fecerunt, inopis me quodque pusilli
Finxerunt animi, raro et perpauca loquentis. (L.) Hor.
S. 1, 4, 17.—*The Gods did well who made me of a poor and feckless spirit that speaks but seldom and little.*

Thank heaven that formed me of unfertile mind
My speech not copious, and my thoughts confined.—*Conington*

1118. Dicam insigne recens adhuc
Indictum ore alio. (L.) Hor. C. 3, 25, 7.

Sweet and strange shall be my lays,
A tale till now by poet's voice unsung.—*Conington.*

1119. Dicebam, Medicare tuos desiste capillos :

Tingere quam possis jam tibi nulla coma est.

(L.) Ov. Am. 1, 14, 1.

Cease doctoring your hair, I used to cry :

But now you have no longer hair to dye.—*Ed.*

1120. Dicenda tacendaque calles. (L.) Pers. 4, 5.—*You know when to speak and when to be silent. Cf. Dicenda tacenda locutus. Hor. Ep. 1, 7, 72.—Saying whatever came into his head,—lit., things to be mentioned as well as what should be suppressed. Conversation of a man when the wine has got into his head.*

1121. Dicere quod puduit, scribere jussit amor.

(L.) Ov. Heroid. 4, 10.

What shame forbade me speak, Love bade me write.—*Ed.*

1122. Dic, hospes, Spartæ nos te hic vidisse jacentes

Dum sanctis patriæ legibus obsequimur.

(L.) Simonid. Epigr. ap. Cic. Tusc. 1, 42, 101.

Thermopylæ.

Stranger ! to Sparta say that here we fell,

Obedient to the land we loved so well !—*Ed.*

1123. Dicite Iö Pæan, et Iö bis dicite Pæan ;

Decidit in casses præda petita meos.

(L.) Ov. Art. Am. 2, 1.

Hurrah ! Hurrah ! and give one cheer more yet !

The game I chased has fallen into my net.—*Ed.*

1124. Dic mihi, an boni quid usquam est, quod quisquam uti posset
Sine malo omni : aut, ne laborem capias, quum illo uti
velles ? (L.) Plaut. Merc. 1, 2, 34.—*Tell me, is there a
a single blessing that a man can enjoy free from all evil,
or that he must not take great pains to obtain ?*

1125. Dico unum ridiculum dictum de dictis melioribus,
Nemo ridet. (L.) Plaut. Capt. 3, 1, 22 and 24.—*I repeat
a witty saying from among the best bonmots, and no one
laughs.*

1126. Dicta fides sequitur. (L.) Ov. M. 3, 527.—*The words
are straight fulfilled. The promise is immediately ful-
filled. Cf. Res dicta secuta est. Id. ibid. 4, 550.—
The deed forthwith followed the word. Instant accom-
plishment.*

1127. Dicta tibi est lex. (L.) Hor. Ep. 2, 2, 18.—*You know
the conditions.*

1128. Dictum ac factum, or dictum factum. (L.) Ter. And. 2, 3, 7.—*No sooner said than done.* (In Greek, ἀμα ἔπος ἀμα ἔργον, *word and deed at once.*)
1129. Dictum sapienti sat est. (L.) Plaut. Pers. 4, 7, 19.—*A word to the wise is enough.* Verbum sapienti (or Verbum sap.) has the same meaning.
1130. Die Augen glauben sich selbst, die Ohren andern Leuten. (G.) Prov.—*The eyes believe themselves, the ears other persons.*
1131. Die Erinnerung ist das einzige Paradies aus dem wir nicht vertrieben werden können. (G.) Jean Paul?—*Memory is the only Paradise from which no one can drive us.* Cf. Die Probe eines Genusses ist seine Erinnerung, id.—*The test of our enjoyment is its recollection.*
1132. Die ersten Entschliessungen sind nicht immer die klügsten, aber gewöhnlich die redlichsten. (G.) Lessing?—*First resolutions are not always the wisest, but generally the most honest.*
1133. Die Fische haben gut leben, die trinken wann sie wollen. (G.) Prov.—*The fishes have a pleasant life, they drink when they please.*
1134. Die Freuden, die man übertreibt
Verwandeln sich in Schmerzen. (G.) Bertuch, Das Lämmchen.—*The pleasures in which men indulge too freely, become pains.*
1135. Die Gabe zu beten ist nicht immer in unserer Gewalt.
Dem Himmel ist beten wollen auch beten. (G.) Lessing?—*The gift of prayer is not always in our power, in Heaven's sight the wish to pray is prayer.*
1136. Die Gegenwart ist eine mächt'ge Göttin. (G.) Goethe, Tasso.—*The Present is a mighty goddess.*
1137. Die Geister platzen auf einander. (G.) Luther?—*The Spirits explode against each other.* Angry recriminations between literary opponents.
1138. Die Irrthümer des Menschen machen ihn eigentlich liebenswürdig. (G.)—*A man's faults make him really lovable.*
1139. Die Krankheit des Gemüthes löset sich
In Klagen und Vertrau'n am leicht'sten auf. (G.) Goethe, Tasso.—*Morbidity of mind finds vent most easily in complaints and confidences.*

1140. Die Kunst darf nie ein Kunststück werden. (G.)—*Art should never degenerate into artifice.*
1141. Die Leidenschaften sind Mängel oder Tugenden, nur gesteigerte. (G.) Goethe, Sprüche.—*The Passions are Vices or Virtues only in an exaggerated form.*
1142. Die Liebe ist der Liebe Preis. (G.) Schill. Don Carlos, 2, 8 (Princess Eboli loq.).—*Love is the reward of love.*
1143. Diem perdidit. (L.) Suet. Tit. 8.—*I have lost a day!* Reflection of the Emperor Titus, if on finding at night that he had done no good action during the preceding day.
 Count that day lost whose low descending sun
 Views from thy hand no noble action done.
 Staniford's Art of Reading, 3d ed. p. 27, Boston 1803.
1144. Die Natur hat jederzeit Recht, und das gerade da am gründlichsten, wo wir sie am wenigsten begreifen. (G.) Goethe, Sprüche.—*Nature is always right, and particularly, most emphatically there where we least understand her.*
1145. Die Natur ist das einzige Buch, das auf allen Blättern grossen Inhalt bietet. (G.) Goethe, Sprüche.—*Nature is the only book that presents weighty matter on every page.*
1146. Die Natur kann nicht anders, als ewig recht handeln; unbekümmert was daraus erfolgen möge. (G.) Goethe, Sprüche.—*Nature cannot do other than always act aright, unconcerned what may be the result.*
1147. Die Natur weiss allein, was sie will. (G.) Goethe, Sprüche.—*Nature alone knows what she means.*
1148. Die Regierung muss der Bewegung stets einen Schritt voraus sein. (G.)—*The Government must always be a step in advance of public opinion.* Count Arnim-Boytzenburg, speech on the address to the Throne, April 2, 1848.
1149. Dies adimit ægritudinem. (L.) Ter. Heaut. 3, 1, 13.—*Time effaces grief.*
1150. Dies datus. (L.) Law Term.—*A given day,* appointed for appearance before the Court to put in an answer. (2.) Dies dominicus non est juridicus.—*Sunday is not a day for legal proceedings.* Hence the term *dies non* (sub. *dominicus*), a no-day or bye-day, when courts, banks, and public offices are closed, and no business can be transacted. (3.) Dies faustus (infaustus).—*A lucky (unlucky) day.*

1151. Die Seligkeit nicht selbst, nur ihrer werth zu sein,
Das ist die Blüthe dieses Thales. (G.) Tiedge?
Not blessedness itself, but to be worthy of it,
That is the blossom of this earthly vale.—*Ed.*
1152. Dies iræ, dies illa Sæclum solvet in favilla
Teste David cum Sibylla, etc.
?Thomas de Celano, 13th century.
Day of wrath! O Day of mourning!
See fulfilled the prophet's warning,
Heaven and earth in ashes burning! etc.—*Dr Irons.*
The opening lines of the *Prose* sung in the Mass for the Dead, also used in the Commemoration of the Faithful Departed on All Souls Day.
1153. Dies regnis illa suprema fuit. (L.) Ov. F. 2, 852.—*That was the last day of that royal line.* Said of the expulsion of the kings from Latium.
1154. Die Stätte, die ein guter Mensch betrat,
Ist eingeweiht; nach hundert Jahren klingt
Sein Wort und seine That dem Enkel wieder.
(G.) Goethe, Tasso, 1, 1.
The places trodden by a good man's foot
Are hallowed ground: after a hundred years
His words and deeds come back to his posterity.—*Ed.*
1155. Dieu avec nous. (Fr.)—*God with us.* Motto of Earl of Berkeley and Lord Fitz Hardinge.
1156. Dieu ayde. (Fr.)—*God assist.* Motto of Viscount Mountmorres and Viscount Frankfort.
1157. Dieu défend le droit. (Fr.)—*God defends the right.* Motto of Earl Spencer and Lord Churchill.
1158. Dieu est le poëte, les hommes ne sont que les acteurs. Ces grandes pièces qui se jouent sur la terre ont été composées dans le ciel. (Fr.) J. Balzac, Socrate Chrétien.—*God is the poet, men are only the actors; the great dramas which are played on earth have been composed in heaven.*
1159. Dieu et mon droit. (Fr.)—*God and my right.* Motto of the Sovereigns of Great Britain.
The Motto was assumed by Cœur-de-Lion, with reference to his French conquests, and seems to have been revived in the same connection by Edward III., and continued in use until Elizabeth. Since Queen Anne, who adopted Elizabeth's motto (*Semper eadem, q.v.*), the words have been the uniform motto of the Kings of England.

1160. Dieu fit du repentir la vertu des mortels. (Fr.) Volt. Olympie, 2, 2.—*God made repentance the virtue of mankind.*
1161. Dieu, France et Marguerite,
Hors cet anel, point n'ai d'amour. (Fr.)—*God, France, and Margaret, beyond this ring I have no other love.*
Inscribed on a ring by St Louis (Louis IX.).
1162. Die Uhr schlägt keinem Glücklichen. (G.) Schill. Piccol. 3, 3.—*The clock does not strike for the happy.*
1163. Dieu me conduise. (Fr.)—*God direct me!* Motto of Lord Delaval.
1164. Dieu mesure le froid à la brebis tondue. (Fr.) Prov. Henri Estienne, Prémices, p. 47 (1594).—*God tempers the wind to the shorn lamb.*—Sterne, Sent. Journey.
1165. Dieu pour la tranchée, qui contre? (Fr.)—*If God is for the Trench, who shall be against it?* Motto of Earl Clancarty.
1166. Dieu seul devine les sots. (Fr.) Prov.—*God only can understand fools.*
1167. Die Weltgeschichte ist das Weltgericht. (G.) Schill. (Resignation), Thalia, vol. i. pt. 2.—*History is the world's judgment.*
1168. Die Welt will Nacht-eulen haben, sich zu verwundern. (G.) Prov.—*The world will have night-owls, to have something to wonder at.*
1169. Differ: habent parvæ commoda magna moræ. (L.) Ov. 4, 3, 394.—*Wait a while: a short delay often has great advantages.*
1170. Difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque sermonis. (L.) Cic. Off. 2, 14, 48.—*It is difficult to express the effect that courtesy and affability of speech have in conciliating the dispositions of others.*
1171. Difficile est crimen non prodere vultu. (L.) Prov. Ov. M. 2, 447.—*It is difficult not to betray guilt by one's looks.*
1172. Difficile est, fateor, sed tendit in ardua virtus. (L.) Ov. Ep. 2, 2, 113.—*It is difficult, I acknowledge, but courage aims high.*

1173. Difficile est longum subito deponere amorem,
Difficile est; verum hoc qualubet efficias.

(L.) Cat. 76, 13.

'Tis hard to quit at once long-cherished love;

'Tis hard; set somehow you'll successful prove.—*Ed.*

1174. Difficile est proprie communia dicere. (L.) Hor. A. P.
128.—*It is hard to treat hackneyed subjects with originality.*—Conington.

'Tis hard, I grant, to treat a subject known

And hackneyed so that it may look one's own.—*Id.*

1175. Difficile est satiram non scribere. Nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat se?

(L.) Juv. 1, 30.

Indeed the hard thing's not to satirize,

For who's so tolerant of the vicious town,

So cased in iron, as to hold his spleen?

1176. Difficile est, tristi fingere mente jocum. (L.) Tib. 3, 7,
2.—*It is hard pretending gaiety with a sad heart.*

1177. Difficilem oportet aurem habere ad crimina. (L.) Pub.
Syr. 133 (Rib.).—*Our ears ought to be deaf in listening to accusations of others.*

1178. Difficilis, facilis, jucundus, acerbus es idem;
Nec tecum possum vivere, nec sine te.

(L.) Mart. 12, 47, 1.

You please, provoke, by turns amuse and grieve;

That nor without nor with thee can I live.—*Ed.*

or

In all thy humours, whether grave or mellow,

Thou'rt such a touchy, testy, pleasant fellow,

Hast so much wit, and mirth, and spleen about thee,

That there's no living with thee nor without thee. (?)

1179. Difficilis optimi perfectio atque absolutio. (L.) Cic. Brut.
36, 137.—*Perfection and finish of the highest kind is very hard to attain.*

1180. Difficilius est temperare felicitati, qua te non putes diu
usurum. (L.) Tac. H. 2, 47.—*It is a more difficult matter to restrain one's enjoyment of good fortune, when you have reason to think that it will not last long.*

1181. Diffugiunt, cadis Cum fæce siccatis amici
Ferre jugum pariter dolosi. (L.) Hor. C. 1, 35, 26.

Unequal to misfortune's yoke

Your friends, when all the wine is gone,

Faithless will leave you alone.—*Ed.*

Cf. Diligitur nemo, nisi cui Fortuna secunda est ;
 Quæ, simul intonuit, proxima quæque fugat. Ov. Ep. 2, 3, 23.
 No man's beloved save when his Fortune's bright :
 When thunder's heard, off flies each parasite.—*Ed.*

1182. Dignum barba dignumque capillis
 Majorum. (L.) Juv. 16, 31.

A wise, grave, and reverend seignior.
 He's worthy of the beard and hair
 That our forefathers used to wear.—*Ed.*

1183. Dignum laude virum musa vetat mori
 Cœlo musa beat. (L.) Hor. C. 41, 8, 28.

The man of honest worth
 The muse will not let die,
 But lifts him from the earth
 Among the blest on high.—*Ed.*

1184. Di irati laneos pedes habent. (L.) Macr. 1, 8, 5.—*The*
angered gods have feet of wool. Though noiseless and
 unperceived, punishment certainly overtakes the sinner.

1185. Dii rexque secudent. (L.)—*May God and the king*
favour us. Motto of Soapmakers' Company.

1186. Diis aliter visum. (L.) Virg. A. 2, 428.—*The Gods have*
judged otherwise. Cf. the French proverb: L'homme
 propose, Dieu dispose.—*Man proposes, God disposes.*

1187. Diis proximus ille est
 Quem ratio, non ira movet, qui facta rependens
 Consilio punire potest. (L.) Claud. Cons. Mall. 227.

Impartial justice.

He most resembles God, whom not blind rage
 But reason moves : who weighs the facts, and thence
 Gives penalties proportionate to th' offence.—*Ed.*

1188. Dii talem terris avertite pestem ! (L.) Virg. A. 3, 620.—
May God avert from the earth such a scourge !

1189. Dilator, spe longus, iners, avidusque futuri,
 Difficilis, querulus, laudator temporis acti
 Se puero, censor castigatoremque minorum.
 (L.) Hor. A. P. 172.

The old fogey.

Inert, irresolute, his neck he cranes
 Into the future, grumbles and complains,
 Extols his own young years with peevish praise,
 But rates and censures these degenerate days.—*Conington.*

1190. Diligentia, qua una virtute omnes virtutes reliquæ continentur. (L.) Cic. de Or. 2, 35, 150.—*Diligence, the one virtue that contains in itself all the rest.* Cf. “‘Diligent!’ that includes all virtues in it a student can have.”—*Carlyle*, Installation Address, Edinburgh, April 1866.
1191. Di meliora, or melius (*dent*, or *velint*—understood or expressed). (L.)—*Heaven forbid.* Lit., May the gods grant better than you say. Cf. Di melius duint. Ter. Phorm. 5, 9, 16; and Di meliora velint. Ov. M. 7, 37.
1192. Di melius quam nos moneamus talia quemquam. (L.) Ov. R. A. 439.—*God forbid that I should counsel any man to adopt such a course.*
1193. Dimidium facti, qui cœpit, habet : sapere aude ;
Incipe. (L.) Hor. Ep. 1, 2, 41.
Come now, have courage to be wise : begin :
You're half way over when you once plunge in.—*Conington.*
Cf. the Greek proverb, ἀρχὴ τὸ ἥμισυ πάντος.—*The beginning is half the whole.* Or the French, Ce n'est que le premier pas qui coûte.—*It is only the first step that costs anything.* Well begun is half done.
1194. Di nos quasi pilas homines habent. (L.) Plaut. Capt. Prol. 22.—*The gods treat us mortals like so many balls to play with.*
1195. Diruit, ædificat, mutat quadrata rotundis. (L.) Hor. Ep. 1, 1, 67.
A flighty, dreamy, inconsequent fellow.
Builds castles up, then pulls them to the ground,
Keeps changing round for square, and square for round.
—*Conington.*
1196. Disce, aut discede. (L.)—*Learn, or leave.* Punning inscription for a schoolroom.
1197. Disce, docendus adhuc, quæ censet amicus, ut si
Cæcus iter monstrare velit : tamen aspice, si quid
Et nos quod cures proprium fecisse loquamur.
(L.) Hor. Ep. 1, 17, 3.
Yet hear a fellow-student : 'tis as though
The blind should point you out the way to go,
But still give heed, and see if I produce
Aught that hereafter you may find of use.—*Conington.*
1198. Disce hinc quid possit fortuna, immota labascunt,
Et quæ perpetuo sunt fluitura, manent.
(L.) Janus Vitalis ?
The Tiber at Rome.
See fortune's power : th' immovable decays,
And what is ever moving, ever stays.—*Ed.*

1199. Disce pati. (L.)—*Learn to suffer.* Motto of the Earl of Camperdown.

1200. Disce puer virtutem ex me, verumque laborem,
Fortunam ex aliis. (L.) Virg. A. 12, 435.

Æneas to Ascanius.

Learn of your father to be great,
Of others to be fortunate.—*Conington.*

1201. Discere si cupias, gratis quod quæris habebis. (L.)—*If you desire to learn, you shall have what you desire free of cost.* Inscription on a school at Salzburg, and a good motto for the advocates of Free Education.—*Vide Times* of October 13, 1885.

1202. Discit enim citius, meminitque libentius illud
Quod quis deridet quam quod probat et veneratur.
(L.) Hor. Ep. 2, 1, 262.

For easier 'tis to learn and recollect
What moves derision than what claims respect.—*Conington.*

Cf. Dociles imitandis

Turpibus et pravis omnes sumus et Catilinam
Quocunque in populo videas, quocunque sub axe. Juv. 14, 40.

Quick are we all to learn what's vile and base,
And Catilines you may find in every race
And under every sky.—*Ed.*

1203. Discitur innocuas ut agat facundia causas:
Protegit hæc sontes, immeritosque premit.
(L.) Ov. T. 2, 273.

The Bar.

I' the cause of truth men study eloquence;
Yet it screens guilt, and bullies innocence.—*Ed.*

1204. Discors concordia. (L.) Ov. M. 1, 433.—*Discordant concord.*

1205. Diseur de bons mots, mauvais caractère. (Fr.) Pascal,
Pensées Mor. 26.—*To be a sayer of good things is a sign of a bad disposition.*

1206. Disjecti membra poetæ. (L.) Hor. S. 1, 4, 62.—*Limbs of the dismembered poet.* Lines and expressions of a great poet divorced from their context, or absurdly and inappropriately applied, are still good poetry, though they be but the poet's *mangled remains.*

1207. Disjice compositam pacem, sere crimina belli,
Arma velit poscatque simul rapiatque juvenus. (L.)
Virg. A. 7, 338. Juno loq. (bidding Alecto sow hostilities between Trojans and Latins).

Break off this patched-up peace, sow war's alarms!
Let youth desire, demand and seize its arms!—*Ed.*

1208. Disponendo me, non mutando me. (L.)—*By displacing, not by changing me.* Motto of the Duke of Manchester.

1209. Dissolve frigus, ligna super foco
Large reponens, atque benignius
Deprome quadrum Sabina,
O Thaliarche, merum diota. (L.) Hor. C. 1, 9, 5.

Winter-time.

Let's melt the cold with ruddy glow
From blazing logs; then fill a flask,
Thaliarchus, from the Sabine cask
That's mellowed since four years ago.—*Ld.*

1210. Dis te minorem quod geris, imperas:
Hinc omne principium, huc refer exitum.
Di multa neglecti dederunt
Hesperiae mala luctuosæ. (L.) Hor. C. 3, 6, 5.

The cause of Rome's decay.

The fear of God cements your sway,
From first to last all's in His hand;
And your neglect of Him has brought
Unnumbered woes upon the land.—*Ed.*

1211. Distrahit animum librorum multitudo. (L.) Sen. Ep. 2.—
A multitude of books distracts the mind.

1212. Districtus ensis cui super impia
Cervice pendet, non Siculæ dapes
Dulcem elaborabunt saporem,
Non avium citharæque cantus
Somnum reducent. (L.) Hor. C. 3, 1, 7.

Damocles' sword.

When o'er his guilty head the sword
Unsheathed hangs, nor sumptuous board
Spread with Sicilian cates will please,
Nor song of singing-birds give ease
Or Music bring back sleep.—*Ed.*

1213. Distringas. (L.) Law Term.—*You may distrain.* Writ formerly empowering the sheriff to distrain goods in order to compel an appearance.

1214. Di tibi dent annos! a te nam cætera sumes!
Sint modo virtuti tempora longa tuæ.
(L.) Ov. Ep. 2, 1, 58.

God grant thee years! the rest thou canst provide,
If for thy virtues time be not denied.—*Ed.*

1215. Di tibi sint faciles ! et opis nullius egentem
Fortunam præsent, dissimilemque meæ. (L.) Ov. ?
The Gods befriend thee, and such fate assign
As needs not help, the opposite of mine.—*Ed.*
1216. Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Præmia digna ferant. (L.) Virg. A. 1, 603.
The Gods (if Gods to goodness are inclined,
If acts of mercy touch their heavenly mind),
And, more than all the Gods, your generous heart,
Conscious of worth, requite its own desert !—*Dryden.*
1217. Dives agris, dives positis in fœnore nummis. (L.) Hor.
S. 1, 2, 13.—*Rich in land, besides money laid out at interest.*
1218. Dives amicus
Sæpe decem vitiis instructior, odit et horret. (L.) Hor.
Ep. 1, 18, 25.—*Your rich friend, though ten times more deeply dyed in the vices you affect, hates and abhors your imitation of him.*
1219. Dives qui fieri vult, Et cito vult fieri. (L.) Juv. 14, 176.
—*The man who would be rich desires to get rich at once.*
1220. Divide et impera. (L.)—*Divide and govern.*
This maxim has obtained both in politics and in religion. In the one, the supreme power has often been more securely held, by turning the various currents of faction to act against each other, and so diverting them from a combination against the throne ; while in the other, the enemy of Christianity has endeavoured to ruin the unity of the Church by calling into existence a multitude of mutually conflicting sects.
1221. Divina natura dedit agros, ars humana ædificavit urbes.
(L.) Varr. Res. Rom. 3, 1.—*Divine Nature gave the country, the art of man built the cities.*
Cf. Cowper, Task, Sofa, 1, 749 :
God made the country and man made the town.
1222. Divitiæ grandes homini sunt, vivere parçè
Æquo animo ; neque enim est unquam penuria parvi. (L.)
Lucret. 5, 1117.—*It is wealth to a man to be able to live contentedly upon a frugal store : nor can there be want to him who wants but little.*
1223. Dixert e multis aliquis, quid virus in anguem
Adjicis ? et rabidæ tradis ovile lupæ ? (L.) Ov. A. A. 3, 7.
On teaching women the art of love.
Some ask, why add more venom to the asp ?
Why to the fierce she-wolf the fold unhasp ?—*Ed.*

1224. Dixit et avertens rosea cervice refulsit,
 Ambrosiæque comæ divinum vertice odorem
 Spiravere : pedes vestis defluxit ad imos ;
 Et vera incessu patuit Dea. (L.) Virg. A. 1, 402.

Venus.

She turned and flashed upon their view
 Her stately neck's purpureal hue ;
 Ambrosial tresses round her head
 A more than earthly fragrance shed :
 Her falling robe her footprints swept,
 And show'd the Goddess as she stept. —*Conington.*

1225. D. M. (abbrev. for Dīs Manibus). (L.)—*To the sacred spirits of the departed.* Sepulchral inscription. (2.)
 Or for *Deo magno*, To the great God.

1226. Docti rationem artis intelligunt, indocti voluptatem. (L.)
 ? Quint.—*Learned men comprehend the principles of art, the unlearned experience the pleasure only.*

1227. Doctor. (L.)—*A learned divine.* Theological professor.

D. Angelicus (the angelic), title of Thomas Aquinas : *D. Authenticus* (Authentic), Gregory of Rimini : *D. Christianissimus* (Most Christian), John Gerson : *D. Irrefragabilis* (Irrefutable), Alexander de Hales : *D. Mirabilis* (Wonderful), Roger Bacon : *D. Profundus* (Profound), Thomas Bradwardine : *D. Singularis* (Inimitable), William Occam : *D. Seraphicus* (Seraphic), Bonaventura : *D. Subtilis* (Subtle), Duns Scotus, etc., etc.

1228. Doctrina sed vim promovet insitam,
 Rectique cultus pectora roborant :

Ut cunq̃ue defecere mores

Dedecorant bene nata culpæ. (L.) Hor. C. 4, 4, 33.

But care draws forth the power within
 And cultured minds are strong for good :
 Let manners fail, the plague of sin
 Taints e'en the course of gentle blood. —*Conington.*

More literally : "But instruction enlarges the innate powers" (of the mind), and careful training adds moral strength to the breast, etc.

1229. Dolendi modus, non est timendi. (L.) Plin. 8, 17.—
Pain has its limits, apprehension none.

1230. Doli non doli sunt, nisi astu colas. (L.) Plaut. Capt. 2, 1, 30.—*Fraud is not fraud, when there's no subtlety designed.*

1231. Dolor ipse disertum Fecerat. (L.) Ov. M. 13, 228.—
Grief of itself made me eloquent.

1232. Dolus an virtus, quis in hoste requirat? (L.) Virg. A. 2, 390.
 Who questions when with foes we deal,
 If craft or courage guides the steel?—*Conington*.
 Cf. Dolo pugnandum est, dum quis par non est armis. Nep.
 Harm. 10.—*He must fight by stratagem who cannot match his foe
 in arms.* Cf. the proverb, All's fair in love and war.
1233. Dolus (or dolosus) versatur in generalibus. (L.) Law
 Max.—*Fraud, or a person intending to deceive, deals in
 general terms.*
 In Twyne's case (3 Rep. 80) a gift, by which the defendant sought
 to evade payment by making a secret and general gift of all his
 goods to a third party, was declared fraudulent; for this reason
 (amongst others), that the gift was general, not excepting personal
 apparel and other necessities, this being sufficient to stamp the
 proceeding with the marks of intentional fraud (see Broom, p.
 284 seq.).
1234. Dominam emacem (or Domina emax). (L.) Ov. A. A.
 1, 421.—*A lady who is always buying.* Fond of shop-
 ping and of bargains.
1235. Domine, dirige nos. (L.)—*Lord, direct us!* Motto of the
 City of London, and of the City of London School.
1236. Dominus dedit. (L.)—*The Lord gave.* M. of Lord Herries.
1237. Dominus illuminatio mea. (L.) Vulg. Ps. xxvi. 1.—*The
 Lord is my Light.* Motto of University of Oxford.
1238. Dominus providebit. (L.)—*The Lord will provide.* Motto
 of the Earl of Glasgow.
1239. Dominus vobiscum, et cum spiritu tuo. (L.)—*The Lord
 be with you, and with thy spirit.* The common Versicle
 and Response in the offices of the Church.
1240. Domi puer ea sola discere potest quæ ipsi præcipiuntur, in
 schola etiam quæ aliis. (L.) Quint. ?—*At home a boy
 can only learn what is taught him individually, but at
 school he learns in addition what is taught to others.*
 Advantages of a school-education.
1241. Domum pusillam rempublicam. (L.) Sen. Ep. 49.—
*Every household is a republic in miniature, or, as we
 should say, a miniature kingdom.*
1242. Domus amica domus optimus. (L.)—*A friend's house is
 the best house.*
1243. Domus sua cuique est tutissimum refugium. (L.) Law
 Max.—*Every man's house is his castle.*

1244. *Dona præsentis cape lætus horæ, et
Linque severa.* (L.) Hor. C. 3, 8, 27.
The guerdon of the passing hour
Seize gladly while 'tis in thy power
And bid dull care begone.—*Ed.*
1245. *Donatio mortis causa.* (L.) Law Term.—*A donation in
prospect of death*, differing from a legacy in that it
requires no probate, not being a testamentary act.
1246. *Donec eris felix multos numerabis amicos,
Tempora si fuerint nubila, solus eris.* (L.) Ov. T. 1, 9, 5.
Parasites.
While fortune smiles you'll have a host of friends,
But they'll desert you when the storm descends.—*Ed.*
Cf. *Ut cuique homini res parata est, firmi amici sunt: si res lassa
labat itidem amici conlabascunt. Res amicos invenit.* Plaut.
Stich. 4, 1, 16.—*According as a man's means are, so is his friends'
constancy. Let his means come to an end, and his friends will fall
away too. It is money that finds us in friends.*
1247. *Donne, asini e noci*
Voglian le mani atroci. (It.) Prov.—*Women, asses,
and nuts require strong hands.*
1248. *Donner de si mauvaise grâce qu'on n'a pas d'obligation.*
(Fr.)—*To give in so ungracious a manner, as to cancel
any obligation.*
1249. *Dono dedit, or D. D.* (L.)—*Gave as a gift.* Inscription
on presents. Sometimes the phrase is expanded to *Dat,
donat dicatque, or D. D. D., he gives, presents, and
dedicates this book, etc., to so and so.*
1250. *Dont elle eut soin de peindre et orner son visage,
Pour réparer des ans l'irréparable outrage.* (Fr.)
Rac. *Athalie*.—*She had taken care to paint and adorn
her face, to repair the irretrievable ravages of time.*
Quoted of ladies who paint, the last line being fre-
quently said à propos of any refurbishing of old and
faded things.
1251. *Donum exitiale Minervæ.* (L.) Virg. A. 2, 31.—*Minerva's
fatal gift, i.e., the wooden horse, by means of which Troy
was taken at the suggestion of Minerva, patron of learn-
ing and arts. Hence, an excessive facility or talent in
any art used to the author's hurt may be so called.*
1252. *Dormir les poings fermés.* (Fr.) Prov.—*To sleep with
one's fists closed, i.e., very soundly. To sleep "on both
ears."*

1253. Dormiunt aliquando leges, nunquam moriuntur. (L.) Law
Max.—*The law sleeps sometimes, but it never dies.*

1254. Dos est magna parentium
Virtus, et metuens alterius viri
Certo fœdere castitas,
Et peccare nefas, aut pretium emori.
(L.) Hor. C. 3, 24, 21.

Domestic chastity.

Theirs are dowries not of gold,
Their parents' worth, their own pure chastity
True to one, to others cold:
They dare not sin, or, if they dare, they die.—*Conington.*

Horace contrasts the strict conjugal fidelity of the wild races of the North with the licentious manners of Roman society.

1255. Δόσις δ'ὀλίγη τε, φίλη τε. (Gr.) Hom. Od. 6, 208.—*A little gift but a valued one.*

1256. Dos linajes solo hay en el mundo, el “Tener” y el “no tener.” (S.) Prov. ap. Cervantes, D. Quijote, 2, 20.—*There are but two families in the world, the “Haves” and the “Haven’ts.”*

1257. Double entendre. (Fr.)—*A double meaning.* Any ambiguous expression to which two meanings may be attached,—generally in a bad sense.

1258. Douce est la mort qui vient en bien aimant. (Fr.) Desportes, Sonnet.—*Sweet is the death that comes thro’ loving well.*

1259. Do ut des. (L.)—*I give in order that you may give.* Maxim of Bismarck, and translated by Mr Goschen (speech at Leeds, see *Times* of February 12, 1885) to mean, “The exchange of friendly offices, based on the avowed self-interest of the parties.”

1260. Droit et avant. (Fr.)—*Right and forward.* Motto of Earl Sydney.

1261. Droit et loyal. (Fr.)—*Right and loyal.* Motto of Lord Huntingfield.

1262. Dubitando ad veritatem pervenimus. (L.) Cic. de Off.
—*Through doubt we arrive at the truth.*

A maxim which may apply in scientific research, but opposed to all principles of revealed truth, which is arrived at not by doubt, but by faith, notwithstanding all that Lord Tennyson is pleased to say of “honest doubt” to the contrary.

1263. Duce et auspice. (L.)—*Under His lead and auspices.* Motto of the Order of the Holy Ghost (France).

1264. *Duces tecum.* (L.) Law Term.—*You shall bring with you, viz., papers, documents, etc., into court.*
1265. *Duce tempus eget.* (L.) Lucan. 7, 88.—*The times require a leader.* A case of men not measures. The hour has come, but not the man.
1266. *Du choc des esprits jaillissent les étincelles.* (Fr.) Prov. —*When great spirits clash sparks fly about.*
1267. *Ducimus autem Hos quoque felices, qui ferre incommoda vitæ Nec jactare jugum, vita didicere magistra.*
(L.) Juv. 13, 20.

But, they are also to be reckoned blest
Who've learnt as 'prentices in Life's stern school
To bear life's ills, nor fret beneath his rule.—Ed.

1268. *Ducit amor patriæ.* (L.)—*The love of country leads me.*
Motto of Lord Milford.
1269. *Ductor dubitantium.* (L.)—*A guide of persons in doubt.*
A spiritual adviser, director, casuist.
1270. *Ducunt volentem fata, nolentem trahunt.* (L.) Sen. Ep. 107.
Fate leads th' obedient, drags those that resist.—Ed.
1271. *Dulce domum resonemus.* (L.) ?—*Let us make the sweet song of "Home" to resound!*
Burden of the *Domum*, or well-known school song (Concinamus, O sodales, etc., *Comrades, let us sing together*) sung at Winchester and other schools on the eve of the holidays. *Dulce domum* is sometimes improperly used for "sweet home."
1272. *Dulce etiam fugias, fieri quod amarum potest.* (L.) Prov. Pub. Syr. 144, Rib.—*Fly even from what seems pleasant but may turn out to be bitter in the end.*
1273. *Dulce sodalitiū.* (L.)—*A pleasant association of friends.*
1274. *Dulcique animos novitate tenebo.* (L.) Ov. M. 4, 284.
—*I will captivate your mind with the charm of novelty.*
1275. *Dulcis amor patriæ, dulce videre suos.* (L.) Ov. ?—*Sweet is the love of one's country, sweet to see one's own kindred!* Exclamation of Ovid when an exile on the Black Sea.
1276. *Dulcis inexpertis cultura potentis amici;*
Expertus metuit. (L.) Hor. Ep. 1, 18, 86.

Untried how sweet a court attendance!
When tried, how dreadful the dependence!—Francis.
A patron's service is a strange career,
The tiros love it, but the experts fear.—Conington.

1277. Duldet muthig, Millionen! Duldet für die bess're Welt!
 Droben über'm Sternenzelt
 Wird ein grosser Gott belohnen. (G.) Schill. An die
 Freunde.—*Suffer bravely, ye Millions! suffer for the
 better world! There above the canopy of stars will a great
 God reward you. Written after rescuing a young man
 from contemplated suicide.*
1278. Dum fata fugimus, fata stulti incurrimus. (L.) Buchanan?
 —*While we fly our fate, we are all the while blindly
 rushing on to it.*
1279. Dum in dubio est animus, paulo momento huc illuc impel-
 litur. (L.) Ter. And. 1, 5, 31.—*While the mind is in
 suspense, a very little suffices to turn it this way or that.*
1280. Dum loquor, hora fugit. (L.) Ov. Am. 1, 11, 15.—
While I speak time flies.
1281. Dummodo sit dives, barbarus ipse placet. (L.) Ov. A. A.
 2, 276.—*Provided he be rich, a foreigner himself pleases
 well enough.*
1282. Dum ne ob malefacta peream, parvi æstimo. (L.) Plaut.
 Capt. 3, 5, 24.—*Provided it be not for evil-doing, I care
 little for dying.*
1283. Du moment qu'on aime, On devient si doux. (Fr.)
 Marmontel (Zémire et Azor).—*The moment one is in
 love, one becomes so amiable.*
1284. Dum, or quamdiu se bene gesserit. (L.) Law Term.—
*As long as he conduct himself properly. During good
 behaviour. (2.) Durante beneplacito.—During our good
 pleasure.*
- Both these phrases express the tenure under which most official
 appointments, such as judgeships and others, are held. *Durante
 vita* (during life) would, on the other hand, imply that the office
 or emolument was held absolutely, independent of all contingencies,
 until death.
1285. Dum spiro spero. (L.)—*While I breathe I hope.* Motto
 of Viscount Dillon.
1286. Dum vires annique sinunt, tolerate labores;
 Jam veniet tacito curva senecta pede.
 (L.) Ov. A. A. 2, 669.

While strength and years allow, your toils endure:
 Bent age will soon with silent foot be here.—*Ed.*

1287. Dum vitant stulti vitia, in contraria currunt.

(L.) Hor. S. 1, 2, 24.

To escape one vice, fools rush into extremes.—*Ed.*

Cf. Est huic diverso vitio vitium prope majus. Hor. Ep. 1, 13, 5.

A different vice there is, perhaps a worse.—*Conington.*

1288. Dum vivimus, vivamus. (L.)—Inscr. Gruter.—*While we live, let us enjoy life.*

Enjoy life while you can.

“Live while you live,” the epicure would say,

“And seize the pleasures of the present day.”—*Doddridge.*

(2.) Manducemus et bibamus, cras enim moriemur. Vulg. Cor. 1, 15, 32.—*Let us eat and drink for to-morrow we die.*

(3.) Dum licet, in rebus jucundis vive beatus,
Vive memor quam sis ævi brevis. Hor. S. 2, 6, 96.

Then take, good sir, your pleasure while you may,
With life so short, 'twere wrong to lose a day.—*Conington.*

(4.) Dum fata sinunt, vivite læti. (L.) Sen. Herc. Fur. 177.—*While fate allows, live happily.*

(5.) Sapias, vina liques et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Ætas: carpe diem, quam minimum credula postero.

Hor. C. 1, 11, 6.

Strain your wine, and prove your wisdom: life is short, should
hope be more?

In the moment of our talking, envious time has slipped away.

Seize the present; trust to-morrow e'en as little as you may.

—*Conington.*

(6.) Indulge genio, carpanus dulcia; nostrum est
Quod vivis: cinis et manes et fabula fies.
Vive memor leti: fugit hora; hoc, quod loquor, inde est.

Pers. 5, 151.

Stint not then your inclination, pluck the rose-bud while you
may;

It is ours the living moment, soon you'll be but dust and clay.

Think of death: the hour's flying, what I speak is sped away.

—*Ed.*

1289. D'un dévot souvent au chrétien véritable

La distance est deux fois plus longue, à mon avis,

Que du pôle antarctique, au détroit de Davis. (*Fr.*) Boil.?

'Twixt a true Christian and a devotee

The distance, to my mind, is twice as great

As from the Antarctic Pole to Davis' Strait.—*Ed.*

1290. Duplex est omnino jocandi genus: unum illiberale, petulans, flagitiosum, obscœnum; alterum elegans, urbanum, ingeniosum, facetum. (L.) Cic. Off. 1, 29, 104.—*There are two kinds of joking. There is the ungentlemanly,*

rude, outrageous, or filthy class of jokes: and there is the refined, witty, clever, and humorous species.

1291. Dura aliquis præcepta vocet mea; dura fatemur
Esse; sed ut valeas, multa dolenda feres.

(*L.*) Ov. R. A. 225.

Hard precepts these, one says; I own they are:
But health to gain much hardship must you bear.—*Ed.*

1292. Dura Exerce imperia, et ramos compesce fluentes.

(*L.*) Virg. G. 2, 370.

Exert a rigorous sway,
And lop the too luxuriant boughs away.—*Dryden.*

Very necessary advice to a prolix author.

1293. Durate, et vosmet rebus servate secundis.

(*L.*) Virg. A. 1, 207.

Endure the hardships of the present state;
Live, and reserve yourselves for better fate.—*Dryden.*
Bear up, and live for happier days.—*Conington.*

1294. Durum! Sed levius fit patientia

Quicquid corrigere est nefas. (*L.*) Hor. C. 3, 24, 19.

'Tis hard, but what's impossible to change,
Patience will make more light.—*Ed.*

1295. Du sublime au ridicule il n'y a qu'un pas. (*Fr.*)—*There is only one step from the sublime to the ridiculous.*

The saying is attributed to Napoleon I., with reference to the Retreat from Moscow in 1813, a phrase which, in conversation with his ambassador, De Pradt, at Warsaw, he kept on repeating five or six times over. The *mot* is, however, of an earlier origin. Marmontel, †1799 (Works, vol. v. p. 188), has, "En général, le ridicule touche au sublime."—*In general the ridiculous approaches very nearly to the sublime*: Tom Paine, *Age of Reason*, 1794, pt. 2, fin. (note), had said, "One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again." Cf. also Wieland, *Abderiten* (1774), vol. iii. cap. 12: Die Dummheit hat ihr Sublimes so gut als der Verstand, und wer darin bis zum Absurden gehen kann, hat das Erhabene in dieser Art erreicht. (*G.*)—*Stupidity has a Sublime of its own as well as wit, and whoever can make it appear absurd, has attained the Sublime in this particular.* And to go to Classical periods, Cf. Longin. de Subl. 311: 'Εκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστέει πρὸς τὸ εὐκαταφρόνητον. (*Gr.*)—*The dreadful by little and little turns into the contemptible* (*vide* Büchmann, p. 386).

1296. Du titre de clément rendez-le ambitieux;

C'est par là que les rois sont semblables au dieux.

(*Fr.*) La Font. (Nymphes de Vaux).

To the title of merciful make him aspire;
Kings are likeliest to gods when they conquer their ire.—*Ed.*

1297. Dux fœmina facti. (L.) Virg. A. 1, 364.
A woman's daring wrought the deed.—*Conington*.

E and the Greek H (long E).

1298. Eamus quo ducit gula. (L.) Hor. Ep. 1, 6, 56.—*Let us go where our appetite calls us. Let us go to dinner.*
1299. Ea quoniam nemini obtrudi potest,
Itur ad me. (L.) Ter. And. 1, 5, 16.—*As they cannot foist her off on any one else, they have recourse to me.*
Said of an unmarried girl.
1300. Ea sola voluptas, Solamenque mali. (L.) Virg. A. 3, 660.—*His "sole remaining joy" and solace of his woes.*
Said of the flocks of the Cyclops Polyphemus after he was blinded by Ulysses.
1301. Eau bénite de cour. (Fr.)—lit. *Court holy water.* False promises.
1302. Ebbe il migliore
De' miei giorni la patria. (It.) Metast. ?—*The best of my days were devoted to my country.*
1303. E caelo descendit γνῶθι σεαυτόν. (L.) Juv. 11, 27.—*From heaven descends the precept, Know thyself.* Admonition of the oracle of Apollo at Delphi.
It has been attributed to Thales (? Chilo), one of the Seven Sages. Quum igitur, nosce te, dicit, hoc dicit, Nosce animum tuum: nam corpus quidem quasi vas est aut aliquod animi receptaculum: ab animo tuo quidquid agitur, id agitur a te. Cic. Tusc. 1, 1, 22, 52.—*When the god says, Know thyself, he means, Know thy own mind: the body being, as it were, the vessel and receptacle of the mind, so that whatever is done by your mind, is done by yourself.*
1304. Ecce Agnus Dei, qui tollit peccata mundi. (L.) Vulg. Joan, i. 29.—*Behold the Lamb of God! that taketh away the sins of the world!* M. of Tallow Chandlers' Company.
1305. Ecce Homo. (L.) Vulg. Joan, xix. 5.—*Behold the Man!* Pilate's words on presenting Our Lord to the Jews. Pictures of Our Lord in purple robe and Crown of Thorns and bearing a reed are also so called.
1306. Ecce iterum Crispinus! et est mihi sæpe vocandus
Ad partes, monstrum nulla virtute redemptum
A vitiis, æger, solaque libidine fortis. (L.) Juv. 4, 1.
Lo! Crispinus in a new part;
This unmitigated scoundrel,
Great alone in sensuality.—*Shaw*

Ecce iterum Crispinus is said of any person or character who is for ever coming on the scene, or continually "turning-up." What here again! *Ecce iterum Crispinus!*

1307. *Ecce par Deo dignum, vir fortis cum mala fortuna compositus.* (L.) Sen. Prov. 2.—*A brave man struggling with misfortune is a match worthy of the Gods to behold.*

1308. Ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα. (Gr.) Soph. Aj. 665.
A foeman's gifts are no gifts, but a curse.—*Calverley.*

1309. Ἐχθρὸς γάρ μοι κείνος, ὁμῶς Ἀΐδαο πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρέσιν, ἄλλο δε βάξει. (Gr.)
Hom. Il. 9, 312.—*The man is hateful to me as the gates of Hades, who conceals one thing in his breast, and utters another.*

1310. E contra. (L.)—*On the other hand.*

1311. Ecorcher une anguille par la queue. (Fr.) Prov.—*To skin an eel from the tail. To begin a business at the wrong end.*

1312. Edepol næ hic dies pervorsus et advorsus mihi obtigit. (L.) Plaut. Men. 5, 5, 1.—(Menæchmus loq.) *I declare this day has gone all wrong and contrary with me!*

1313. Ἡδίστον ἄκουσμα ἔπαινος. (Gr.) Xen. Mem. 2, 1, 31.—*Praise is the sweetest thing to hear.*

1314. Ἡ ἥκιστα, ἢ ἡδίστα. (Gr.)—*Either the least possible, or the pleasantest possible. If you have bad news, tell it as quickly as you can.*

1315. Effloresco. (L.)—*I flourish.* Motto of Earl Cairns.

1316. Effugit mortem, quisquis contempserit: timidissimum quemque consequitur. (L.) Curt. 4, 14, 25.—*The man who despises death escapes it, while it overtakes him who is most frightened at it.*

1317. Effutire leves indigna Tragœdia versus,
Ut festis matrona moveri jussa diebus,
Intererit Satyris paullum pudibunda protervis.
(L.) Hor. A. P. 231.

Tragedy and Comedy.

Like a staid matron on some gala day,
Who, if she trips it, moves with dignity,
So Tragedy, disdaining vulgar chatter,
Consorts but for the nonce with Faun and Satyr.—*Ed.*

1318. E flamma cibum petere. (L.) Ter. Eun. 3, 2, 38.—*To snatch food from the flames. To be reduced to the last extremity by want. Cf. Cat. 59, 3, Rapere de rogo cœnam.*—To snatch a dinner from a funeral pile, *sc.*, from the funeral bake-meats placed on the pyre.

1319. Ἦ γὰρ ἔρωτι Πολλάκις, ὦ Πολυφαῖμε, τὰ μὴ καλὰ καλὰ πέφανται. (Gr.) Theocr. Id. 6, 18.—*Truly, Polyphemus, what is not beautiful often seems so to the eyes of love.*

1320. Ἐγγύα· πάρα δ' ἄτη. (Gr.) Thales. ap. Plat. Charm. 165A.—*Give a pledge, and trouble is nigh at hand. Cf. Ἐγγύας ἄτα ἔστι θυγάτηρ, ἐγγύα δὲ ζαμίας. Epich. 150 Ahr.*—*Mischief is the daughter of pledges, and pledges the offspring of loss. Don't stand security for any one, or you'll rue it.*

1321. Églé, belle et poëte a deux petits travers,
Elle fait son visage, et ne fait pas ses vers.

(Fr.) Lebrun?

Mme. F. de Beauharnais.

Fair Egle the poet (what a paradox hers is!),

She makes her complexion, but not her own verses.—Ed.

Impromptu of Lebrun on Mme. Fanny de Beauharnais, a literary lady of the First Empire, who revenged herself by inviting the author of the lines to dinner, and there exhibiting the couplet to her company, with the addition, in her own hand, of "*Vers faits contre moi par M. Lebrun, qui dîne aujourd'hui chez moi!*"

1322. Egli ha fatto il male, ed io mi porto la pena. (It.) Prov.—*He has done the mischief, and I have to bear the blame.*

1323. Ἦ γλῶσσ' ὁμώμοχ', ἥ δὲ φρήν ἀνώμοτος. (Gr.) Eurip. Hipp. 612 (translated by Cic. Off. 3, 29, 108, Juravi lingua, mentem injuratum gero).—*My tongue has sworn it, but my mind's unsworn. Mental reservation.*

1324. Ego, Charine, neutiquam officium liberi esse hominis puto,
Quum is nihil promereat, postulare id gratiæ apponi sibi.
(L.) Ter. And. 2, 1, 3.

(Pamphilus log.)—I do not think it shows a gentleman, Charinus,
To insist on obligations who has none conferred.
—Ed.

1325. Ego deum genus esse semper dixi et dicam cœlitum :

Sed eos non curare opinor quid agat humanum genus.

(L.) Enn. Telamon. ap. Cic. de Inv. 2, 50, 104.

I have always said and will say that there is a race of Gods,

But, I fancy, that what men do, is to them but little odds.—Ed

1326. Ego ero post principia. (L.) Ter. Eun. 4, 7, 11.—*I will take my stand in the rear ranks.* Prudence is the better part of valour.
1327. Ego et rex meus. (L.)—*I and my king.* Phrase used by Cardinal Wolsey in official documents, and made one of the counts against him on his fall.
1328. Ego hæc mecum mussito ;
Bona mea inhiant ; certatim dona mittunt et munera.
(L.) Plaut. Mil. 3, 1, 120.
(Periplectomenes loq.)—*I say quietly to myself, These people are longing for my money, and trying which can outdo the other in sending me presents and pretty things.* Old Miss Crawley (*Vanity Fair*) probably said the same of the attentions of her affectionate relations at the Hall and Rectory.
1329. Ego nec studium sine divite vena
Nec rude quid possit video ingenium : alterius sic
Altera poscit opem res, et conjurat amice.
(L.) Hor. A. P. 409.
For me, I cannot see how native wit
Can e'er dispense with art, or art with it.
Set them to pull together, they're agreed,
And each supplies what each is found to need.—*Conington.*
1330. Ego pretium ob stultitiam fero. (L.) Ter. And. 3, 5, 4.
—*I am well rewarded for my folly.*
1331. Ego primam tollo, nominor quoniam Leo. (L.) Phædr. 1, 5.—*I take the first share by my title of Lion.* The Lion hunting in partnership with Sheep, Cow, and Goat secures all four quarters of the booty for himself : hence *Leonina societas* (a Lion's society) is used for any assembly where the Lion of the hour engrosses all the attention to himself.
1332. Ego quod te laudas vehementer probo,
Namque hoc ab alio nunquam continget tibi. (L.)
Phædr. Mart. 8.—*I strongly approve of your praising yourself, for it is the only praise you are ever likely to get.* Æsop's reply to an author who was much tickled with his own wretched performances.
1333. Ego si bonam famam mihi servasso, sat ero dives. (L.)
Plaut. Most. 1, 3, 71.—*If I can only keep my good name, I shall be rich enough.*

1334. Ego spem pretio non emo. (L.) Ter. Ad. 2, 2, 11.—*I do not purchase hope with gold.* Mere hopes are not worth such an outlay.
1335. Egregie cordatus homo catu' Ælius Sextus. (L.) Enn. ap. Cic. Rep. 1, 18, 30.—*An eminently judicious and sagacious man, Ælius Sextus.*
1336. Eheu fugaces, Postume, Postume,
Labuntur anni; nec pietas moram
Rugis et instanti senectæ
Afferet, indomitæque morti. (L.) Hor. C. 2, 14, 1.
Ah! Postumus, they fleet away
Our years, nor piety one hour
Can win from wrinkles and decay
And Death's indomitable power.—*Conington.*
1337. Eheu! quam brevibus pereunt ingentia causis! (L.) Claud. Rufin. 2, 39.—*Alas! what trifling causes serve to overthrow great power!*
So Pope (?): "What mighty contests spring from trivial things!"
1338. Eheu Quam temere in nosmet legem sancimus iniquam!
Nam vitiis nemo sine nascitur; optimus ille est,
Qui minimis urgetur. (L.) Hor. S. 1, 3, 66.
Alas! what hasty laws against ourselves we pass!
For none is born without his faults: the best
But bears a lighter wallet than the rest.—*Conington.*
1339. Ehrlich ist ein hohes Wort, und bedeutet sehr viel, viel mehr als die Meisten gewöhnlich dahineinlegen. (G.) Arndt. ?—*Honourable is a word of high meaning, and signifies very much, much more indeed than most people commonly think.*
1340. Ehrlich währt am längsten. (G.) Prov.—*Honesty lasts the longest.* Honesty is the best policy.
1341. Ei ist Ei, sagte der Küster, aber er nahm das Gans-Ei. (G.) Prov.—*An egg is an egg, said the Sacristan, as he took the goose's egg.*
1342. Ein Augenblick gelebt im Paradies,
Wird nicht zu teuer mit dem Tod gebüsst.
(G.) Schill. D. Carlos, 1, 5.
One moment spent in Paradise,
Were not too dearly bought with Death.—*Ed.*
1343. Eine schöne Menschenseele finden
Ist Gewinn. (G.) Herder, Der gerettete Jüngling.—
It is a gain to find a beautiful human soul.

1344. Eine Versöhnung Ist keine, die das Herz nicht ganz befreit,
Ein Tropfen Hass, der in dem Freudenbächer
Zurückbleibt, macht den Segenstrank zum Gifte. (G.)
Schill. Maid of Orleans.—*A reconciliation that does not
completely free the heart, is none at all. One drop of hate
left in the cup of joy renders the blissful drink a poison.*
1345. Ein Feind ist zu viel, und hundert Freunde sind zu wenig.
(G.) Prov.—*One foe is too many, a hundred friends
too few.*
1346. Ein Kerl, der spekuliert, Ist wie ein Tier, auf einer Heide,
Von einem bösen Geist im Kreis herumgeführt,
Und rings umher liegt schöne grüne Weide. (G.) Goethe,
Faust, Studirzimmer.—*A fellow that theorizes is like
an animal on a heath, led round and round by some evil
spirit, while all around lies beautiful green pasture.*
1347. Ein Mann, ein Wort. (G.) Prov.—*A man, a word.
An honest man's word is as good as his bond.*
1348. Ein tiefer Sinn wohnt in den alten Bräuchen;
Man muss sie ehren. (G.) Schill. Maria Stuart.—*A
deep meaning lives in old customs: we must respect them.*
1349. Ein Traum, ein Traum ist unser Leben
Auf Erden hier;
Wie Schatten auf den Wogen schweben
Und schwinden wir;
Und messen uns're trägen Tritte
Nach Raum und Zeit,
Und sind, und wissen's nicht, in Mitte
Der Ewigkeit! (G.) Herder?
*A dream, a dream is all our lifetime here!
Shadows on wave we toss and disappear;
And mark by time and space our weary way,
And are, but know not, in eternity!—Ed.*
1350. Ein Weib verschweigt nur, was sie nicht weiss. (G.)
Prov.—*A woman only keeps secret what she does not know.*
1351. Εἰς οἰωνὸς ἀπίστος, ἀμύνεσθαι περὶ πατρὸς. (Gr.) Hom. II.
12, 243.—*The best omen is, to fight for one's country.
The patriot has no need to consult auguries when his
country's in danger.*
1352. Ejusdem farinae. (L.)—*Of the same meal.* Men of the
same kidney. Cf. Quum fueris nostræ paulo ante farinae.
Pers. 5, 115.—*Although you were a little while ago of
the same way of thinking as myself.* The French say
Gens de même farine.—Birds of a feather.

1353. El diablo está en Cantillana. (S.) Prov. ap. Cervantes, D. Quijote, 2, 49.—*The devil's in Cantillana.*

1354. Elegit. (L.) Law Term.—*He has chosen.*

Writ by which creditors can seize the whole of a debtor's lands, until the debts are paid out of the rent. The creditor for that time becomes tenant, and the estate his, by *elegit*.

1355. Eligito tempus, captatum sæpe, rogandi. (L.) Ov. Ep. 3, 1, 129.—*Choose your opportunity for making the request after you have long watched for it.*

1356. Elle a trop de vertus pour n'être pas Chrétienne. (Fr.) Corn. Polyeucte.—*She has too many virtues not to be a Christian.* From Polyeucte's prayer for Pauline's conversion.

1357. Elle fuit, mais en Parthe, en lui perçant le cœur.

(Fr.) Corneille (Rodogune).

She fled; but the nymph as she turned to depart

Shot a Parthian bolt that went straight to his heart.—*Ed.*

Written in the album of the Marquise du Prie, who was leaving Paris for Turin. (Cf. Virg. Geor. 3, 31. Fidentemque fugâ Parthum, versisque sagittis.)

1358. Ἐλπίδες ἐν ζῳοῖσιν, ἀνέλπιστοι δὲ θανόντες. (Gr.) Theocr. Id. 4, 42.—*There's hope for living men, but none when once they are dead.*

While there is life there's hope, he cried.

—Gay, Fables (Sickman and the Angel).

1359. El rey y la patria. (S.)—*King and fatherland.* Spanish Order of St Ferdinand.

1360. El sabio muda consejo, el necio no. (S.) Prov.—*The wise man changes his mind, the fool never.*

1361. E mala cosa esser cattivo, ma è peggiore esser conosciuto. (It.) Prov.—*It is a bad thing to be a rascal, but worse to be found out.*

1362. Emas non quod opus est, sed quod necesse est:

Quod non opus est, asse carum est. (L.) Cato ap. Sen. Ep. 94.—*Buy only what is necessary, not what you want: what you don't want is dear at a gift.*

1363. Ἐμοῦ θανόντος γαῖα μυχθήτω πυρί. (Gr.) Frag. Incert. Trag.—*When I am dead let the earth be mingled with fire.* Like the French *après moi le déluge*, q. v.

Nero, on some one repeating the Greek line in his presence, exclaimed, "Ἰμμο, ἐμοῦ δὲ ζῶντος," *Aye, and while I am alive too!* and, as Suetonius (Nero 38) goes on to say, "so it came about, for without any attempt at concealment he proceeded to set the city on fire."

Cf. Claudian, *Rufin.* 2, 19 (on the death of Rufinus) :

Everso juvat orbe mori, solatia letho
Exitium commune dabit.

So the world perish, I'll not ask to live,
Comfort in death the general doom will give.—*Ed.*

1364. E multis paleis paulum fructus collegi. (*L.*) *Prov.*—*Out of much chaff, I have gathered but little grain.*
1365. Emunctæ naris. (*L.*) *Hor. S.* 1, 4, 8.—*Of nice discrimination* (joined with *facetus*). *Phædr.* 3, 3, 14, calls *Æsop naris emunctæ senex*, the old man of ready wit.
1366. En amour comme en amitié Un tiers souvent nous embarrasse. (*Fr.*) ?—*A third person is often in the way in love as well as in friendship.*
1367. En cada tierra su uso. (*S.*) *Prov. ap. Cervantes, D. Quijote*, 2, 9.—*Every country has its own custom.*
1368. Ende gut, Alles gut. (*G.*) *Prov.*—*All's well that ends well.*
1369. ἐν δὲ φάει καὶ ὀλέσσω. (*Gr.*) ?—*If you will kill, do it in daylight.* Don't stab in the dark.
1370. En donner d'une belle. (*Fr.*)—*To impose upon any one.*
To make a fool of one.
1371. En Dieu est tout. (*Fr.*)—*All depends on God.* Motto of Lord Alington.
1372. Endure fort. (*Fr.*)—*Bear bravely.* Motto of Earl of Crawford and Balcarres.
1373. En ego, quum patria caream, vobisque domoque,
Raptaque sint, adimi quæ potuere, mihi :
Ingenio tamen ipse meo comitorque fruorque,
Cæsar in hoc potuit juris habere nihil.
(*L.*) *Ov. T.* 3, 7, 45.
The poet in exile.
When of my country, home, and you bereft,
And all that could be ta'en, was ta'en from me ;
My art, t'accompany and cheer, was left ;
Cæsar in this could claim no right nor fee.—*Ed.*
1374. Enfants et fous sont devins. (*Fr.*) *Prov.*—*Children and madmen are prophets.*
1375. Enfants perdus. (*Fr.*) *Mil. Term.*—*A forlorn hope.* (2.)
Enfants terribles.—*Dreadful children* : such as by their precocity, or plain speaking, annoy their elders and betters. The term first appeared in one of Gavarni's comic sketches. (3.) *Enfant gâté.*—*A spoilt child.*
1376. En habiles gens. (*Fr.*)—*Like able men.*

1377. En hæc promissa fides est? (L.) Virg. A. 6, 346.—*Is this the fulfilment of his promise?*
1378. En! hic declarat, quales sitis iudices. (L.) Phædr. 5, 5, 38.—*This shows, my friends, what good judges you are!*
1379. En la rose je fleuris. (Fr.)—*In the rose I flourish.* Motto of the Duke of Richmond.
1380. En los nidos de antaño
No hay pajaros hogaño. (S.) Prov. Cervantes, D. Quijote, 2, 74.—*There are no this year's birds in last year's nests.*
1381. En masse. (Fr.)—*In a body.* (2.) En foule, *in a crowd.*
1382. 'Εν ὀρφνῇ δραπέτης μέγα σθένει. (Gr.) Eurip. Rhes. 69.—*Cowards are very mighty in the dark.*
1383. En pudet, et fateor, jam desuetudine longa
Vix subeunt ipsi verba Latina mihi. (L.) Ov. T. 5, 7, 57.
I own with shame that discontinuance long
Makes me well nigh forget the Latin tongue.—*Ed.*
1384. En revanche. (Fr.)—*In revenge.* In return; to make amends, or requital.
1385. En sa maison Le dos au feu, le ventre à table.
(Fr.) Maynard?
At home he'll sit down: eat as long as he's able
With his back to the fire, his face to the table.—*Ed.*
1386. En suivant la vérité. (Fr.)—*In following the truth.* Motto of Earl of Portsmouth.
1387. 'Εν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος. (Gr.) Soph. Aj. 553.—*The happiest life consists in feeling nothing.*
1388. En toute chose il faut considérer la fin. (Fr.) La Font. Le Renard et le Bouc.—*In everything one must consider the end.* Cf. In omnibus operibus tuis memorare novissima tua, et in æternum non peccabis. (L.) Vulg. Ecclus. 7, 40.—*Whatsoever thou takest in hand, remember the end and thou shalt never do amiss.*
1389. Entre chien et loup. (Fr.)—*Between dog and wolf.* Twilight.
1390. Entre deux vins. (Fr.)—*Neither drunk nor sober.* Half seas over; mellow.
1391. Entre esprit et talent il y a la proportion du tout à sa partie. (Fr.) La Bruy. Car. vol. ii. p. 80.—*It is to talent, as the whole is to a part.*

1392. Entre le bon sens et le bon goût il y a la différence de la cause à son effet. (Fr.) La Bruy. Car. vol. ii. p. 80.—*Between good sense and good taste, there is the same difference as between cause and effect.*
1393. Entre nos ennemis Les plus à craindre sont souvent les plus petits. (Fr.) La Font. Lion et Moucheron.—*Among our enemies, the most to be dreaded are often the smallest.*
1394. Entre nous. (Fr.)—*Between ourselves.* Privately; confidentially.
1395. En vérité, ce siècle est un mauvais moment. (Fr.) Musset?—*In truth this age is an evil time.*
1396. En vérité l'amour ne saurait être profond, s'il n'est pas pur. (Fr.) Comte?—*Love will in truth never be deep, if it is not pure.*
1397. En vieillissant on devient plus fou et plus sage. (Fr.) La Rochef. ?—*As men get old they become at once more foolish and more wise.*
1398. Envie passe avarice. (Fr.) Prov.—*Envy surpasses avarice.*
1399. Ἔπεα πτερόεντα. (Gr.) Hom. Il. 1, 201.—*Winged words.*
1400. Eppure si muove! (It.)—*And yet it moves!*

Reputed saying of Galileo Galilei († 1642), on his abjuration of his celebrated *Dialogue* on Sun spots and the Sun's rotation, before the Inquisition in 1632.

1401. Equidem multos et vidi in hac civitate et audiui, non modo qui primoribus labris gustassent genus hoc vitæ et extremis, ut dicitur, digitis attigissent, sed qui totam adolescentiam voluptatibus dedissent, emersisse aliquando et se ad frugem bonam, ut dicitur, recepisse, gravesque homines atque illustres fuisse. (L.) Cic. Cœl. 12, 28.

Wild Oats.

I myself have seen and heard of many men in Rome who had not merely taken a brief sip of this kind of life, and just touched it with the tips of their fingers, as the phrase goes, but who abandoned the whole period of their youth to the pursuit of pleasure. Yet afterwards they emerged, and became what is called "reformed," and even turned out quite sober and distinguished members of society.

1402. Equi frænato est auris in ore. (L.) Hor. Ep. 1, 15, 13.

A horse when bridled listens through his jaws.—*Conington.*

1403. *Equus Sejanus.* (L.)—*The horse of Seius, which, from the circumstance of four of its owners dying in succession soon after acquiring the animal, came to be proverbial for any possession that carried ill-luck with it. E.g., Ille homo habet equum Seianum. Gell. Sejan. 3, 9, 6.—That fellow has got Seius' horse. I don't envy his luck.*

1404. *Era già l'ora, che volge 'l disio*
A' naviganti, e'ntenerisce il cuore
Lo di ch' han detto a dolci amici a Dio ;
E che lo nuovo peregrin d'amore
Punge, se ode squilla di lontano
Che paia 'l giorno pianger, che si muore.
 (It.) Dante, *Purg.* 8, 1.

The sunset hour.

Now was the hour that wakens fond desire
 In men at sea, and melts their thoughtful heart
 Who in the morn have bid sweet friends farewell,
 And pilgrim, newly on his road, with love
 Thrills if he hear the vesper bell from far
 That seems to mourn for the expiring day.—*Cary.*

Cf. Statius, *S.* 4, 6, 3, *Jam moriente die* ; and Gray (*Elegy*), *The curfew tolls the knell of parting day.*

1405. *Erant quibus appetentior famæ videretur, quando etiam sapientibus cupido gloriæ novissima exuitur.* (L.)
Tac. H. 4, 6.—There were some who thought him (Helvidius Priscus) a little too eager for fame, and indeed even by the wise the thirst for glory is the last passion to be laid aside.

Cf. Plato, ap. Athenæum, 11, 116, p. 507, "Εσχατος λέγεται τῶν παθῶν χιτὼν ἡ φιλοδοξία, διότι τῶν ἄλλων πολλάκις δι' αὐτὴν ἀποδυσμένων αὐτὴ προσίσχεται μᾶλλον τῇ ψυχῇ. (Gr.)—*The Love of glory is called the last garment of the passions ; for when other feelings are laid aside for her sake, she clings all the more to the soul.*

And Milton, *Lycidas*, 70 :

Fame is the spur that the clear spirit doth raise
 (That last infirmity of noble mind)
 To scorn delights, and live laborious days.

1406. *Erase que se era.* (S.) *Prov. ap. Cervantes, D. Quijote*, 1, 20.—*What has been, has been.*

- 1406A. *Ἔργα νέων βουλαί τε μέσων εὐχαί τε γερόντων.* (Gr.)
Hes. ?—The work of the young, the counsels of the middle-aged, and the prayers of the old. Quot. by Sir A. Grant (Nicomachean Ethics).

1407. *Er geht herum, wie die Katze um den heissen Brei.* (G.)
Prov.—He goes round, like a cat round hot porridge.

1408. Ergo haud difficile est perituram arcessere summam,
Lancibus oppositis, vel matris imagine fracta.
(*L.*) Juv. 11, 17.

The spendthrift.

The soon-spent sum is quickly got on trust ;
He pawns his plate, his mother's fractured bust.—*Ed.*

1409. Ergo vivida vis animi pervicit, et extra
Processit longe flammantia mœnia mundi :
Atque omne immensum peragravit mente animoque ;
Unde refert nobis victor quid possit oriri
Quid nequeat : finita potestas denique quoique
Quanam sit ratione, atque alte terminus hærens.
(*L.*) Lucret. 1, 73.

Epicurus.

The living vigour of his mind prevailed
And the bright bastions of the world outsailed :
His reason and his soul's intelligence
Swept the whole area of that void immense ;
Thence he returned victorious to declare
What men might hope for, and what cease to fear ;
The law, in fine, by which all power that is
Lies within fixed unvarying boundaries.—*Ed.*

1410. Eripe te moræ. (*L.*) Hor. 3, 29, 5.—*Away with all delay !*
1411. Eripe turpi Colla jugo. Liber, liber sum, dic age. Non quis.
(*L.*) Hor. S. 2, 7, 91.

The henpecked husband.

Break the vile bondage ; cry
I'm free, I'm free ! Alas, you cannot.—*Conington.*

1412. Eripit interdum, modo dat medicina salutem,
Quæque juvans monstrat, quæque sit herba nocens.
(*L.*) Ov. T. 2, 269.

Medicine.

Medicine now injures health, and now bestows,
And herbs that heal from those that hurt, she shows.—*Ed.*

1413. Eripuit cælo fulmen sceptrumque tyrannis. (*L.*) Turgot ?
—*Heaven's bolts he robbed, and of their sceptres kings.*

Inscription for the bust of Franklin by Houdon. The allusion is, of course, to the discovery of the lightning-conductor, and the emancipation of the American colonies from the English rule. The line seems to be an adaptation of Manilius' (*Astr.* 1, 10) *Eripuitque Jovi fulmen viresque tonandi*, already imitated by the Cardinal de Polignac (*Anti-Lucretius*, 1, 96) in *Eripuit fulmenque Jovi, Phæboque sagittas*. Franklin himself criticised the complimentary words in a letter to Nogaret : “*Je vous ferai seulement remarquer deux inexactitudes dans le vers original. Malgré mes expériences*

sur l'électricité, la foudre tombe toujours à votre nez et à votre barbe, et quant au tyran, nous avons été plus d'un million d'hommes occupés à lui arracher son sceptre."

1414. Ernst ist das Leben, heiter ist die Kunst. (G.) Schill. Wallenstein Prol.—*Life is earnest, art is cheerful.*

1415. Errare humanum est, perseverare diabolicum. (L.) ?—*To err is human, to continue in sin devilish.* All will remember the line of Pope, Essay on Criticism, p. 12, 325 :
To err is human, to forgive divine.

1416. Errare malo cum Platone, quam cum istis vera sentire. (L.) Cic. Tusc. 1, 17, 39.—*I prefer to err in company with Plato, than to think rightly with those men.* I would rather be mistaken and take a wrong view of the case on the authority of A or on the side of B, than follow a multitude of wiseacres who are persuaded that all the world is wrong except themselves.

1417. Errat longe mea quidem sententia
Qui imperium credit gravius esse aut stabilius
Vi quod fit, quam illud quod amicitia adjungitur. (L.)
Ter. Ad. 1, 1, 42.—*He is much mistaken, in my opinion, who thinks that authority exerted by force, is more weighty and more lasting than that which is enjoined by kindness.*

1418. Es bildet ein Talent sich in der Stille,
Sich ein Charakter in dem Strom der Welt. (G.) Goethe, Tasso, 1, 2.—*A talent is developed in retirement, character is formed in the rush of the world.*

1419. E se finxit velut araneus. (L.)—*He spun from himself like a spider.* Said of a writer who draws his materials, not from his reading, but from his own "inner consciousness."

1420. Esel singen schlecht, weil sie zu hoch anstimmen. (G.) Prov.—*Asses sing villainously, because they pitch their notes too high.*

1421. Es ist nur eine Religion, aber es kann vielerlei Arten des Glaubens geben. (G.) Kant?—*There is only one true Religion, but there may be many forms of belief.*

1422. Espérance en Dieu. (Fr.)—*Hope in God.* Motto of the Duke of Northumberland.

1423. Esprit de corps. (Fr.)—*Professional zeal or spirit.* Zeal for the profession or order to which a man belongs. Thus the Army, the Bar, Medicine, and other professions are or should be animated by *esprit de corps*.

1424. Essayez. (*Fr.*)—*Try.* Motto of Earl of Zetland.

1425. Esse aliquid Manes, et subterranea regna,
Et contum et Stygio ranas in gurgite nigras,
Atque una transire vadum tot millia cymba
Nec pueri credunt, nisi qui nondum ære lavantur :
Sed tu vera puta. (L.) Juv. 2, 149.

Religious beliefs.

Ghosts, subterranean regions, Charon's pole,
Frogs black as night, and how each blessed soul
Is punted o'er by thousands in one skiff— !
Why, boys discard the superstition if
They're old enough t'attend the baths ; but you,
I charge you, firmly hold it all for true.—*Ed.*

1426. Esse bonam facile est, ubi quod vetet esse remotum est. (L.)
Ov. T. 5, 14, 25.—*It is easy for a woman to be good,
when all that hinders her from being so is removed.*

1427. Esse quam videri. (L.)—*To be rather than to seem.*
Motto of Earls Brownlow and Winterton and Lord
Lurgan.

1428. Esse quoque in fatis reminiscitur affore tempus
Quo mare, quo tellus, correptaque regia cœli
Ardeat ; et mundi moles operosa laboret.
(L.) Ov. M. 1, 256.

The day of doom.

He calls to mind
A presage of the fates in times to come
When sea, and earth, and Heaven's high palaces
Should all break into flame and be on fire ;
And the laborious fabric of the universe
Totter to its base.—*Ed.*

1429. Esse quid hoc dicam vivis quod fama negatur,
Et sua quod rarus tempora lector amat ?
Hi sunt invidiæ nimirum, Regule, mores,
Præferat antiquos semper ut illa novis.
(L.) Mart. 5, 10, 1.

Old and New Authors.

Why, pray, to living men is fame denied,
And readers mostly their own age eschew ?
It is the freak of envy or of pride
Always to rate the old above the new.—*Ed.*

1430. Est aliquid fatale malum per verba levare. (L.) Ov. T.
5, 1, 59.—*It is some alleviation to ills we cannot cure to
speak of them.* We ease our woes in communicating
them to others.

1431. Est animus tibi Rerumque prudens, et secundis
 Temporibus dubiisque rectus. (L.) Hor. C. 4, 9, 34.
 A soul is yours
 Clear sighted, keen, alike upright
 When fortune smiles, and when she lowers.—*Conington.*
1432. Est aviditas dives, et pauper pudor. (L.) Phædr. 2, 1,
 12.—*Covetousness is rich, while modesty goes barefoot.*
1433. Est brevitæ opus ut currat sententia. (L.) Hor. S. 1,
 10, 9.—*Terseness there wants to make the thought ring
 clear.*—*Conington.* Need of a concise style.
1434. Est cotis vis in acutis. (L.)—*The use of a whetstone is to
 sharpen.* Somersetshire Coll. Bath.
1435. Est demum vera felicitas, felicitate dignum videri. (L.)
 Plin. Sec. ?—*True happiness is then attained, when it is
 considered no more than you deserve.*
1436. Est deus in nobis, agitante calescimus illo,
 Impetus hic sacræ semina mentis habet. (L.) Ov. F. 6, 5.
The poet's inspiration.
 There's a divinity within inspires,
 Touching the poet's lips with sacred fires.—*Ed.*
1437. Est deus in nobis, et sunt commercia cœli. (L.) Ov. A.
 A. 3, 549.—*We poets have a god within us, and com-
 merce with the sky.*
1438. Est enim proprium stultitiæ, aliorum vitia cernere, oblivisci
 suorum. (L.) Cic. Tusc. 3, 30, 73.—*It is the way with
 fools to discover their neighbour's faults, and to forget
 their own.*
1439. Est enim [sc. verus amicus] tanquam alter idem. (L.)
 Cic. Am. 21, 80.—*A true friend is a sort of second self.*
1440. Est etiam miseris pietas, et in hoste probatur. (L.) Ov.
 T. 1, 9, 35.—*We owe duties to the unfortunate, and even
 in the case of an enemy such an act is laudable.*
1441. Est genus hominum, qui esse primos si omnium rerum volunt,
 Nec sunt. (L.) Ter. Eun. 2, 2, 17.
 There are a kind of men who wish to be the head
 Of everything: but are not.—*Colman.*
1442. Est hic, est animus lucis contemptor, et istum
 Qui vita bene credat emi, quo tendis, honorem.
 (L.) Virg. A. 9, 205.
 Here, here within this bosom burns
 A soul that mere existence spurns,
 And holds the fame you seek to reap,
 Though bought with life, were bought full cheap.—*Conington.*

1443. Est huic diversum vitio vitium prope majus,
Asperitas agrestis et inconcinna gravisque,
Quæ se commendat tonsa cute, dentibus atris;
Dum vult libertas dici mera, veraque virtus.
(*L.*) Hor. Ep. 1, 18, 5.
A different vice there is, perhaps a worse,
A brutal boorishness, which fain would win
Regard by unbrushed teeth and close-shorn skin,
Yet all the while is anxious to be thought
Pure independence, acting as it ought.—*Conington.*
1444. Est-il aucun moment Qui vous puisse assurer d'un second
seulement? (*Fr.*) La Font. Vieillard et les trois jeunes
gens.
Can with certainty any one moment be reckoned
That can give you th' assurance of passing a second?—*Ed.*
1445. Est mihi, sitque precor, nostris diuturnior annis,
Filia: qua felix sospite semper ero. (*L.*) Ov. F. 6, 219.
I've a dear daughter (long may she survive!);
While she remains, I shall in comfort live.—*Ed.*
1446. Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.
(*L.*) Hor. S. 1, 1, 106.
Yes, there's a mean in morals; life has lines,
To north or south of which all virtue pines.—*Conington.*
Society is, or should be, inspired by that golden mean which is
called good-taste, and which preserves what is enjoyable in life
from being abused to a vulgar excess. Woe to the man who over-
steps the boundary! Let your moderation be known unto all
men.
1447. Est multi fabula plena joci. (*L.*) Ov. F. 6, 320.—*The
story is full of fun.*
1448. Est natura hominum novitatis avida. (*L.*) Plin. Maj.?
—*It is the nature of man to love novelty.*
Cf. Est quoque cunctarum novitas carissima rerum;
Gratiaque officio, quod mora tardat abest. Ov. Ep. 3, 4, 51.
The dearest of all things is novelty;
And favours lose their value by delay.—*Ed.*
1449. Estne Dei sedes nisi terra, et pontus, et aër,
Et cælum, et virtus? Superos quid quærimus ultra?
Jupiter est, quodcunque vides, quocunque moveris. (*L.*)
Luc. 9, 578.—*Is not the Deity's dwelling the earth and
sea and air and heaven and virtue? Why seek the gods*

elsewhere? Jupiter is, in truth, whatever you see, and wheresoever you are. The doctrine of Pantheism, which the concluding line well sums up.

Cf. Virg. G. 4, 221 :

Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum.
For God omnipresent pervades, 'tis said,
All earth and tracts of sea and sky o'erhead.—*Ed.*

1450. Esto peccator et pecca fortiter, sed fortius fide et gaude in Christo, etc. (*L.*) Luther, Ep. ad Melanchthon, ex. Epp. R. P. M. Lutheri (Ienæ, 1556, Tom. i. p. 345).—*Be a sinner, and sin mightily, but believe and rejoice in Christ more mightily still, etc.*

1451. Est operæ pretium duplicis pernoscere juris
Naturam. (*L.*) Hor. S. 2, 4, 63.

There are two kinds of sauce ; and I may say
That each is worth attention in its way.—*Conington.*

The recipe for the above must be sought in the context.

1452. Esto perpetua. (*L.*)—*Mayest thou endure for ever !* The dying apostrophe of Paolo Sarpi, in speaking of his beloved Venice. M. of Amicable Life Insurance Society.

1453. Esto quod es : quod sunt alii sine quemlibet esse :
Quod non es nolis : quod potes esse velis. (*L.*) ?

Be what you are ; let who will be what others are :
What you are not, disown ; what you can be, prefer.—*Ed.*

1454. Esto quod esse videris. (*L.*)—*Be what you seem to be.*
Motto of Earl Soudes.

1455. Esto ut nunc multi dives tibi pauper amicis.
(*L.*) Juv. 5, 113.

Adopt the way the present fashion tends ;
Indulge yourself, be saving tow'rds your friends.—*Ed.*

1456. Est pater ille quem nuptiæ demonstrant. (*L.*) Law Max.
—*He is the father whom the marriage-rites designate as such.*

1457. Est profecto Deus, qui quæ nos gerimus auditque et videt,
Neque id verum existimo quod vulgo dicitur,
Fortuna humana fingit aptatque ut lubet. (*L.*) Plaut.
Capt. 2, 3, 63.—*There is certainly a God who hears and sees everything we do, nor can I allow the vulgar idea, that fortune fashions and shapes all human affairs as she pleases.*

1458. Est quadam prodire tenus, si non datur ultra. (L.) Hor.
Ep. 1, 1, 32.—*It is possible to advance to a certain point,
though it be not allowed to go any further.* Progress in
any direction is not to be despised even though it stop
short of perfection.

1459. Est quiddam gestus edendi. (L.) Ov. A. A. 3, 755.—
There is much in a person's mode of eating.

1460. Est rosa flos Veneris: quo dulcia furta laterent
Harpocrati matris dona dicavit Amor.
Inde rosam mensis hospes suspendit amicis,
Convivæ ut sub eâ dicta tacenda sciant. (L.)?

Sub rosa.

The rose is Venus' flower: his thefts to aid
Love to Harpocrates the gift conveyed.
'Tis why each host hangs o'er his board a rose,
That what's said under it may none disclose.—*Ed.*

Harpocrates was the God of Silence.

1461. Est tempus quando nihil; est tempus quando aliquid est
dicendum: nullum vero tempus est quando dicenda sunt
omnia. (L.) Hugo de discipl. Monach.—*There is a
time when nothing, and a time when something, should be
said. But there is no time when we may say everything.*

1462. Est via sublimis cœlo manifesta sereno,
Lactea nomen habet, candore notabilis ipso.
(L.) Ov. M. 1, 168.

The Milky Way.

There shines a tract in heaven each cloudless night,
The Milky Way, called from its zone of white.—*Ed.*

Manilius († 12 A.D.) in his *Astronomicon*, after alluding to the
mythological fable of the origin of the Milky Way, suggests a
theory which the discovery of the telescope (1600 years afterwards)
confirmed. He asks:

Anne magis densa stellarum turba corona
Contextit flammæ, et crasso lumine candet,
Et fulgore intet collato clarior orbis?
Is it not rather a dense crowd of stars
That, thickly constellated, weave their fires,
Gleaming with massed refulgence, and the zone
Shines all the brighter with collective light?—*Ed.*

1463. Est virtus placitis abstinuisse bonis. (L.) Ov. H. 17, 70.
—'Tis a real virtue to abstain from joys that please.

1464. Esurienti ne occurras. (L.) Prov.—*Don't get in the way
of a hungry man.* Avoid a contest or encounter with a
man impelled by some desperate necessity.

1465. Et amârunt me quoque Nymphæ. (L.) Ov. M. 3, 456.—*I too have been loved by the Nymphs. I too have found women to love me. Words of Narcissus on being unable to grasp his own reflection in the water.*
1466. Ἡ τὰν ἧ ἐπὶ τὰν. (Gr.)—*Either this, or upon this!* Parting words of the Spartan mother on handing her son the shield he was to carry into battle. He was to be brought back upon the shield, if he brought it not back himself.
1467. Et ces deux grands débris se consolient entre eux. (Fr.) Delille, Sardins.—*And these two ruined monuments mutually consoled each other.* Originally written of Marius amid the ruins of Carthage, the line has before now been quoted of any two elderly people sitting apart in a company much their junior.
1468. Et c'est être innocent que d'être malheureux. (Fr.) La Font. Nymphes de Vaux.—*And misfortune's the proof of a man's innocence.*
1469. Et decus et pretium recti. (L.)—*At once the ornament and the reward of virtue.* Motto of the Duke of Grafton and Lord Southampton.
1470. Etenim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur. (L.) Cic. Arch. 1, 2.—*All the civilising arts have a sort of common bond, and are connected by a certain relationship with each other.* Painting, poetry, and music, e.g., have close affinities with one another.
1471. Et facere et pati fortiter Romanum est. (L.) Liv. 2, 12.—*Brave deeds and brave suffering is the Roman fashion.*
1472. Et genus et virtus, nisi cum re, vilior alga est.
(L.) Hor. S. 2, 5, 8.

Yet family and worth, without the staff
Of wealth to lean on, are the veriest draff.—*Conington.*

1473. ἦθος. (Gr.)—*Character, disposition.* The moral impression conveyed by a speaker or writer to his hearers or readers. Moral tone, or spirit. Any great work of art has also its special ἦθος, to be impressed on the mind of the attentive spectator, who will carry away the idea (teaching) peculiarly belonging to it.

1474. Etiam capillus unus habet umbram suam. (L.) Prov. ?—
Even a single hair casts a shadow. The slightest clue is of importance.
1475. Etiam celeritas in desiderio, mora est. (L.)—*When we long for a thing haste itself is slow.*
1476. Etiam fortes viros subitis terreri. (L.) Tac. A. 15, 59.—
Even the bravest men may be alarmed by a surprise.
1477. Etiam oblivisci quod scis, interdum expedit. (L.) Pub. Syr. ?—*It is sometimes expedient to forget what one knows.*
1478. Etiam sanato vulnere cicatrix manet. (L.) ?—*Though the wound is healed, a scar remains.* Wrongs forgiven are not always forgotten.
1479. Et jam summa procul villarum culmina fumant,
 Majoresque cadunt altis de montibus umbrae.
 (L.) Virg. E. 1, 83.

Approach of Evening.

Far off the smoke of farmsteads now ascends,
 The mountain's brow its lengthening shadow bends.—*Ed.*

1480. Et je dis au danseurs d'un si grave maintien :
 Cèdez-moi vos vingt ans si vous n'en faites rien. (Fr.)
 Lacretelle, 1805.—*And I said to solemn-looking dancers, Give me your twenty years (youth) if you are making no use of it.* A sort of Byronic languor was the mode of the day, even affecting dancing which was gone through in a dreamy abstracted manner, hateful to the poet who remembered with pleasure the lively figuring of the ball-goers of his youth.
1481. Et latro, et cautus præcingitur ense viator ;
 Ille sed insidias, hic sibi portat opem. (L.) Ov. T. 2, 271.
 Both thief and wary traveller wear a knife ;
 The one to take, the other save a life.—*Ed.*
1482. Et mala sunt vicina bonis ; errore sub illo
 Pro vitio virtus crimina sæpe dedit. (L.) Ov. R. A. 323.
 Bad is akin to good : through this caprice
 Virtue has often borne the blame of vice.—*Ed.*
1483. Et mea cymba semel vasta percussa procella,
 Illum, quo læsa est, horret adire locum.
 (L.) Ov. T. 1, 1, 85.
 My bark once shivered by the tempest's shock,
 Dreads to approach the spot where she was struck.—*Ed.*

1484. Et me fecere poetam

Pierides : sunt et mihi carmina : me quoque dicunt
Vatem pastores ; sed non ego credulus illis.

(L.) Virg. E. 9, 32.

Me too a poet have the Muses made ;
Songs I can boast : the shepherds call me bard :
But what of that ? I heed not what they say.—*Ed.*

1485. Et mihi res, non me rebus, subjungere conor. (L.) Hor.
Ep. 1, 1, 19.—*I try to govern circumstances, not be led by them.*1486. Et monere, et moneri, proprium est veræ amicitiae. (L.)
Cic. Am. 25, 91.—*To advise and to take advice is the mark of true friendship.*1487. Et nati natorum, et qui nascentur ab illis. (L.)?—*The children of our children, and those who shall be born of them.* Our posterity to the latest period. These things will affect not only ourselves, but likewise our *nati natorum*, etc.1488. Et neque jam color est misto candore rubori
Nec vigor, et vires, et quæ modo visa placebant.
(L.) Ov. M. 1, 491.*Narcissus.*

Faded his cheek, the blended white and red
And strength and vigour, all that charmed, had fled.—*Ed.*

1489. Et nova factaque nuper habebunt verba fidem, si
Græco fonte cadunt parce detorta. (L.) Hor. A. P. 52.
New words will find acceptance, if they flow
Forth from the Greek, with just a twist or so.—*Conington.*1490. Et nucibus facimus quæcunque relictis. (L.) Pers. 1, 10.
—*And all the kind of things we do when we have abandoned the games of early life.*1491. Et nulli cessura fides, sine crimine mores,
Nudaque simplicitas, purpureusque pudor.
(L.) Ov. Am. 1, 3, 13.

Trusty good faith, a life without a stain ;
Of blushing purity, of manners plain.—*Ed.*

1492. Et nunc omnis ager, nunc omnis parturit arbos ;
Nunc frondent sylvæ, nunc formosissimus annus.
(L.) Virg. E. 3, 56.

Now fields and trees all blossoming appear,
Leafy the woods, and loveliest the year.—*Ed.*

1493. Et pudet, et metuo, semperque eadenique precari,
Ne subeant animo tædia justa tuo. (L.) Ov. Ep. 4,
15, 29.—*I am ashamed and fear to be always making
the same requests, lest you should conceive a well-deserved
disgust of me.*
1494. Et quærit, posito pignore, vincat uter. (L.) Ov. A. A.
1, 168.—*And having deposited his stakes, enquires which
would win. Betting upon a race.*
1495. Et quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere. (L.) Virg. A.
2, 130.—*And what each man dreaded for himself, they
bore lightly, when turned to the destruction of one miser-
able creature.*
[And hailed the doom], content to see
The bolt that threatened all alike
One solitary victim strike.—*Conington.*
1496. Et quando uberior vitiorum copia? Quando
Major avaritiæ patuit sinus? Alea quando
Hos animos? (L.) Juv. 1, 87.
What age so large a crop of vices bore,
Or when was avarice extended more,
When were the dice with more profusion thrown?—*Dryden.*
1497. Et quiescenti agendum est, et agentis quiescendum est. (L.)
Sen. ?—*The indolent should work, and those who labour
should take repose.*
1498. Et qui nolunt occidere quenquam
Posse volunt. (L.) Juv. 10, 96.
And they who do not wish to kill
Like to be able, should they will.—*Ed.*
1499. Et quisquam ingenuas etiam nunc suspicit artes,
Aut tenerum dotes carmen habere putat?
Ingenium quondam fuerat pretiosius auro:
At nunc barbaries grandis habere nihil.
(L.) Ov. Am. 3, 8, 1.
Is there any one nowadays honours the arts,
Or thinks that sweet verse has its due recompense?
More than gold were prized formerly talents and parts:
But now they're a drug in this sad decadence.—*Ed.*
1500. Être aimable, charmer, ce n'est pas si facile,
Quand on se fait aimer, on n'est pas inutile.
(Fr.) Ratisbonne, Coméd. Infantine.
To be amiable, charming 's not done with such ease;
They've a useful career who have learnt how to please.—*Ed.*

1501. Être capable de se laisser servir n'est pas une des moindres qualités que puisse avoir un grand roi. (Fr.) Richelieu, Testament Pol.—*The capacity of allowing one's self to be served by others is not one of the least qualities which distinguish a great king.*
1502. Être de trop. (Fr.)—*To be in the way. To be one too many.* My room was evidently more desired than my company; I was clearly *de trop*, and so I retired.
1503. Être pauvre sans être libre, c'est le pire état où l'homme puisse tomber. (Fr.) Rouss. ?—*To be poor without being free, is the worst situation in which man can be placed.*
1504. Être reçu comme un chien dans un jeu de quilles. (Fr.) Prov.—*To be received like a dog in a game of skittles.*
1505. Être rigoureux pour les particuliers qui font gloire de mépriser les lois, c'est être bon pour le public . . . on ne saurait faire un plus grand crime contre les intérêts publics qu'en se rendant indulgent envers ceux qui les violent. (Fr.) Richelieu, Testament Pol.—*To act with rigour towards those individuals who glory in despising the laws, is to consult the public good . . . one could not commit a greater crime against public interests, than to show indulgence to those who violate them.*
1506. Être sur le qui vive. (Fr.)—*To be on the alert.*
1507. Être sur un grand pied dans le monde. (Fr.)—*To be on a great footing (in flourishing circumstances) in the world.*
1508. Et sæpe usque adeo, mortis formidine, vitæ
Percipit humanos odium, lucisque videndæ,
Ut sibi consciscant mœrenti pectore lethum.
(L.) Lucret. 3, 79.

Suicide.

And oft, thro' fear of dying, men conceive
Hatred of life and to behold the light :
So much that they with sorrow-laden hearts
Inflict their deaths upon themselves !—Ed.

1509. Et sequentia, et seqq., or seqq. (L.)—*And the following.*
The rest of the passage referred to, etcetera.
1510. Et sic de similibus. (L.)—*And so of all such like.* Other similar things are to be done in the same manner.

1511. Etsi pervivo usque ad summam ætatem tamen
Breve spatium est perferendi, quæ minitas mihi. (L.)
Plaut. Capt. 3, 5, 84 (Tyndarus to Hegio, loq.).—*Even if I should live to extreme old age, it would not be long enough to endure all you threaten me with.*
1512. Et tenuit nostras numerosus Horatius aures,
Dum ferit Ausonia carmina culta lyra.
(L.) Ov. T. 4, 10, 49.
With rhythmic numbers Horace charmed our ears
Tuning th' Ausonian lyre to polish'd verse.—*Ed.*
1513. Et vaincre sans péril serait vaincre sans gloire. (Fr.)
Scudéry, L'Arminius.—*And to conquer without danger would be to conquer without glory.* Copied from a line in Corneille's *Cid*, 1, 1.
1514. Et veniam pro laude peto : laudatus abunde,
Non fastiditus si tibi, lector, ero. (L.) Ov. T. 1, 7, 31.
Pardon not praise I seek ; enough I'm praised,
If, on perusal, no disgust be raised.—*Ed.*
1515. Et voilà justement comme on écrit l'histoire ! (Fr.) Volt.
Charlot, 1, 7.—*That is precisely how history is written !*
A jumble of errors, lies, hypotheses, probabilities, and prejudices.
1516. Euge poeta ! (L.) Pers. 1, 75.—*Bravo Poet !*
1517. Εὐτυχία πολύφίλος. (Gr.)?—*Good fortune has many friends.*
1518. Eventu rerum stolidi didicere magistro. (L.) Claud.
Eutr. 2, 489.—*The issue of things is the master for teaching dullards.*
Cf. Liv. 22, 39, *Eventus docet ; stultorum iste magister est.*—*The event, which is always your fools' teacher, proves it.*
1519. Ex abundante cautela. (L.)—*From excessive precaution.*
1520. Ex abundantia cordis os loquitur. (L.) Prov. Vulg.
Matt. xii. 34.—*Out of the abundance of the heart the mouth speaketh.*
1521. Ex abusu non arguitur ad usum. (L.) Law Max.—*The abuse of anything is no argument against its proper use.*
(2.) Ex abusu non argumentum ad desuetudinem.—*The abuse of anything is no argument for its discontinuance.*
1522. Ex cathedrâ. (L.)—*From the chair.*

Solemn decisions of the Pope or Bishop, delivered from the *Cathedra* or Episcopal Seat, are so termed, denoting official and authoritative pronouncements as distinguished from mere personal utterances. Decisions of a judge on the Bench, or of a professor in the lecture-room, would also be similarly designed.

1523. Exceptio probat regulam. (L.) Law Max.—*The exception proves the rule.*
1524. Excepto quod non simul esses, cætera lætus. (L.) ?—*With the exception that you were not with me, I was otherwise happy.*
1525. Excerpta. (L.)—*Extracts.* From any work.
1526. Excessit ex ephebis. (L.) Ter. And. 1, 1, 24.—*He has come of age.*
1527. Excidat illa dies ævo, nec postera credant
Sæcula; nos certe taceamus, et obruta multa
Nocte tegi propriæ patiamur crimina gentis. (L.) Statius
Syl. 5, 2.—*Let that day be blotted out of the record of time, and future ages know it not: Let us at least be silent, and allow many crimes of our own race to be buried in the grave of night.* Quoted by President de Thou à propos of the St Bartholomew massacres.
1528. Excitari non hebescere. (L.)—*To be capable of excitement, not to be sluggish.* Motto of Lord Walsingham.
1529. Ex concessio. (L.)—*From what has been conceded.* An argument based upon your opponent's admissions.
1530. Ex curia. (L.)—*Out of court.*
1531. Excusatio non petita, fit accusatio manifesta. (L.) Law Max.—*An uncalled-for exculpation is plain self-accusation.* Cf. The French proverb, Qui s'excuse, s'accuse.—*Who excuses himself, accuses himself.*
1532. Ex debito justitiæ. (L.)—*From a regard to justice.*
1533. Ex desuetudine amittuntur privilegia. (L.) Law Max.—*Rights are forfeited by disuse.*
1534. Ex diuturnitate temporis omnia præsumuntur rite et solemniter esse acta. (L.) Law Max.—*All acts established for a length of time are presumed to have been rightly and regularly done.*
1535. Ex dolo malo non oritur actio. (L.) Law Max.—*No right of action can rise out of fraud.* E.g., a loan is advanced by B to C, in consideration that C would abstain from prosecuting B for embezzlement; this being a fraudulent compact, B would have no right of recovery of his loan.
1536. Exeat aula Qui vult esse pius. Virtus et summa potestas
Non coeunt. Semper metuet, quem sæva pudebunt.
(L.) Lucan. 8, 493.

Let all who prize their honour quit the court :
 Virtue with sovereign power seldom mates,
 And he's not safe who still can blush at blood.—*Ed.*

1537. Exegi monumentum ære perennius
 Regalique situ pyramidum altius ;
 Quod non imber edax, non Aquilo impotens
 Possit diruere, aut innumerabilis
 Annorum series, aut fuga temporum.
 Non omnis moriar ; multaque pars mei
 Vitabit Libitinam. (L.) Hor. C. 3, 30, 1.

The Poet's Fame.

Finished my monument of song,
 More durable than bronze, more strong ;
 And loftier than the royal pile
 Of Pyramid by distant Nile.
 Nor can the slowly-sapping rains,
 Or North-wind's impotence, or trains
 Of endless years, or lapse of time
 Obliterate the poet's rhyme.
 Not all shall perish ; much I've said
 Shall 'scape the Goddess of the dead.—*Ed.*

1538. Exempli gratiâ, or e.g. (L.)—*For example.*

1539. Exemplo quodcunque malo committitur ipsi
 Displicet auctori ; prima hæc ultio, quod, se
 Judice, nemo nocens absolvitur. (L.) Juv. 13, 1.—
*Every deed of a criminal nature is condemned by the
 doer of it himself. This is the immediate revenge that,
 acting himself as judge, the guilty person cannot be
 acquitted. He stands self-condemned.*

1540. Exemplumque Dei quisque est in imagine parva. (L.)
 Manil. Astr. 4, 895.—*Each man is the copy of his God
 in small. Man is made in the image and likeness of the
 Creator.*

1541. Exercent illi sociæ commercia linguæ :
 Per gestum res est significanda mihi. (L.) Ov. T. 5,
 10, 35.—*They converse together in a common language,
 while with me everything has to be expressed by gestures.
 The traveller abroad.*

1542. Exeunt omnes. (L.)—*All go out.* Common stage direction.

1543. Ex facto jus oritur. (L.) Law Max.—*The law arises out
 of the fact.* In a trial, the facts of the case have first
 to be ascertained, usually by a jury, and thereupon
 judgment delivered.

1544. Ex humili magna ad fastigia rerum
 Extollit, quoties voluit fortuna jocari. (L.) Juv. 3, 39.
 Fortune, whene'er it suits her freakish pranks
 Lifts man from nothing to the proudest ranks.—*Ed.*
1545. Exigite ut mores teneros ceu pollice ducat,
 Ut si quis cera vultum facit. (L.) Juv. 7, 237.
 Bid him their plastic natures shape with thumb
 Like one who moulds in wax some portrait dumb.—*Ed.*
1546. Exigua est virtus, præstare silentia rebus ;
 At contra gravis est culpa, tacenda loqui. (L.) Ov. A.
 A. 2, 603.—*It is a small virtue to preserve silence on
 matters, but a grave fault, on the other hand, to repeat
 what should be kept secret.*
1547. Exigui numero, sed bello vivida virtus. (L.) Virg. A. 5, 754.
 A gallant band, in number few,
 In spirit resolute to dare.—*Conington.*
1548. Exilioque domos et dulcia limina mutant
 Atque alio patriam quærunt sub sole jacentem.
 (L.) Virg. G. 2, 511.
The Emigrants.
 Forth from familiar scenes the exiles roam,
 To seek 'neath other suns another home.—*Ed.*
1549. Exilis domus est, ubi non et multa supersunt,
 Et dominum fallunt, et prosunt furibus.
 (L.) Hor. Ep. 1, 6, 45.
 It's a poor house which not great substance leaves,
 To 'scape the master's eye, and fatten thieves.—*Ed.*
1550. Eximia veste et victu convivia, ludi,
 Pocula crebra, unguenta, coronæ, sarta parantur,
 Nequidquam : quoniam medio de fonte leporum
 Surgit amari aliquid, quod in ipsis floribus angat.
 (L.) Lucret. 4, 1127.
Surgit amari aliquid.
 Go, deck the board with damask fine,
 Cheer of the best, and mirth and wine :
 Fill fast the cups, and in their train
 Bring perfumes, wreaths—'Tis all in vain !
 'Mid the full flood of revelries,
 Some drop of bitterness will rise
 To dash the pleasure of the hour,
 And poison each delightful flower.—*Ed.*
- Byron (Childe Harold, Cant. 1, St. 82) has—
 Still from the fount of joy's delicious springs
 Some bitter o'er the flowers its bubbling venom flings.

1551. Existimo in summo imperatore quatuor has res inesse oportere; scientiam rei militaris, virtutem, auctoritatem, felicitatem. (L.) Cic. Leg. Man. 10, 28.

Qualifications of a General.

I consider that a Commander-in-chief ought to possess these four qualities: a knowledge of warfare, courage, authority, and a lucky star.

1552. Exitio est avidum mare nautis. (L.) Hor. C. 1, 28, 18.—
Sailors meet their fate from the voracious sea.

1553. Exitus acta probat. (L.) Ov. H. 2, 85.—*The event justifies the deed.*

1554. Exitus in dubio est: audebimus ultima, dixit;
Viderit audentes forsne Deusne juvet. (L.) Ov. F. 2, 781.

Doubt shrouds th' event; but we'll dare all, he said,
And see if chance or God the daring aid.—*Ed.*

1555. Ex magna cœna stomacho fit maxima pœna,
Ut sis nocte levis, sit tibi cœna brevis. (L.)

Who sups too well pays vengeance fell;
From suppers light comes quiet night.—*Ed.*

1556. Ex malis moribus bonæ leges natæ sunt. (L.) Coke?—
Good laws arise out of bad morals.

1557. Ex mero motu. (L.)—*From mere motion.* Of one's own free will.

1558. Ex necessitate rei. (L.)—*From the necessity of the case.*

1559. Ex nihilo nihil fit. (L.)—*From nothing nothing can come.*

1560. Ex noto fictum carmen sequar, ut sibi quivis
Speret idem, sudet multum frustra que labore
Ausus idem. (L.) Hor. A. P. 240.

A hackneyed subject I would take and treat
So deftly, all should hope to do the feat.
Then, having strained and struggled, should concede
To do the feat were difficult indeed.—*Conington.*

Cf. Pascal, Pensées, 1, 3.—Les meilleurs livres sont ceux que chaque lecteur croit qu'il aurait pu faire. (Fr.)—*The best books are those which each reader thinks he could have written himself.*

1561. Ex officio. (L.)—*By virtue of his office.* Officially.

1562. Exoriare aliquis nostris ex ossibus ultor.
(L.) Virg. A. 4, 625.

Rise from my ashes, some avenger, rise!—*Ed.*

Dying imprecation of Dido upon the false Æneas, and said to have been written with the point of his sword on the walls of his dungeon by Philip Strozzi before killing himself, when imprisoned by Cosmo I., Grand Duke of Tuscany.

1563. Ex otio plus negotii quam ex negotio habemus. (L.) Vet. Schol. ad Ennium in Iphigen.—*Idleness gives us more to do than business.*
1564. Ex parte. (L.)—*Of the one part.* Ex parte evidence only is heard by grand juries on the side of the prosecution.
Statements, evidence, commissions, are called *ex parte* where one side only speaks or acts, the other party not having been heard or refusing to join. Hence, any argument or statement which takes only one view of the case is called *ex parte*, in the sense of being one-sided and particular instead of general, and as expressing, more or less, an interested and biassed opinion.
1565. Ex pede Herculem. (L.)—*You can judge of Hercules's stature by his foot.* Judge of the whole of anything from the part. Cf. Ex ungue leonem.—*You may tell the lion from his claw.* The master's touch may be recognised from the smallest part of his work.
1566. Expedit esse deos, et ut expedit, esse putemus:
Dentur in antiquos thura merumque focos.
Nec secura quies illos similisque sopori
Detinet: innocui vivite, numen adest.
(L.) Ov. A. A. 1, 637.
'Tis right there should be gods, therefore let's so believe,
And wine and incense on time-honoured altars give:
Nor do they rock themselves in heedless ease, or sleep:
The Deity is here! watch o'er your actions keep!—*Ed.*
1567. Expende Hannibalem: quot libros in duce summo
Invenies. (L.) Juv. 10, 147.
Weigh out Hannibal: see how many
Pounds there'll be in that great Captain!—*Shaw.*
1568. Experiar quid concedatur in illos
Quorum Flamminia tegitur cinis atque Latina. (L.)
Juv. 1, 170.—*I will try what I may against those whose dust lies buried by the Flaminian and the Latin ways.* I will satirize the vices of the living under the names of the dead who cannot harm me.
Since none the living dare implead,
Arraign them in the persons of the dead. (¶)
1569. Experientia docet. (L.) Prov.—*Experience teaches.* We learn by experience. Cf. Usus, magister egregius. Plin. Ep. 1, 20, 12.—*That excellent master, Experience.*
1570. Experimentum crucis. (L.)—*The ordeal of the cross.* A crucial experiment; a severe test.

1571. *Experto credite.* (L.) Virg. 11, 283.—*Believe one who speaks from experience.*

"Experto crede" would mean *I know what I am saying.* Cf. the mediæval line, *Quam subito, quam certo, experto crede Roberto.*—How suddenly and how certainly (it will come) you may learn from Robert, who speaks from experience. Also see Antonius de Arena (+ 1544) *Pœnat.* (ad compagnones, vers. 3), Hier. Ep. 51, and Büchmann, *Geflügelte Worte*, p. 305, where the saying is traced to other sources.

1572. *Explicquera morbleu ! les femmes qui pourra.*
(Fr.) Barthe, *Fausse Infidélités.*

Explain the women ? Zounds ! let him who can !—*Ed.*

1573. *Exploranda est veritas.* (L.) Phædr. 3, 10, 5.—*The truth must be investigated.*

1574. *Explorant adversa viros, perque aspera duro*
Nititur ad laudem virtus interrita clivo. (L.) Sil. 4, 605.

Adversity's the test of men ; unterrified
Virtue fights up the rugged steep to fame.—*Ed.*

1575. *Ex post facto.* (L.) Law Max.—*By something done afterwards.* Laws enacted with retrospective effect intended to deal with a particular offence already committed, would come under the head of *ex post facto* legislation.

1576. *Expressa nocent, non expressa non nocent.* (L.) Law Max.—*What is expressed may be prejudicial, what is not expressed cannot be so.* With reference to the law of contracts and interpretation of deeds.

1577. *Expressio unius, est exclusio alterius.* (L.) Law Max.—*The express mention of one thing implies the exclusion of another.*

A first principle in the construction of deeds. Covenants with express stipulations may not be extended by implication. The conditions expressed are taken to express *all* the conditions affecting the parties to the agreement.

1578. *Ex quovis ligno non fit Mercurius.* (L.) Prov.—*A Mercury is not to be made out of any piece of wood.*

1579. *Exsulis hæc vox est ; præbet mihi litera linguam ;*
Et, si non liceat scribere, mutus ero. (L.) Ov. Ep. 2, 6, 3.

Foreign letters.

The voice of the exile, his pen is his word :
And were't not for letters, I should not be heard.—*Ed.*

1580. *Ex tempore.* (L.)—*Off hand.* Without deliberation or preparation : applied to preachers or speakers who speak without a written discourse.

1581. Extra Ecclesiam nulla salus. (L.) Cf. S. Cyp. Ep. 4, 4, and 73, 18.—*Outside the Church there is no salvation.*

Cf. S. Aug. vol. ix. 422 D. (Bened. Ed.), Extra Ecclesiam Catholicam totum potest præter salutem. Potest habere honorem, potest habere sacramentum, potest cantare Halleluia, potest respondere Amen, potest Evangelium tenere, potest in nomine Patris et Filii et Spiritus Sancti fidem et habere et prædicare: sed nusquam nisi in Ecclesia Catholica salutem poterit invenire.—*Outside of the Catholick Church everything may be had except salvation. You may have Orders and Sacraments, you may sing Alleluia and answer Amen, you may hold the Gospel and have and preach the faith in the name of the Father, the Son, and the Holy Ghost: but nowhere except in the Catholick Church can salvation be found.*

1582. Extra fortunam est, quidquid donatur amicis;
Quas dederis, solas semper habebis opes.

(L.) Mart. 5, 42, 7.

Who gives to friends so much from Fate secures,
That is the only wealth for ever yours.—*Hay.*

Cf. the Epitaph of Edward, Earl of Devon († 1419), and of Mabel his wife:

What we gave, we have,
What we spent, we had,
What we left, we lost.

1583. Extrema gaudii luctus occupat. (L.)?
And sorrow treads upon the heels of joy.

1584. Extremis malis, extrema remedia. (L.)—*Extreme evils demand extreme remedies.*

1585. Exuerint sylvestrem animum, cultuque frequenti,
In quascunque voces artes, haud tarda sequentur.
(L.) Virg. G. 2, 51.

They change their savage mind,
Their wildness lose, and quitting nature's part,
Obey the rules and discipline of art.—*Dryden.*

1586. Ex uno disce omnes. (L.)—*From one example you may form an opinion of all.*

1587. Ex uno puteo similior nunquam potest aqua aquai sumi.
(L.) Plaut. Mil. 2, 6, 70.—*You couldn't draw water liker to water out of the same well. As like as two peas.*

F.

1588. Fabas indulcat fames. (L.) Prov.—*Hunger sweetens beans.* A good appetite gives a relish to the most humble fare.

1589. Fabrum esse suæ quemquam fortunæ. (L.) App. Claud. ap. Sall. de Rep. ord. 1.—*Each man is the architect of his own fortunes.* You are young, and the world is before you; but all depends upon your own exertions, *Faber est quisquam fortunæ suæ*, Each man is the architect, etc.
1590. Fabula (nec sentis) tota jactaris in urbe. (L.) Ov. Am. 3, 1, 21.—*You don't know it, but you are the talk of all the town.*
1591. Faciendi plures libros nullus est finis: frequensque meditatio, carnis afflictio est. (L.) Vulg. Eccles. xii. 12.—*Of making many books there is no end; and much study is a weariness of the flesh.*
1592. Facies non omnibus una,
Nec diversa tamen; qualem decet esse sororum. (L.) Ov. M. 2, 13.—*The features were not the same in all, nor yet the difference great: but such as is the case between sisters.* A family likeness.
1593. Facies tua computat annos. (L.) Juv. 6, 199.—*Your face tells your age.*
1594. Facile est imperium in bonis. (L.) Plaut. Mil. 3, 1, 17.—*It is easy to rule over the good.*
1595. Facile est inventis addere. (L.)—*It is easy to add to things already invented.*
1596. Facile largiri de alieno. (L.) See Just. 36, 3, 9.—*It is easy to be generous with other people's property.*
1597. Facile omnes cum valemus recta consilia ægrotis damus.
Tu, si hic sis, aliter sentias. (L.) Ter. And. 2, 1, 9.—*When we are well, we can all give good advice to the sick. You, if you were in my place, would judge otherwise.*
1598. Facile princeps. (L.)—*Easily the first.* A long way ahead of all the rest; by far the best.
1599. Facilis descensus Averno;
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est. (L.) Virg. A. 6, 126.

The descent to the Lower World.

Smooth the descent and easy is the way;
(The Gates of Hell stand open night and day):
But to return, and view the cheerful skies,
In this the task and mighty labour lies.—*Dryden*

Applicable to the ease with which men fall into vicious habits, and the difficulty of retracing their steps. Cf. Vulg. St Matt. vii. 13. *Lata porta, et spatiosa via est quæ ducit ad perditionem, et multi sunt qui intrant per eam.*—*Wide is the gate, etc.*

1600. *Facilius crescit quam inchoatur dignitas.* (L.)?—*It is more easy to gain an accession of dignity, than its first step.* The first round of the ladder of advancement accomplished, the rest is easy.

1601. *Facinus audax incipit*
Qui cum opulento pauper homine cœpit rem habere aut negotium. (L.) Plaut. Aul. 3, 4, 1.—*It is a very bold thing for a poor man to begin having business transactions with a rich one.*

1602. *Facinus est vincire civem Romanum, scelus verberare, prope parricidium necare: quid dicam in crucem tollere?* verbo satis digno tam nefaria res appellari nullo potest. (L.) Cic. Verr. 2, 5, 66, § 170.—*It is a grave offence even to bind a Roman citizen, a crime to flog him, almost the act of a parricide to put him to death: what shall I then call crucifying him? Language worthy of such an enormity it is impossible to find.*

1603. *Facinus majoris abollæ.* (L.) Juv. 3, 115.—*A crime of more dignified station.*

He is speaking of a murder committed by a stoic who wore the *abolla*, or philosopher's robe. Improperly, it might = a crime of deeper dye.

1604. *Facinus quos inquinat æquat.* (L.) Lucan. 5, 290.

Crime, where it stains, brands all with level rank.—*Ed.*

A mutual consciousness of guilt places men on an equal footing of degradation.

1605. *Facis de necessitate virtutem.* (L.) Hier. adv. Ruf. 3, 1.
—*You are making a virtue out of necessity.*

1606. *Facito aliquid operis, ut te semper diabolus inveniat occupatum.* (L.) Hier. 1, 14, A.—*Always be doing something, that the devil may find you engaged.*

1607. *Faciunt næ intelligendo, ut nihil intelligant.* (L.) Ter. And. Prol. 17.—*They are so knowing, that they know nothing at all.*

1608. *Façon de parler.* (Fr.)—*A way of speaking.*

1609. Facta canam ; sed erunt qui me finxisse loquantur. (L.)
Ov. F. 6, 3.—*I speak of facts, though some will say that I am inventing.*
1610. Facta ducis vivent, operosaque gloria rerum;
Hæc manet, hæc avidos effugit una rogos.
(L.) Ov. Liv. 265.
The hero's deeds and hard-won fame shall live;
They can alone the funeral fires survive.—Ed.
1611. Facta ejus cum dictis discrepant. (L.) See Cic. Fin. 2, 30,
96.—*His actions do not agree with his words.*
1612. Facta non verba. (L.)—*Deeds not words.*
1613. Fac tantum incipias, sponte disertus eris. (L.) Ov. A. A.
1, 610.—*Only begin, and you will become eloquent of yourself.*
1614. Factis ignoscite nostris
Si scelus ingenio scitis abesse meo. (L.) Ov. F. 3,
309.—*Forgive the deed, since you know that all wicked intent was far from my mind.*
1615. Factum abiit, monumenta manent. (L.) Ov. F. 4, 709.
—*The event is past, the memorial of it remains.* Motto
of London Numismatic Society.
1616. Factum est. (L.)—*It is done.* Plasterers' Company.
1617. Factum est illud ; fieri infectum non potest. (L.) Plaut.
Aul. 4, 10, 11.—*The deed is done and cannot be undone.*
1618. Fæx populi. (L.)—*The dregs of the people.* The very
lowest class.
1619. Faire le diable à quatre. (Fr.)—*To play the very deuce.*
To tear, fret, rant, rage. *Il fait le diable à quatre*, he
tears, fumes at a devil of a rate.
1620. Faire mon devoir. (Fr.)—*To do my duty.* Motto of the
Earl of Roden. (2.) Faire sans dire.—*To act without talking.* Motto of the Earl of Ilchester.
1621. Fais ce que dois, advienne que pourra. (Fr.) Prov.—*Do your duty, come what will.*
1622. Faites votre devoir et laissez faire aux dieux. (Fr.)
Scudéry, L'amour tyrannique, 3, 8.—*Do your own duty, and leave the rest to God.*
1623. Fallacia Alia aliam trudit. (L.) Ter. And. 4, 4, 39.—*One lie begets another.*

1624. Fallere credentem non est operosa puellam
 Gloria. Simplicitas digna favore fuit. (L.) Ov. H. 2, 63
 To dupe a trustful girl is small renown ;
 To one so simple, kindness should be shown.—*Ed.*
1625. Fallite fallentes : ex magna parte profanum
 Sunt genus ; in laqueos quos posuere, cadant.
 (L.) Ov. A. A. 1, 645.
 The cheaters cheat, mostly a godless gang ;
 In their own nooses let the scoundrels hang.—*Ed.*
1626. Fallit enim vitium, specie virtutis et umbra,
 Cum sit triste habitu, vultuque et veste severum.
 (L.) Juv. 14, 109.
 Vice can deceive, aye virtue's mien and air
 By sad demeanour, face and dress severe.—*Ed.*
1627. Fallitur egregio quisquis sub principe credit
 Servitium. Nunquam libertas gratior extat
 Quam sub rege pio. (L.) Claud. Cons. Stil. 3, 113.
 He errs who deems it slavery to live
 Under a noble prince : for liberty
 Is never sweeter than with pious kings.—*Ed.*
1628. Falso damnati crimine mortis. (L.) Virg. A. 6, 430
 —*Condemned to death on a false charge.* Unjust
 sentence.
1629. Falsus honor juvat, et mendax infamia terret,
 Quem nisi mendosum et medicandum.
 (L.) Hor. Ep. 1, 16, 39.
 Trust me, false praise has charms, false blame has pains
 But for vain hearts, long ears, and addled brains.—*Conington.*
1630. Famæ laboranti non facile succurritur. (L.)—*It is not
 easy to save a tottering reputation.*
1631. Fama malum, quo non velocius ullum ;
 Mobilitate viget, viresque acquirit eundo ;
 Parva metu primo, mox sese attollit in auras,
 Ingrediturque solo, et caput inter nubila condit.
 (L.) Virg. A. 4, 173.

Rumour.

Fame than who never plague that runs
 Its way more swiftly wins ;
 Her very motion lends her power,
 She flies and waxes every hour.
 At first she shrinks and cowers for dread ;
 Ere long she soars on high :
 Upon the ground she plants her tread,
 Her forehead in the sky.—*Conington.*

1632. Famam atque rumores . . . sermonem sine ullo certo auctore dispersum, cui malignitas initium dederit, incrementum credulitas. (L.) Quint. 5, 3, 1.—*Hearsay and rumour are reports spread abroad upon no authority, brought into the world by malice, and fostered by credulity.*
1633. Famam extendere factis. (L.) Virg. A. 10, 468.—*To extend one's fame by deeds.* Motto of Viscount Galway.
1634. Familiare est hominibus omnia sibi ignoscere. (L.) Vell. 2, 30, 3.—*It is common to man to pardon all his own faults.*
1635. Fare, fac. (L.)—*Speak, do.* Motto of Lord Fairfax.
1636. Fari quæ sentiat. (L.)—*To speak what he may think.* Motto of the Earl of Orford.
1637. Farò quel che potrò, e un poco manco per potervi durare. (It.) Prov.—*I will do all I can, and a little less, so as to be able to go on at it.*
1638. Fastidientis est stomachi multa degustare. (L.) Sen. Ep. 2.—*It shows a delicate stomach to be tasting so many dishes.* Said of reading too many kinds of books.
1639. Fata obstant. (L.)—*The Fates are against it.*
1640. Fatigatis humus cubile est. (L.) Curt. 3, 2, 15.—*To the weary the earth is a good bed.*
1641. Faut d'la vertu, pas trop n'en faut,
L'excès en tout est un défaut.
(Fr.) Monvel, Erreur d'un moment.

Est modus in rebus.

Be virtuous: not too much; just what's correct:
Excess in anything is a defect.—*Ed.*

Cf. Mol. Misanthr. 1, 1 (Philinte loq.):

La parfaite raison fuit toute extrémité,
Et veut que l'on soit sage avec sobriété.

Perfect good sense shuns all extremity,
Content to couple wisdom with sobriety.—*Ed.*

1642. Fax mentis honestæ gloria. (L.)—*Glory is the torch of a noble mind.* Devise of Henry, Prince of Wales (eldest son of James I.), and adopted as Motto by the Nova Scotia Baronetage. (2.) Fax mentis incendium gloriæ.—*The flame of glory is the torch that kindles the soul.* Motto of Earl of Granard.

1643. Fay ce que voudras. (*Fr.*)—*Do as you please.* Motto of the Club of wits and *literati* (called St Franciscans, after Sir Francis Dashwood, the President), assembling at Medmenham Abbey, middle of eighteenth century, and adopted from the words inscribed over the Abbey gates. It is also the inscription on Rabelais' Abbey of Thelema.
1644. Fecisti enim nos ad te, et cor inquietum donec requiescat in te. (*L.*) S. August. Conf. 1, 1.—*Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee.*
1645. Fecunda culpæ secula nuptias
Primum inquinavere, et genus, et domos :
Hoc fonte derivata clades
In patriam populumque fluxit.
(*L.*) Hor. C. 3, 6, 17.
An evil age erewhile debased
The marriage-bed, the race, the home ;
Hence rose the flood whose waters waste
The nation and the name of Rome.—*Conington.*
1646. Fecundi calices quem non fecere disertum,
Contracta quem non in paupertate solutum ?
(*L.*) Hor. Ep. 1, 5, 19.
What tongue hangs fire when quickened by the bowl ?
What wretch so poor but wine expands his soul ?—*Conington.*
1647. Felices errore suo, quos ille timorum
Maximus, haud urget leti metus. Inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis, et ignavum perituræ parcere vitæ.
(*L.*) Lucan. 1, 459.
Blest error theirs ; no fears appall
Of Death, that greatest fear of all :
Hence rush they gladly on the steel
(Come life, come death, come woe, or weal :)
And deem it cowardice to save
A body destined for the grave.—*Ed.*
1648. Felices ter et amplius
Quos irrupta tenet copula, nec, malis
Divulsus quærimoniis,
Suprema citius solvet amor die. (*L.*) Hor. C. 1, 13, 17.
Happy, happy, happy they
Whose living love, untroubled by all strife
Binds them till the last sad day,
Nor parts asunder but with parting life !—*Conington.*

1649. Feliciter is sapit, qui periculo alieno sapit. (L.) Plaut. Merc. 4, 7, 40.—*He is lucky in his wisdom, who learns it at another man's expense.*
 Cf. Felix quicunque dolore
 Alterius disces posse carere suo. Tib. 3, 6, 43.—*Happy are you, whosoever shall learn by another's suffering, to escape it yourself; also, Felix quem faciunt aliena pericula cautum!—Happy is he who learns prudence from the dangers of others.*
1650. Felix qui potuit rerum cognoscere causas
 Atque metus omnes et inexorabile fatum
 Subiecit pedibus. (L.) Virg. G. 2, 490.—*Happy is he who can trace all things to their causes, and trample all fears and inexorable fate under foot.*
1651. Felo de se. (L.) Law Term.—*A felon of himself.* A suicide.
1652. Feme covert. (Fr.) Law Term.—*A married woman.*
 (2.) Feme sole.—*An unmarried woman.*
1653. Feras, non culpes, quod mutari non potest. (L.)?—*Blame not but bear what cannot be mended.* What can't be cured, must be endured.
1654. Fere libenter homines id quod volunt credunt. (L.) Cæs. B. G. 3, 18.—*Men in general believe that which they wish.* The wish is father to the thought.
1655. Feriis caret necessitas. (L.) Pall. 1, 6, 7.—*Necessity has no holiday, or knows no law.*
1656. Ferme acerrima proximorum odia sunt. (L.) Tac. H. 4, 70.—*The hatred between relations is generally the most bitter of all.*
1657. Ferme fugiendo in media fata ruitur. (L.) Liv. 8, 24.—*It generally happens that men rush into the very evils they are endeavouring to fly.*
1658. Ferro non gladio. (L.)—*By iron, not by my sword.*
 Motto of Lord Wimborne.
1659. F.E.R.T. (L.)—*He bears.* Motto of Italian Order of Annunciation. The initials are said to signify *Frappez, Entrez, Rompez Tout* (Knock, Enter, Break Everything); or, *Fortitudo Ejus Rhodum Tenuit*, His (Amadeus the Great) fortitude held Rhodes (against the Turks).
1660. Fertilior seges est alienis semper in agris,
 Vicinumque pecus grandius uber habet.
 (L.) Ov. A. A. 1, 349.

Crops are e'er richer in a neighbour's field;
 And neighbours' cows produce a fuller yield.—*Ed.*

1661. Fervet avaritia miseroque cupidine pectus?

Sunt verba et voces, quibus hunc lenire dolorem

Possis, et magnam morbi deponere partem.

(L.) Hor. Ep. 1, 1, 33.

Say, is your bosom fevered with the fire

Of sordid avarice or unchecked desire?

Know, there are spells will help you to allay

The pain, and put good part of it away.—*Conington*.1662. Fervet olla, vivit amicitia. (L.) Prov.—*As long as the pot boils, the friendship lasts.* False friends. Dinner acquaintance, trencher-mates.1663. Festina lente. (L.) Suet. Aug. 25; or σπεῖδε βραδέως. (Gr.)—*Hasten slowly.* A saying of Augustus Cæsar. Motto of the Earl of Fingal, Lords Dunsany, Louth, Onslow, and Plunket.

1664. Festinare nocet, nocet et cunctatio sæpe;

Tempore quæque suo qui facit, ille sapit.

(L.)?

Hurry is bad, and oft as bad, delay;

Each thing at its right time, is wisdom's way.—*Ed.*Cf. Festinatio tarda est. (L.)?—*Haste is slow.* More haste less speed.

1665. Festinat decurrere velox

Flosculus, angustæ, miseræque brevissima vitæ

Portio; dum bibimus, dum certa, unguenta, puellas

Poscimus, obrepit non intellecta senectus.

(L.) Juv. 9, 126.

Our fleeting prime, the too brief flower

Of life's unhappy, anxious hour,

Hastes to run out its race:

'Mid flowing cups and garlands gay,

Perfumes and girls, its stealthy way

Old age steals on apace.—*Ed.*

1666. Festo die si quid prodegeris,

Profesto egere liceat, nisi peperceris. (L.) Plaut. Aul.

2, 8, 10.—*If you have been extravagant on gala days, you may have to want on working days, should you not have been careful.*1667. Fête champêtre. (Fr.)—*A rural feast.* An entertainment given in the open air, with dancing, and country sports.1668. Fiat. (L.)—*Let it be done.* So be it.The old forms of excommunication used to conclude with the assembled clergy dashing their lighted tapers on the ground as they exclaimed, *Fiat, fiat, fiat!*

1669. *Fiat experimentum in corpore vili.* (L.)?—*Let the experiment be made upon some common body.*

1670. *Fiat justitia, ruat cœlum.* (L.)—*Justice must be done, even though the heavens should fall.* We must do what is right whatever may ensue.

Mr Bartlett (Quotations) points out that the words are to be found in Ward's *Simple Cobbler of Aggawam in America*. Printed 1645. Cf. *Ruat cœlum, fiat Voluntas Tua.* Sir T. Browne, *Rel. Med.* Pt. 2, sec. 11.—*Let thy will be done, if Heaven fall*; and George Herbert, *Country Parson*, ch. 29, *Do well and right, and let the world sink.*

1671. *Fide et amore.* (L.)—*By faith and love.* Motto of the Marquess of Hertford. (2.) *Fide et fiducia.*—*By faith and by confidence.* Motto of the Earl of Rosebery. (3.) *Fide et fortitudine.*—*By faith and fortitude.* Motto of the Earl of Essex. (4.) *Fide et literis.*—*By faith and letters (learning).* St Paul's School, London.

1672. *Fidei coticula crux.* (L.)—*The cross is the touchstone of faith.* Motto of the Earls of Clarendon and Jersey. (2.) *Fidei tenax.*—*Holding the faith.* M. of Lord Wolverton.

1673. *Fideli certa merces.* (L.)—*Reward is certain to the faithful.* Motto of Earl of Morley.

1674. *Fidelis et audax.* (L.)—*Faithful and bold.* Motto of Lord Hampton.

1675. *Fidélité est de Dieu.* (Fr.)—*Fidelity is of God.* Motto of Earl of Powerscourt.

1676. *Fideliter et constanter.* (L.)—*Faithfully and firmly.* Motto of the Order of Prince Ernest of Saxe-Coburg-Gotha.

1677. *Fidem qui perdit, quo se servet relicuo?* (L.) Pub. Syr. 166, Rib.—*Who loses his character, with what can he support himself in future?*

Shakesp. *Oth.* 3, 3 :

Who steals my purse, steals trash ; 'tis something, nothing ;
'Twas mine, 'tis his, and has been slave to thousands ;
But he that filches from me my good name,
Robs me of that which neither enriches him,
And makes me poor indeed.

1678. *Fides invicta triumphat.* (L.)—*Unconquerable fidelity triumphs.* Motto of the County of Gloucester. (2.) *Fides probata coronat.*—*Approved faith confers a crown.* Motto of Lord Polwarth.

1679. *Fides servanda est.* (L.)—*Faith must be kept.*

1680. Fides sit penes auctorem. (L.)—*Let credence be given to the author.* If the author is to be believed.
1681. Fides ut anima, unde abiit, eo nunquam redit. (L.) Pub. Syr. 181, Rib.—*A man's character, like his soul, is never regained when once it is gone.* This might, improperly, be applied to loss of faith.
1682. Fidus et audax. (L.)—*Faithful and intrepid.* Motto of Viscount Lismore.
1683. Fiel pero desdichado. (S.)—*Loyal though unfortunate.* Motto of the Duke of Marlborough.
1684. Fieri curavit, or F. C. (L. Inscriptions).—*Caused it to be done or made.*
1685. Fieri facias, or fi. fa. (L.) Law Term.—*Make it to be done.* A writ empowering a sheriff to levy the amount of a debt, or damages recovered.
1686. Filii non plus possessionum quam morborum hæredes sumus. (L.) ?—*Sons are heirs to diseases no less than to estates.*
1687. Filius nullius. (L.) Law Term.—*The son of no man.* A bastard; for *Qui ex damnato coitu nascuntur inter liberos non computantur*, Those born from unlawful union are not reckoned as children.
1688. Fille de joie. (Fr.)—*A woman of pleasure.*
1689. Fille de la douleur, Harmonie ! Harmonie !
 Langue que pour l'amour inventa le génie
 Qui nous vins d'Italie, et qui lui vins des cieux.
 (Fr.) A. de Musset, Lucie.
 Daughter of sorrow, oh Harmony ! Harmony !
 Language that genius invented for love !
 Thou travelledst hither from musical Italy,
 And to Italy camest from Heaven above !—*Ed.*
1690. Fils de Saint Louis, montez au ciel ! (Fr.)—*Son of St Louis, ascend to heaven !*
 Imaginary speech of the Abbé Edgeworth at the death of Louis XVI., and invented the night of the execution by Charles His, Editor of the *Republicain Français*. At the actual moment of death, and for some moments previous, Mr Edgeworth seems to have been kneeling by the king in a semi-unconscious state (vide *Journal of Mary Frampton*, p. 89).
1691. Fin contre fin. (Fr.)—*Cunning matched against cunning.*
 Diamond cut diamond.

1692. *Finem respice.* (L.)—*Look to the end.* Motto of the Earl of Darnley.
1693. *Finge datos currus, quid agas?* (L.) Ov. M. 2, 74.—*Suppose the chariot were granted you, What would you do?* Apollo to Phaethon requesting the chariot of the Sun. Suppose you gained the object of your ambition, what then?
1694. *Finis coronat opus.* (L.)—*The end crowns the work.* The merits of a work cannot be appreciated until it is completed.
1695. *Firmior quo paratior.* (L.)—*I am all the stronger for being prepared.*
1696. *Fit cito per multas præda petita manus.* (L.) Ov. Am. 1, 8, 92.—*The booty that is sought by several hands is soon gathered.*
1697. *Fit erranti medicina confessio.* (L.) ?—*Confession is as medicine to him who has gone astray.*
1698. *Fit fabricando faber.* (L.) Prov.—*To be a smith you must work at the forge.*
1699. *Fit in dominatu servitus, in servitute dominatus.* (L.) Cic. Deiot. 11, 30.—*The master sometimes serves, and the servant sometimes is master.*
1700. *Fit scelus indulgens per nubila sæcula virtus.* (L.) Sil. Ital. ?—*In the hour of danger leniency is crime.*
It was sufficient to bring Louis XVI. to the scaffold. In a time of great emergency a weak and irresolute government not certain of the popular mind, and (what is much more) not knowing its own, may place the lives and fortunes of citizens in extreme peril. No policy is so cruel as that which lives by temporizing and concession.
1701. *Flagrante bello.* (L.)—*While the war is raging.* During the continuance of hostilities. (2.) *Flagrante delicto.*—*In the very act of commission.* Red-handed.
1702. *Flammam a sapiente facilius in ore ardente opprimi, quam bona dicta teneat.* (L.) Cic. de Or. 2, 54, 222.—*It is easier for a wit to keep fire in his mouth, than to hold in a bonmot that he is burning to tell.*
1703. *Flare simul et sorbere haud facile est.* (L.) Plaut. Most. 3, 2, 104.—*It is not easy to sup, and to blow at the same time.* It is foolish to attempt to do two things at once.
1704. *FleBILE ludibrium.* (L.) ?—*A deplorable mockery.* A sad laughing-stock.

1705. Fleque meos casus : est quædam flere voluptas :
Expletur lacrimis egeriturque dolor.

(L.) Ov. T. 4, 3, 37.

Weep o'er my woes : to weep is some relief,
For that doth ease and carry out our grief.—*Dryden*.
Weep on ; and as thy sorrows flow
I'll taste the luxury of woe.—*Moore*.

1706. Fleres si scires unum tua tempora mensem ;
Rides quum non sit forsitan una dies. (L.)—*You would weep if you knew that your life was limited to a month, yet you laugh, when you know not whether it may last a day.*

Inscription on an old public-house, the *Four Crosses*, on the road-side between Walsall and Ivetsey, Cheshire.

1707. Flet victus, victor interiit. (L.)?—*The conquered weep, the conqueror is undone.* Neither side wins.

1708. Floreat æternum Carthusiana domus. (L.)—*May Charterhouse flourish for ever !* M. of Charterhouse School. (2.)
Floreat Etona.—*May Eton flourish !* M. of Eton College.

1709. Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem depascimur aurea dicta,
Aurea, perpetua semper dignissima vita.

(L.) Lucret. 3, 11.

Just as the bee sips all the opening flowers
That Flora scatters o'er her fragrant bowers,
We cull thy golden words, with wisdom rife,
Golden indeed, and worthy endless life.—*Ed.*

1710. Fluctus in simpulo, ut dicitur. (L.) Cic. Leg. 3, 16, 36.—
A tempest in a teacup, as the saying is.

1711. Flumine vicino stultus sitit. (L.) Petr. Fragm. p. 899,
Burm.—*A fool is dying of thirst with the river close by.*
He starves in the midst of plenty. Cf. Ov. M. 9, 1760.
Mediis sitiemus in undis.—*We shall thirst in the midst of water.* Water, water everywhere and not a drop to drink.

1712. Fluvius cum mari certas (L.) Prov.—*You a river, and contending with the ocean !*

1713. Fædius hoc aliquid quandoque audebis amictu.
Nemo repente fuit turpissimus. (L.) Juv. 2, 82.

Thus, you'll proceed to greater lengths of evil :
No man was all at once a perfect devil.—*Shaw*.

Cf. id. 14, 123.—Sunt quædam vitiorum elementa.—
There are certain rudiments in vice. Vice has its stages
like every other pursuit. See Beaumont and Fletcher,
King and no King, A. 5, S. 4:

There is a method in man's wickedness,
It grows up by degrees.

1714. Fædum inceptu, fædum exitu. (L.) Liv. Præf. 10.—*A
bad beginning and a bad ending.*

1715. Fœnum habet in cornu, longe fuge, dummodo risum
Excutiat sibi, non hic cuiquam pareit amico.
(L.) Hor. S. 1, 4, 33.

Beware! he's vicious! So he gains his end,
A selfish laugh, he will not spare a friend.—*Conington.*

Lit. "He has hay on his horn," as though a dangerous
bull.

1716. Fol à vint-cinq carats, dont les vint-quatre sont le tout.
(Fr.) Bonaventure, Despensiers.—*He is a madman
of twenty-five carats, when twenty-four is the highest
ratio known.* A pure unadulterated madman; an un-
alloyed ass.

1717. Folia sunt artis et nugæ meræ. (L.) App. M. 1, p. 106,
8.—*Mere artistic trifles.*

1718. Foliis tantum ne carmina manda:
Ne turbata volent rapidis ludibria ventis.
(L.) Virg. A. 6, 74.

Manuscript.

But O commit not, I implore,
To faithless leaves thy precious lore,
Lest by the wind's wild eddies tost
Abroad they fly, their sequence lost.—*Conington.*

1719. Fons et origo mali. (L.)?—*The source and origin of the
mischief.* Cf. Origo et fons belli. Flor. 3, 6.—*The
origin and cause of the war.*

1720. Forma bonum fragile est: quantumque accedit ad annos
Fit minor: et spatio carpitur ipsa suo.

Et tibi jam cani venient, formose, capilli
Jam venient rugæ, quæ tibi corpus arent.
Jam molire animum, qui duret, et adstrue formæ,
Solutus ad extremos permanet ille rogos.

(L.) Ov. A. A. 2, 113.

Fragile is beauty.

Fragile is beauty : with advancing years
 'Tis less and less and, last, it disappears.
 Your hair too, fair one, will turn grey and thin ;
 And wrinkles furrow that now rounded skin ;
 Then brace the mind, thus beauty fortify,
 The mind alone is yours, until you die.—*Ed.*

1721. *Format enim natura prius nos intus ad omnem
 Fortunarum habitum ; juvat, aut impellit ad iram,
 Aut ad humum mœrore gravi deducit et angit,
 Post effert animi motus interprete lingua.*
 (L.) Hor. A. P. 108.
 For Nature forms and moulds us inwardly
 To suit each varying mood of Fortune's sway :
 Now she delights, now she transports with rage,
 Or bows to earth in woe : and, at each stage,
 Whate'er the emotion be the spirit feels
 The tongue, as her interpreter, reveals.—*Ed.*
1722. *Forma viros neglecta decet.* (L.) Ov. A. A. 1, 509.—*An
 unstudied dress is most becoming to men.*
1723. *Formosa facies muta commendatio est.* (L.) Pub. Syr.
 169, Rib.—*A beautiful face is a mute recommendation.*
1724. *Formosos sæpe inveni pessimos,
 Et turpi facie multos cognovi optimos.* (L.) Phædr. 3,
 4, 6.—*I have often found handsome men to be scoundrels,
 and ugly looking fellows to prove most excellent men.*
1725. *Forsan miseros meliora sequentur.* (L.) Virg. A. 12,
 153.—*Perhaps a better fate is in store for us miserable
 men.*
1726. *Fors et virtus miscentur in unum.* (L.) Virg. A. 12,
 715.—*Chance and force unite together.* Said of the
 combat between Turnus and Æneas, the words may be
 applied to any struggle in which the odds are equal and
 it is uncertain which side will prevail. Mr Conington
 renders it,
 “Chance joins with force to guide the steel.”
1727. *Forsitan hæc aliquis, nam sunt quoque, parva vocabit :*
Sed, quæ non prosunt singula, multa juvant. (L.) Ov.
 R. A. 419.—*Perhaps some one will call these slight
 matters, and so they are, yet what is of little good by
 itself, combined with others effects much.* The power of
 small things.
1728. *Forte et fidele.* (Fr.)—*Strong and loyal.* Lord Talbot de
 Malahide.

1729. Fortem posce animum mortis terrore carentem,
 Qui spatium vitæ extremum inter munera ponat
 Naturæ, qui ferre queat quoscunque labores,
 Nesciat irasci, cupiat nihil et potiores
 Herculis ærumnas credat sævosque labores
 Et Venere, et cænis, et pluma Sardanapali.

(L.) Juv. 10, 357.

Ask strong resolve, freed from the fears of death,
 That counts 'mid Nature's gifts our latest breath;
 That can with courage any toil support;
 That knows not anger, and that covets naught:
 Preferring the hard life Alcides led
 To Love, or feasts, or luxury's downy bed.—*Ed.*

Line 1. First three words are the Motto of Lord Saye and Sele.

1730. Fortes creantur fortibus et bonis;
 Est in juvenis, est in equis patrum
 Virtus, nec imbellem feroces
 Progenerant aquilæ columbam. (L.) Hor. C. 4, 4, 39.

Good sons and brave good sires approve:
 Strong bullocks, fiery colts, attest
 Their fathers' worth, nor weakling dove
 Is hatched in savage eagle's nest.—*Conington.*

1731. Forte scutum salus ducum. (L.)—*A leader's safeguard is a strong shield.* Punning motto of Earl Fortescue and Lord Carlingford, (Fortescue.)

1732. Fortes fortuna adjuvat. (L.) Ter. Phorm. 1, 4, 26.—
Fortune helps the brave.

Cf. Fortibus est fortuna viris data. Enn. ap. Macr. S. 6, 1.—
Good fortune is given to brave men; also, Fortes enim non modo
 fortuna juvat, ut est in vetere proverbio, sed multo magis ratio.
 Cic. Tusc. 2, 4, 4.—*It is not only fortune that favours the brave, as
 the old proverb says but, much more, forethought.*

1733. Fortes indigne tuli
 Mihi insultare: te, naturæ dedecus,
 Quod ferre cogor te, bis videor mori.

(L.) Phædr. 1, 21, 10.

The dying Lion to the Ass that kicked him.

Ill have I brook'd that nobler foes
 Should triumph o'er my dying woes:
 But, scorn of nature, forced to lie
 And take thy taunts, is twice to die.—*Ed.*

1734. Forti et fideli nihil difficile. (L.)—*To the brave and loyal nothing is difficult.* Motto of Lord Muskerry.

1735. Fortior et potentior est dispositio legis quam hominis. (L.) Law Max.—*The action of the law is in some cases superior to and overrides the expressed intention of the individual.* This applies in contracts and disposition of property and similar cases where private arrangements are deficient in respect of what the law declares to be indispensable.
1736. Fortis cadere, cedere non potest. (L.)—*The brave may fall but can never yield.* M. of the Marquess of Drogheda.
1737. Fortissima Tyndaridarum. (L.) Hor. S. 1, 1, 100.—*Brave as the daughter of Tyndarus.* A second Clytemnestra, Lady Macbeth, Judith.
1738. Fortis sub forte fatiscet. (L.)—*A brave man will yield to a brave.* Motto of Lord Castletown.
1739. Fortiter defendit triumphans. (L.)—*It bravely defends, triumphing.* Motto of Newcastle-upon-Tyne. (2.) Fortiter, fideliter, feliciter.—*Boldly, faithfully, successfully.* Motto of Viscount Monk. (3.) Fortiter geret crucem.—*He will bravely support the cross.* Motto of Earl of Donoughmore.
1740. Fortitudini. (L.)—*For bravery.* Mil. order of Maria Theresa (Austria).
1741. Fortitudo in laboribus periculisque cernatur, temperantia in prætermittendis voluptatibus, prudentia in delectu bonorum et malorum, justitia in suo cuique tribuendo. (L.) Cic. Fin. 5, 23, 67.

The Cardinal Virtues.

Fortitude is shown in toil and danger: Temperance in declining sensual enjoyments: Prudence in the choice between good and evil: Justice in awarding to every one his due.

1742. Fortuito quodam concursu atomorum. (L.) Cic. N. D. 1, 24, 66.—*By some accidental combination of atoms.* Democritus' theory of the creation of the world.
1743. FORTUNA. (L.)—*Fortune*, personified as the Goddess of Chance, Luck, Fate.
- (1.) Fortuna cum blanditur, captatum venit. Pub. Syr. 167, Rib.—*When Fortune comes fawning, it is to ensnare.* (2.) Fortuna fortes metuit, ignavos premit. Sen. Med. 159.—*Fortune fears the brave, and tramples on the coward.* (3.) Fortunam citius reperies, quam retineas. Pub. Syr. 168.—*It is easier to meet with Fortune, than to keep her.* (4.) Fortuna meliores sequitur. Sall. H. 1, 48, 15.—*Fortune befriends the better man.* Cf. Fortuna, ut sæpe alias, virtutem secuta est. Liv. 4, 37.—*Fortune, as is not uncommon,*

befriended valour. (5.) Fortunam reverenter habere, quicumque repente Dives ab exili progrediendi loco. Aus. Ep. 8, 7.—*Be respectful to Fortune, you who have all at once risen to wealth from a humble position.* (6.) Fortuna multis dat nimis, satis nulli. Mart. 12, 10, 2.—*Fortune gives many too much, enough to none.* (7.) Fortuna obesse nulli contenta est semel?—*Fortune is never content with doing a man one injury only.* (8.) Fortuna opes auferre, non animum potest. Sen. Med. 176.—*Fortune may take my wealth, but not my spirit.* (9.) Fortuna paginam utramque facit. Plin. 2, 7, 5, § 22.—*Fortune fills both sides of the account, i.e., good or bad.*

- (10.) Fortuna sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc aliis benigna. Hor. C. 3, 29, 49.

Fortune, who loves her cruel game,
Still bent upon some heartless whim,
Shifts her caresses, fickle dame,
Now kind to me, and now to him.—*Conington.*

- (11.) Fortuna nunquam sistit in eodem statu :
Semper movetur : variat et mutat vices,
Et summa in imum vertit, ac versa erigit.
Fortune to stay is never known ;
She shifts and moves and changes places.
What's uppermost she'll topple down,
And what is underneath she raises.—*Ed.*

(12.) Fortuna vitrea est, tum quum splendet, frangitur. Pub. Syr. 189, Rib.—*Fortune is of glass ; she glitters just at the moment of breaking.* “My hour is not come ; when it does, I shall break like glass.” Saying of Napoleon III. (see N. Senior's Conversations). Cf. *Et comme elle (la gloire) a l'éclat du verre, Elle en a la fragilité.* (Fr.) Godeau, Ode to Louis XVIII.—And as glory has the brilliancy of glass, it also shares its brittleness.

- (13.) Iniqua raro maximis virtutibus
Fortuna parit. (L.) Sen. Her. Fur. 325.—*Spiteful Fortune rarely spares those of great name.*

- (14.) Heu ! Fortuna, quis est crudelior in nos
Te, Deus ? ut semper gaudes illudere rebus
Humanis ! Hor. S. 2, 8, 61.
O Fortune ! cruellest of heavenly powers,
Why make such game of this poor life of ours ?
—*Conington.*

1744. Fortunæ cætera mando. (L.) Ov. M. 2, 140.—*I leave the rest to fortune.* I have exerted all the means in my power to insure success, the rest is in other hands.

1745. Fortunæ filius. (L.) Hor. S. 2, 6, 49.—*A son of fortune.* Fortune's favourite. A lucky fellow. In Greek, παῖς τῆς τύχης.

Cf. Juv. 13, 141 :

Quia tu gallinæ filius albæ,
Nos viles pulli, nati infelicibus ovis.—*Because you are "a white hen's chick," we a common brood hatched from unlucky eggs. Born with a silver spoon in his mouth.*

1746. Fortuna magna magna domino est servitus. (L.) Prov. ?
Pub. Syr.—*A large fortune is a great slavery to its owner.*
1747. Fortuna mea in bello campo. (L.)—*The lot has fallen unto me in a fair field.* Punning motto of Earl Beauchamp.
1748. Fortuna miserrima tuta est. (L.) Ov. Ep. 2, 2, 31.—*A poor fortune is the safest.*
1749. Fortuna sequatur. (L.)—*Let fortune follow.* Motto of the Earl of Aberdeen.
1750. Fortunati ambo, si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo.
(L.) Virg. A. 9, 446.

Nisus and Euryalus.

Blest pair ! if aught my verse avail
No day shall make your memory fail
From off the heart of time.—*Conington.*

1751. Fortunato omne solum patria est. (L.)—*Every soil is the country of the fortunate.* Prosperity reconciles us to any country. Cf. Patria est, ubicumque est bene. Pacuv. ap. Cic. Tusc. 5, 37, 108.—*One's country is wherever one is well, or shorter, Ubi bene, ibi patria.*
1752. Fortunatus et ille deos qui novit agrestes. (L.) Virg. G. 2, 493.—*Happy is the man who knows the country gods.* The innocent and healthful habits of a country life.
1753. Foy est tout. (Fr.)—*Faith is everything.* Motto of Marquess of Ripon. (2.) Foy pour devoir.—*Faith for duty.* Motto of the Duke of Somerset and Lord Alcester
1754. Franche, leal et oyé. (Old Fr.)—*Free, loyal, and open.* Motto of Duke of Leeds.
1755. Frangas non flectes. (L.)—*You may break, but you cannot bend me.* M. of Duke of Sutherland and Earl Granville.
1756. Frange, miser, calamos, vigilataque prælia dele,
Qui facis in parva sublimia carmina cella,
Ut dignus venias hederis, et imagine macra.
(L.) Juv. 7, 27.

The Grub-Street Poet.

Man, break your pens ! your pored o'er battles blot !
You that write epics in a garret's dust ;
For what ? some ivy, and a paltry bust !—*Ed.*

1757. Frappe fort. (*Fr.*)—*Strike hard.* Earl of Kimberley.
1758. Fraus et dolus nemini patrocinari debent. (*L.*) Law Max.—*No one can be permitted to take advantage of his own wrongful and fraudulent act.*
1759. Freiheit ist bei der Macht allein. (*G.*) Schill. Wall. Lager.—*Freedom exists only with power.*
1760. Frei will ich sein im Denken und im Dichten,
Im Handeln schränkt die Welt genug uns ein. (*G.*) Goethe, Tasso.—*Free will I be in thought and in my poetry, in conduct the world trammels us enough.*
1761. Fremdes Pferd und eigene Sporen haben bald den Wind verloren. (*G.*) Prov.—*A stranger's horse and your own spurs will soon leave the wind behind.*
1762. Freunde offenbaren einander gerade das am Deutlichsten, was sie einander verschweigen. (*G.*) Goethe, Wilhelm Meister's Wanderjahre.—*Friends reveal to each other most clearly just that upon which they are silent.*
1763. Frigora mitescunt zephyris : ver proterit æstas,
Interitura, simul
Pomifer autumnus fruges effuderit ; et mox
Bruma recurrit iners. (*L.*) Hor. C. 4, 7, 9.
This is rendered by Sir Theod. Martin :
Winter dissolves beneath the breath of Spring,
Spring yields to Summer, which shall be no more
When Autumn spreads her fruits thick-clustering,
And then comes Winter, black, bleak, icy-dead, and hoar.
1764. Frisch gewagt ist halb gewonnen. (*G.*) Prov.—*Bravely dared is half done (won).*
1765. Frons, oculi, vultus persæpe mentiuntur ; oratio vero sæpissime. (*L.*) Cic. Q. Fr. 1, 1, 6.—*The forehead, eyes, and face often belie the thoughts, but the speech most of all.* Cf. Frontis nulla fides. Juv. 2, 8.—*Trust no man's countenance.*
1766. Fructus matura tulissem. (*L.*)—*Had maturity been granted me, I should have borne fruit.* The melancholy motto, with a broken branch for emblem, sketched upon the wall of his dungeon by one of the victims of the French Revolution, the young Trudaine, comrade of Andrew Chénier.

1767. Frui paratis et valido mihi Latoe dones, et precor integra
 Cum mente, nec turpem senectam
 Degere, nec cithara carentem. (L.) Hor. C. 1, 31, 17.
 O grant me, Phœbus, calm content,
 Strength unimpaired, a mind entire;
 Old age without dishonour spent,
 Nor unbefriended by the lyre.—*Conington*.
1768. Frustra fit per plura, quod fieri potest per pauciora. (L.)
 Law Max.—*Where fewer words will suffice, additional
 matter becomes mere surplusage.*
1769. Frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.
 (L.) Virg. G. 1, 513.
Phaethon and the Horses of the Sun.
 In vain he pulls the curb, driver and steeds
 Together fly, nor reins the chariot heeds.—*Ed.*
1770. Frustra vitium vitaveris illud,
 Si te alio pravum detorseris. (L.) Hor. S. 2, 2, 54.—
*In vain do you shun that vice, if it is only through de-
 pravity to turn to another.*
1771. Fuge magna; licet sub paupere tecto
 Reges et regum vita præcurrere amicos.
 (L.) Hor. Ep. 1, 10, 32.
 Keep clear of courts: a homely life transcends
 The vaunted bliss of monarchs and their friends.—*Conington*.
1772. Fugere pudor, verumque, fidesque:
 In quorum subiere locum fraudesque dolique,
 Insidiæque, et vis, et amor sceleratus habendi.
 (L.) Ov. M. 1, 129.
The Iron Age.
 Truth, Modesty, and Faith have fled;
 Deceit and Fraud appear instead:
 And Treachery and Force succeed
 And the accursed Love of Greed.—*Ed.*
1773. Fugit improbus ac me Sub cultro linquit.
 (L.) Hor. S. 1, 9, 74.
 Off goes the rogue, and leaves me in despair,
 Tied to the altar, with the knife in air.—*Conington*.
1774. Fuimus. (L.)—*We have been.* Motto of the Marquess of
 Ailesbury, Earl of Elgin, and Lord Aberdare.
1775. Fuit, fuit ista quondam in hac republica virtus, ut viri
 fortes acrioribus suppliciis civem perniciosum quam acer-
 bissimum hostem coercerent. (L.) Cic. Cat. 1, 1, 3.—

*Gone for ever is that virtue once animating the state,
when men deemed a mischievous citizen worse than the
bitterest enemy, and punished him with severer penalties.*

1776. Fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis,
Concubitu prohibere vago, dare jura maritis,
Oppida moliri, leges incidere ligno. (L.) Hor. A. P. 396.

'Twas wisdom's province then
To judge 'twixt states and subjects, gods and men,
Check vagrant lust, give rules to wedded folk,
Build cities up, and grave a code in oak.—*Conington.*

1777. Fulgente trahit constrictos gloria curru,
Non minus ignotos generosis. (L.) Hor. S. 1, 6, 23.

The race for Fame.

Chained to her glittering car Fame drags along
Both high and lowly-born, a motley throng.—*Ed.*

1778. Fumum et opes strepitumque Romæ. (L.) Hor. C. 3, 29, 12.
The smoke, the wealth, and noise of Rome.—*Conington.*

1779. Functus officio. (L.)—*Having quitted office, his official
power has ceased.*

1780. Funera plango, fulgura frango, sabbata pango,
Excito lentos, dissipo ventos, paco cruentos. (L.)

The office of the bells.

Funerals knelling, lightning quelling, Sundays telling,
Sluggards waking, tempests breaking, and peace-making.
—*Ed.*

1781. Fungar vice cotis, acutum
Reddere quæ ferrum valet, exsors ipsa secandi.
Munus et officium, nil scribens ipse, docebo.
(L.) Hor. A. P. 304.

Mine be the whetstone's lot
Which makes steel sharp, though cut itself will not.
Although no writer, I may yet impart
To writing folk the precepts of their art.—*Conington.*

1782. Furiosi nulla voluntas. (L.) Law Max.—*A lunatic cannot
be considered as capable of any design, criminal or other-
wise. (2.) Furiosus absentis loco est.—A madman is
considered as one absent. (3.) Furiosus solo furore
punitur. (L.)—A madman is punished only by his own
madness. Idiots and lunatics are not held to be charge-
able for their acts, if committed when in a state of
mental incapacity.*

1783. Furor fit læsa sæpius patientia. (L.) Prov. Pub. Syr. 178, Rib.—*Patience too much provoked turns into rage.*
Cf. Dryden, Abs. and Ach. 1, 1005 :
Beware the fury of a patient man.
1784. Fussiez-vous plus noire qu'une mûre, vous êtes blanche pour qui vous aime. (Fr.) Breton Prov.—*Were you as black as a mulberry, you are white (fair) for him who loves you.*
1785. Fuyez les procès sur toutes les choses, la conscience s'y intéresse, la santé s'y altère, les biens s'y dissipent. (Fr.) La Bruy. Car.—*In everything avoid lawsuits; they pervert conscience, impair health, and ruin one's property.*

G.

1786. Gallus in sterquilinio suo plurimum potest. (L.) Sen. Apoc. 402.—*The cock is master on his own dunghill.*
Every man is cock on his own dunghill.
1787. Γαμεῖν ὁ μέλλων εἰς μετάνοιαν ἔρχεται. (Gr.) Prov. Menand. Monost. 91.—*He who is going to marry is on the road to repentance.*
1788. Γάμος γὰρ ἀνθρώποισιν εὐκταῖον κακόν. (Gr.) Menand. Monost. 102.—*Marriage is an evil that men pray for.*
1789. Garde la foi. (Fr.)—*Keep the faith.* Motto of Lord Kensington and Felsted Grammar School.
1790. Gardez. (Fr.)—*Keep it.* Motto of Lord Braye. (2.) Gardez bien.—*Take care.* Motto of the Earl of Eglinton. (3.) Gardez la foy.—*Keep the faith.* M. of Earl Poulett.
1791. Gardez-vous bien de lui les jours qu'il communie ! (Fr.) Du Lorens, Sat. 1.—*Beware of that man the day he receives communion!* Some men alternate between sacrament and sin, and are most dangerous at the time when they have just cleared off old scores.
1792. Gâteau et mauvaise coutume se doivent rompre. (Fr.) Prov.—*Cakes and bad customs are made to be broken.*
1793. Gaude, Maria Virgo ! (L.)—*Rejoice, Virgin Mary !* Motto of Coopers' Company.
1794. Gaudet tentamine virtus. (L.)—*Virtue rejoices in temptation.* Motto of the Earl of Dartmouth.

1795. Gedanken sind zollfrei, aber nicht Höllenfrei. (G.) Prov.
—*Thoughts are toll-free, but not Hell-free.*

1796. Geheimnißvoll am lichten Tag
Lässt sich Natur des Schleiers nicht berauben,
Und was sie deinem Geist nicht offenbaren mag,
Das zwingst du ihr nicht ab mit Hebeln und mit
Schrauben. (G.) Goethe, Faust.—*Mysterious in
fullest daylight, Nature will not let herself be robbed of
her veil; and what she does not choose to reveal to thy
spirit, thou wilt not force from her by lever and
screw.*

1797. Γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν. (Gr.) Menand.
Monost. 88.—*Ill-timed laughter in men is a terrible
evil.*

1798. Genius loci. (L.)—*The Genius of the spot.*
Thus Æneas invokes the G. L. on landing in Italy (A. 7, 136).
Applicable to the memories of any illustrious dead supposed to
haunt their former homes. In this way the *g. l.* would attend the
visitor to such places as Stratford-on-Avon, Rydal, Olney, Ferney,
Weimar, and Newstead.

1799. Genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
(L.) Virg. 94, 208.

In endless line the fortunes of the race
Go back for years and grandsires' grandsires trace.—*Ed.*

Motto of Addison's paper (Spectator 72) on the *Everlasting Club* of
100 members who relieve each other, one always being in attend-
ance. Borrowed from the above is the *Stet fortuna domus* (May
the fortunes of the house stand firm), often given as a toast or
sentiment.

1800. Benutzt den Augenblick. (G.)—*Use the present moment.*
Favourite maxim of Goethe.

1801. Gigni pariter cum corpore, et una
Crescere sentimus pariterque senescere mentem.
(L.) Lucret. 3, 446.

Body and mind are born together, we perceive
Their mutual growth, and their conjoint decay.—*Ed.*

1802. Gleich und Gleich gesellt sich gern, sprach der Teufel zum
Köhler. (G.) Prov.—*Like and like go well together, as
the Devil said to the Charcoal-burner.*

1803. Gli uomini hanno gli anni che sentono, e le donne quelli
che mostrano. (It.) Prov.—*Men are as old as they
feel, and women as old as they look.*

1804. *Gloria virtutis umbra.* (L.)—*Glory is the shadow (companion) of virtue.* Motto of Earl of Longford.
1805. *Gott macht gesund, und der Doktor kriegt das Geld.* (G.) Prov.—*God makes us well, and the Doctor gets the money.*
1806. *Got mit uns.* (G.)—*God with us.* Motto of the King of Prussia.
1807. *Gradu diverso, via una.* (L.)—*Different steps but the same way.* Motto of Lord Calthorp.
1808. *Græcia capta ferum victorem cepit, et artes Intulit agresti Latio.* (L.) Hor. Ep. 2, 1, 156.
Greece, conquered Greece her conqueror subdued,
And Rome grew polished, who till then was rude.—*Conington.*
1809. *Græcia Mæonidem, jactat sibi Roma Maronem Anglia Miltonum jactat utrique parem.* (L.) *Selvaggi ad Joan. Miltonum.*
Greece boasts her Homer, Rome can Virgil claim;
England can either match in Milton's fame.—*Ed.*
1810. *Græculus esuriens ad cælum jusseris, ibit.* (L.) Juv. 3, 78.
All trades his own the hungry Greekling counts,
And bid him mount the sky, the sky he mounts.—*Gifford.*
1811. *Græcum est, non potest legi.* (L.) Franc. Accursius, 13th cent.—*It is Greek, it cannot be read.*
The origin of the Boar's head served every Christmas at Queen's College, Oxon., is traced to a remote period, when a scholar of the College, encountering a wild boar in Bagley Wood, thrust the volume of Aristotle which he was reading into the savage brute's jaws, crying out, "*Græcum est!*" and so both choked his assailant, and saved his own life.
1812. *Gram : loquitur, Dia : verba docet, Rhe : verba colorat, Mus : canit, Ar : numerat, Geo : ponderat, As : colit astra.* (L.)—*Grammar teaches us correct speech, Logic the proper use of words, Rhetoric ornaments them. Music sings, Arithmetic reckons, Geometry measures, Astronomy is occupied with the stars.* These two mediæval lines give, the former the *Trivium*, and the latter the *Quadrivium* of old scholastic learning.

Cf. The seven points of knightly education contained in the following:

Probitates hæ sunt : equitare, natare, sagittare, Cestibus certare, aucupare, scacis ludere, versificare.—*The honourable arts are these : to ride, swim, shoot, box, hawk, play at chess, and write verses.*

1813. Grammatici certant et adhuc sub iudice lis est. (L.) Hor. A. P. 75.—*The grammarians are at variance, and the controversy is still undetermined.* The question alluded to here was, who invented Elegiac verse?

1814. Grammaticus Rhetor Geometres Pictor Aliptes
Augur Schœnobates Medicus Magus—omnia novit.
(L.) Juv. 3, 76.

Grammarian, Orator and Geometrician,
Painter, Gymnastic-teacher and Physician,
Augur, Ropedancer, Conjuror—he was all.—*Ed.*

Cf. Dryden, Abs. and Ach. 1, 545 :

A man so various, that he seemed to be
Not one, but all mankind's epitome :

Was everything by starts, and nothing long,
But in the course of one revolving moon,
Was Chymist, Fiddler, Statesman, and Buffoon.

1815. Grandescunt aucta labore. (L.)—*They grow by increase of toil.* Motto of Lord Heytesbury.

1816. Gratia placendi. (L.)—*The pleasure of pleasing.*

1817. Gratis. (L.)—*Free of cost.* To boot. Into the bargain.
For nothing. (2.) Gratis dictum.—*A gratuitous remark.*
Irrelevant. (3.) Gratis asseritur.—*It is asserted* but
not proved.

1818. Gratum est quod patriæ civem populoque dedisti,
Si facis ut patriæ sit idoneus, utilis agris.
Utilis et bellorum et pacis rebus agendis. (L.) Juv. 14,
170.—*You deserve our thanks for presenting the country
and nation with another citizen, provided that he grow
up of service to the state and her possessions, useful in
transacting the affairs of war and peace.*

1819. Grave pondus illum, magna nobilitas, premit.
(L.) Sen. Troad. 492.

The new Peer.

A heavy burden on his back doth lie,
Th' oppressive sense of his nobility.—*Ed.*

1820. Grave virus Munditiæ pepulere. (L.) Hor. Ep. 2, 1, 158.
—*Elegance has expelled the lingering barbarism*, lit. "the
noxious poison."

1821. Gravis ira regum est semper. (L.) Sen. Med. 494.—*The
anger of kings is always heavy.*

1822. Gravissimum est imperium consuetudinis. (L.)?—*The empire of fashion (or habit) is mighty.*
1823. Grex totus in agris Unius scabie cadit. (L.) Juv. 2, 79.—*The entire flock in the fields dies of the disease introduced by one.*
1824. Grosse Leidenschaften sind Krankheiten ohne Hoffnung; was sie heilen könnte, macht sie erst recht gefährlich. (G.) Goethe, Sprüche.—*Great passions are incurable diseases; what would heal them is precisely that which makes them so dangerous.*
1825. Grosse Seelen dulden still. (G.) Schill. D. Carlos, 4.—*Great souls suffer in silence.*
1826. Guardalo ben, guardalo tutto,
L'uom senza danar quanto è brutto. (It.)—*Watch him well, watch him closely, the man without money, how vile he is!*
1827. Guardati dall' occasione, e ti guarderà
Dio da peccati. (It.) Prov.—*Keep yourself from opportunities (of sinning) and God will keep you from sins.*
1828. Guerra al cuchillo. (Sp.)—*War to the knife!* Byron, Ch. Harold, 1, 86, gives the reply of Palafox, Governor of Saragoza, when summoned to surrender by the French in 1808:
“War, war is still the cry, war even to the knife!”
1829. Guerre à outrance. (Fr.)—*War of extermination—no quarter given or taken.* Similar to preceding quotation.
1830. Guerre aux châteaux, Paix aux chaumières! (Fr.)—*War to the Castles, Peace to the Cottages!*
This was a cry of the First French Revolution. Berchoux gave the fierce denunciation a humorous turn by adding,
Attendu que dans ces dernières
Le pillage serait sans prix.
Ep. Pol. et Galante à Euphrosine de N.
1831. Γυναικὸς αἶχμῃ πρέπει
Πρὸ τοῦ φανέντος χάριν ξυναινέσαι. (Gr.) Æsch. Ag. 483.—*It is natural to a woman's spirit to praise a kindness before it is shown.*
1832. Γυναικὸς οὐδὲ χρῆμ' ἀνὴρ ληίζεται
Ἑσθλῆς ἄμεινον, οὐδὲ ρίγιον κακῆς. (Gr.) Simonid. Iamb. 7.—*A man cannot have a better possession than a good wife, nor a more miserable than a bad one.*

1833. Gutes und Böses kommt unerwartet dem Menschen ;
Auch verkündet, glauben wir's nicht. (G.) Goethe,
Faust.—*Good and evil come unexpected to man ; even if
foretold we believe it not.*
1834. Gutes Gewissen ist ein sanftes Ruhekissen. (G.) Prov.
—*A good conscience is a soft pillow.*
1835. Gutta cavat lapidem, consumitur annulus usu
Et teritur pressa vomer aduncus humo.
(L.) Ov. Ep. 4, 10, 5.

All things decay with time.

Water will hollow stone ; rings wear with use :
And friction will the bent ploughshare reduce.—*Ed.*

H.

1836. Habeas corpus. (L.) Law Term.—*You may have the
body.*

Title of a writ directed by Courts of Law or Equity, to produce a person illegally detained, and to state the reasons for such detention, so that the Court may judge of their sufficiency. This protection of personal liberty was first enunciated in Magna Charta, and afterwards established by the *Habeas Corpus* Act of Charles II. There are several kinds of this writ. *H. C. ad respondendum* is issued by a Common-law Court to bring up a prisoner in order to charge him with a new action in a Court above. *H. C. ad satisfaciendum* is a similar writ to take the prisoner in execution for another cause of action. *H. C. ad testificandum* is the writ by which a prisoner is brought up to give evidence in a Court of Justice.

1837. Habeas, ut nactus : nota mala res optuma 'st. (L.) Plaut.
Trin. 1, 2, 25.—*Keep what you've got. The evil that we
know is the better of the two.*

So Shakesp. Haml. 3, 1, says :

Rather bear those ills we have,
Than fly to others that we know not of.

1838. Habemus luxuriam atque avaritiam, publice egestatem,
privatim opulentiam. (L.) Sall. C. 52, 22.—*We have
luxury and avarice, public want, private opulence.* Description of Rome by the younger Cato in the last days of the Republic.
1839. Habemus optimum testem confitentem reum, or Habemus
confitentem reum. (L.) Law Max.—*We have the best
possible witness in the confession of the accused, or We
have his own confession of the act.*

"The plea of guilty by the party accused shuts out all further inquiry. *Habemus confitentem reum* is demonstrative, unless indirect motives can be assigned" (Lord Stowell, *Mortimer v. Mortimer*, 2 Hagg. 315).

1840. *Habeo senectuti magnam gratiam, quæ mihi sermonis aviditatem auxit, potionis et cibi sustulit.* (L.) Cic. de Sen. 14, 46.—*I owe great thanks to old age for increasing my avidity for conversation, and diminishing my appetite for meat and drink.*

1841. *Habere et dispertire.* (L.)—*To have and to give.* Motto of Lord Aveland.

1842. *Habere facias possessionem.* (L.) Law Term.—*You are to cause to take possession.* Writ by which a plaintiff, who has recovered judgment in an action of ejectment, is put in possession of his land or premises.

1843. *Habet enim præteriti doloris secura recordatio delectationem.* (L.) Cic. Fam. 5, 12, 4.—*It is pleasant to recall in happier days the troubles of the past.*

1844. *Hac ibat Simois : hæc est Sigeia tellus,*
Hic steterat Priami regia celsa senis. (L.) Ov. H. 1, 33.

Here Simois ran : this the Sigeian land,

Here Priam's lofty palace used to stand.—*Ed.*

Applicable to Maps and Plans represented on the table or on paper by conventional signs. See also *Taming of the Shrew*, 3, 1.

1845. *Hac in re scilicet una*

Multum dissimiles, at cetera pæne gemelli,
Fraternis animis quidquid negat alter et alter
Annuimus pariter vetuli notique columbi.

(L.) Hor. Ep. 1, 10, 2.

In this one thing unlike, in all beside

We might be twins, so nearly we're allied ;

Sharing each other's hates, each other's loves,

We bill and coo like two familiar doves.—*Conington.*

1846. *Hac sunt in fossa Bedæ venerabilis ossa.* (L.)—*In this vault lie the bones of Venerable Bede.* Inscription on Ven. Bede's tomb in Durham Cathedral.

1847. *Hactenus invidiæ respondimus.* (L.) Ov. R. A. 397.—*Thus far have I answered the accusation of envy.*

1848. *Hac urget lupo hac canis aiunt.* (L.) Hor. S. 2, 2, 64.
—*A wolf on one side, a dog on the other, as they say.*
Between two fires.

Cf. *Inter malleum et incudem.* Prov.—*Between the hammer and the anvil.* Cf. *Inter sacrum saxumque sto : nec quid faciam scio.*

Plaut. Capt. 3, 4, 84.—*I am between the victim and the knife.*
'Twixt door and wall. In a fearful predicament.

1849. Hæc a te non multum abludit imago. (L.) Hor. S. 2, 3, 320.—*This picture bears no bad resemblance to yourself.*
1850. Hæc brevis est nostrorum summa malorum. (L.) Ov. T. 5, 7, 7.—*This is the short sum total of our ills.*
1851. Hæc ego mecum
Compressis agito labris; ubi quid datur oti
Illudo chartis. (L.) Hor. S. 1, 4, 137.
So with closed lips I ruminate, and then
In leisure moments play with ink and pen.—*Conington.*
1852. Hæc est condicio vivendi, aiebat, eoque
Responsura tuo nunquam est par fama labori.
(L.) Hor. S. 2, 8, 65.
(Well) Such is life, capricious and severe,
And hence it comes that merit never gains
A meed of praise proportioned to its pains.—*Conington.*
1853. Hæc faciant sane juvenes: deformius, Afer,
Omnino nihil est ardelione sene. (L.) Mart. 4, 79, 9.
Leave such pursuits to youths: for certainly
There's nought so odious as an old Paul Pry.—*Ed.*
1854. Hæc generi incrementa fides. (L.)—*Ennobled for our fidelity.* Motto of the Marquess Townshend.
1855. Hæc res et jungit, junctos et servat amicos.
At nos virtutes ipsas invertimus, atque
Sincerum cupimus vas incrustare. (L.) Hor. S. 1, 3, 53.
This is the sovereign recipe, be sure,
To win men's hearts and, having won, secure.
But we put virtues down to vice's score,
And foul the vessel that was clean before.—*Conington.*
1856. Hæc studia adolescentiam alunt, senectutem oblectant,
secundas res ornant, adversis solatium ac perfrugium præ-
bent, delectant domi, non impediunt foris, pernoctant
nobiscum, peregrinantur, rusticantur. (L.) Cic. Arch.
7, 16.—*These studies are the food of youth, and the solace
of old age; they adorn prosperity, and are the comfort
and refuge of adversity; they amuse us at home, and are
no encumbrance abroad; they accompany us at night, on
our travels, and in our rural retirement.*
1857. Hæc studia oblectant. (L.)—*These studies are our delight.*
Motto of Clifton College.
1858. Hæc sunt jucundi causa cibusque mali. (L.) Ov. R. A.
138.—*These things are at once the cause and food of the
agreeable malady (Love).*

1859. Hæc sunt quæ nostra liceat te voce moneri.
Vade, age! (L.) Virg. A. 3, 461.—*So much am I permitted to tell you: Now, begone!*
1860. Hæ nugæ seria ducent In mala. (L.) Hor. A. P. 451.—*These trifles will lead to serious mischief.*
1861. Hæredis fletus sub persona risus est. (L.) ?—*The weeping of an heir is laughter under a mask.*
1862. HÆRES, HÆREDITAS. (L.)—*An Heir, Inheritance.* Law Maxims relating to:
 (1.) Hæredi magis parcendum est.—*The rights of an heir must be jealously guarded.* (2.) Hæreditas nihil aliud est quam successio in universum jus quod defunctus habuerit.—*Inheritance is nothing else than succession to the entire rights of the deceased.* (3.) Hæreditas nunquam ascendit.—*The right of inheritance never lineally ascends.* This is now altered by Stat. 3 and 4 Will. 4, c. 106, by which every lineal ancestor can be heir to any of his issue. (4.) Hæres est aut jure proprietatis aut jure representationis.—*An heir succeeds either in his own right, or by right of representation: as in the case of a grandson representing his father deceased.* (5.) Hæres est nomen juris, filius est nomen naturæ.—*Heir is the legal, son the natural title.* (6.) Hæres legitimus est quem nuptiæ demonstrant.—*He is only held by law to be the heir whom the marriage proves to be such.* (7.) Deus solus hæredem facere potest non homo.—*A person is made heir by the act of God, and not of man, because* (8.) Nemo est hæres viventis.—*No one can be heir during the life of his ancestor.* (9.) Qui doit inheriter al pere doit inheriter al fitz. (Fr.)—*He who would have been heir to the father shall be heir to the son.* (10.) Non jus sed seisinâ facit stipitem. (L.)—*It is not the right or title, but the seisin (formal possession) which makes a person the ancestor from which the inheritance must descend.* (11.) Linea recta semper præfertur transversali.—*The right line of descent shall always be preferred to a collateral one.*
1863. Hæret lateri lethalis arundo. (L.) Virg. A. 4, 73.
 The fatal dart
 Sticks in her side, and rankles in her heart.—*Dryden.*
 Said of the hapless Dido, in love with Æneas. The passage may be applied also to any wounds inflicted by calumny, censure, or remorse.
1864. Hältst du Natur getreu im Augenmerk,
 Frommt jeder tüchtige Meister dir:
 Doch klammerst du dich blos an Menschenwerk,
 Wird alles, was du schaffst, Manier. (G.) Geibel.—
Keep Nature faithfully in view, and you will appreciate every thorough master; but if you cling alone to human work, all that you do will be maniéré.

1865. Hanc cupit, hanc optat, sola suspirat in illa :
Signaque dat nutu, sollicitatque notis. (L.) Ov. F. 1, 417.

For her he longs, for her he yearns,
He sighs for her alone ;
By nods and becks and signs, in turns,
He makes his passion known.—*Ed.*

1866. Hanc olim veteres vitam coluere Sabini,
Hanc Remus et frater : sic fortis Etruria crevit ;
Scilicet et rerum facta est pulcherrima Roma.
(L.) Virg. G. 2, 582.

Such was the life the hardy Sabines led,
And Sylvia's twins ; thus stout Etruria throve,
And Rome became the fairest of all things.—*Ed.*

1867. Hanc personam induisti, agenda est. (L.) Sen. Ben. 2,
17, 2.—*Now that you have assumed this character, you
must go through with it.*

1868. Has patitur pœnas peccandi sola voluntas.
Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet. (L.) Juv. 13, 208.

Sins of the intention.

Such pain the mere desire to sin incurs.
For he who inly plans some wicked act,
Has as much guilt, as though the thought were fact.—*Ed.*

1869. Has pœnas garrula lingua dedit. (L.)?—*This is the
punishment a babbling tongue has incurred.*

1870. Has tantas virtutes ingentia vitia æquabant ; inhumana
crudelitas, perfidia plusquam Punica, nihil veri, nihil
sancti, nullus Deorum metus, nullum jus jurandum,
nulla religio. (L.) Liv. 21, 4.

Character of Hannibal.

Consummate as were the powers of this famous man, they were
balanced by vices equally great. An inhuman cruelty and a more
than Punic perfidy stained his reputation, leaving him without
regard for truth or honour, and without reverence either for the
Gods, for the sanctity of an oath, or plighted faith.

1871. Hâtez-vous lentement ; et, sans perdre courage,
Vingt fois sur le métier remettez votre ouvrage :
Polissez-le sans cesse et le repolissez ;
Ajoutez quelquefois, et souvent effacez.
(Fr.) Boil. A. P. 1, 171.

Hasten then, but full slowly : don't lose heart of grace ;
And your work twenty times on the easel replace.
Be continually polishing : polish again :
Add something to this part ; through that draw your pen.
Ed.

1872. Haud facile emergunt quorum virtutibus obstat
 Res angusta domi. (L.) Juv. 3, 164.
 'Tis hard to rise, when straitened household means
 Stand in the way of talent.—*Ed.*
1873. Haut et bon. (Fr.)—*Great and good.* Motto of Viscount
 Doneraile.
1874. Hectora quis nosset, si felix Troja fuisset?
 Publica virtuti per mala facta via est.
 (L.) Ov. T. 4, 3, 75.
 Had Ilium stood, who'd known of Hector's name?
 Misfortune is the royal road to fame.—*Ed.*
1875. Hei mihi! difficile est imitari gaudia falsa!
 Difficile est tristi fingere mente jocum. (L.) Tib. 3, 6, 33.
 How hard to feign the joys one does not feel,
 Or aching hearts 'neath show of mirth conceal!—*Ed.*
1876. Hei mihi! non magnas quod habent mea carmina vires,
 Nostraque sunt meritis ora minora tuis. (L.) Ov. T.
 1, 6, 30.—*Alas! that my verses have so little force, and
 that my tongue is so unequal to your deserts!*
1877. Hei mihi! qualis erat! quantum mutatus ab illo
 Hectore, qui redit, exuvias indutus Achilli.
 (L.) Virg. A. 2, 274.
 Ah! what a sight was there! how changed from him
 The Hector we remember, as he came
 Back with Achilles' armour from the fray!—*Ed.*
1878. Hei mihi! quam facile est, quamvis hic contigit omnes,
 Alterius luctu fortia verba loqui. (L.) Ov. Liv. 9.
 How easy 'tis, as all experience shows,
 To give brave comfort for another's woes!—*Ed.*
1879. Hei mihi! quod nullis amor est medicabilis herbis. (L.)
 Ov. M. 1, 523.—*Woe's me! that there are no herbs for
 curing love!*
1880. Helleborum frustra, quum jam cutis ægra tumebit
 Poscentes videas. Venienti occurrere morbo. (L.)
 Pers. 3, 63.—*You may see persons asking for hellebore
 when the diseased skin is already bloated with dropsy.
 Anticipate the approach of the malady.*
1881. Heroum filii. (L.)—*Sons of Heroes.* M. of Wellington Coll.
1882. Heu facinus! non est hostis metuendus amanti,
 Quos credis fidos, effuge; tutus eris. (L.) Ov. A. A. 1, 751.
 Strange, that the lover need not fear a foe!
 Beware of friends! you'll then be safe, I know.—*Ed.*

1883. Heu melior quanto sors tua sorte mea. (L.) Ov. Am. 1, 6, 46.—*Alas ! how much superior is your lot to mine ?*
1884. Heu mihi ! quod didici ! quod me docuere parentes.
Literaque est oculos ulla morata meos ! (L.) Ov. T. 2, 343.—*Woe's me that ever I had any learning ! that my parents taught me, or that letters ever troubled my eyes !*
1885. Heu pietas, heu prisca fides ! invictaque bello Dextera ! (L.) Virg. 6, 879.
O piety ! O ancient faith !
O hand untam'd in battle scathe !—*Conington.*
1886. Heu ! quam difficile est crimen non prodere vultu ! (L.) Ov. M. 2, 447.—*Ah ! what a difficult thing it is not to betray guilt by the countenance !*
1887. Heu ! quanto minus est cum reliquis versari,
Quam tui meminisse ! (L.)—*Alas ! what little joy it is to live with those that survive, compared with the recollection of your presence !* Shenstone's epitaph on the tomb of Miss Dollman.
Cf. Moore, *I saw thy form :*
To live with them is far less sweet
Than to remember thee !
1888. Heu quantum fati parva tabella vehit ! (L.) Ov. F. 2, 408.—*Ah ! what destinies the little bark carries !* Of the basket or ark in which Romulus and Remus were exposed.
1889. Heureux qui, dans ses vers, sait d'une voix légère,
Passer du grave au doux, du plaisant au sévère.
(Fr.) Boil. A. P. chant 1.
Happy who in his verse can gently steer
From grave to light, from pleasant to severe.
—*Dryden*, Art of P. 1, 75.
Pope in his Ep. 4, 379, has :
Happily to steer
From grave to gay, from lively to severe.
1890. Hiatus maxime deffendus. (L.)—*A blank much to be deplored.* Used to mark some blank in any literary work. The expression is sometimes employed ironically.
1891. Hic, ait, hic pacem temerataque jura relinquo,
Te, Fortuna, sequor : procul hinc jam fœdera sunt :
Credidimus fati, utendum est iudice bello.
(L.) Lucan. 1, 225.

The Rubicon.

Here, here I bid all peace and law farewell !
 With treaties hence—Fortune, I turn to thee
 And Fate, and to th' arbitrament of war.—*Ed.*

1892. Hic dies, vere mihi festus, atras
 Eximet curas. (L.) Hor. C. 3, 14, 13.
 This day, true holy day to me,
 Shall banish care.—*Conington.*
1893. Hic est aut nusquam quod quærimus. (L.) Hor. Ep. 1,
 17, 39.—*Here or nowhere is what we are looking for.*
1894. Hic est mucro defensionis tuæ. (L.) Cic. Cæcin. 29, 84.
 —*This is the point of your defence.*
1895. Hic et ubique. (L.)—*Here and everywhere.* Ubiquitous.
 Cf. Shakesp. Haml. 1, 5 :
Ghost. (Beneath) Swear !
Ham. Hic et ubique ? Then we'll shift our ground :—
 Come hither, gentlemen, etc.
1896. Hic gelidi fontes, hic mollia prata, Lycori,
 Hic nemus, hic toto tecum consumer ævo.
 (L.) Virg. E. 10, 42.
 Here are cool founts, Lycoris, mead and grove ;
 Here could I live for aye with thee to love.—*Ed.*
1897. Hic jacet hujus sententiæ primus author.
Disputandi pruritus Ecclesiarum scabies.
 Nomen alias quære.
 (L.) Epit. of Sir H. Wotton, † 1639.
 Here lies the original author of the saying,
 "The itch for controversy is the scab of the Church."
 Seek his name elsewhere.
1898. Hic locus est, partes ubi se via findit in ambas. (L.) Virg.
 A. 6, 540.—*This is the place where the road divides in*
two.
1899. Hic murus æneus esto
 Nil conscire sibi, nulla pallescere culpa.
 (L.) Hor. Ep. 1, 1, 60.
A good conscience.
 Be this your wall of brass, your coat of mail,
 A guileless heart, a cheek no crime turns pale.—*Conington.*
1900. Hic nigræ succus loliginis, hæc est
 Ærugo mera. (L.) Hor. S. 1, 4, 100.
 Here is the poison-bag of malice, here
 The gall of fell detraction, pure and sheer.—*Conington.*

1901. Hic rogo, non furor est ne moriari, mori? (L.) Mart. 2, 80.—(To an intending suicide) *I ask, Is it not madness to die, in order to escape death?*

1902. Hic situs est Phaethon currus auriga paterni,
Quem si non tenuit, magnis tamen excidit ausis.
(L.) Ov. M. 2, 327.

Phaethon's Epitaph.

Here Phaethon lies, who drove his father's steeds,
And, if he failed, he failed by gallant deeds.—*Ed.*

1903. Hic tibi quærat socii sermonis origo :
Et moveant primos publica verba sonos.
(L.) Ov. A. A. 1, 143.

Conversation.

Here you should ply sweet conversation's art,
And with the usual topics make a start.—*Ed.*

1904. Hic ubi nunc urbs est, tum locus urbis erat. (L.) Ov. F. 2, 280.—*Where the city is now, was then only its future site.*

1905. Hic ver assiduum atque alienis mensibus æstas. (L.) Virg. G. 2, 149.—*Here it is one perpetual spring, and summer extends to months not properly her own. The climate of Italy.*

1906. Hic victor cæstus artemque repono. (L.) Virg. A. 5, 484.
I here renounce as conqueror may,
The gauntlets and the strife.—*Conington.*

The successful artist, actor, pugilist, etc., retires from professional life, laying down his profession and its accessories at once.

1907. Hic vigilans somniat. (L.) Plaut. Capt. 4, 2, 68.—*He is dreaming wide-awake. Castle-building. A very absent person.*

1908. Hic vir, hic est, tibi quem promitti sæpius audi,
Augustus Cæsar, divi genus. (L.) Virg. A. 6, 792.
This, this is he, so oft the theme
Of your prophetic fancy's dream,
Augustus Cæsar, Jove's own strain.—*Conington.*

1909. Hi mores, hæc duri immota Catonis
Secta fuit, servare modum finemque tenere,
Naturamque sequi, patriæque impendere vitam :
Nec sibi, sed toti genitum se credere mundo.
(L.) Lucan. 2, 380.

The younger Cato.

Such were the manners, such the plan
 Of Cato, rugged as the man.
 To shun excess, keep aims in view,
 And aye to Nature to be true :
 To shed his blood for fatherland
 If so his country's cause demand,
 And deem his usefulness designed
 Not for himself but all mankind.—*Ed.*

1910. Hi motus animorum atque hæc certamina tanta
 Pulveris exigui jactu compressa quiescent.

(*L.*) Virg. G. 4, 86.

These quivering passions and these deathly throes,
 A handful of earth's dust will soon compose.—*Ed.*

This is said of the battles of the bees, but has not been inaptly applied both to the scattering of dust at funerals (the last scene in the fitful fever of man's existence), and to the termination of the frolics of the Carnival with the symbolic Ashes of the First day of Lent.

1911. Hi narrata ferunt alio ; mensuraque ficti
 Crescit, et auditis aliquid novus adjicit auctor. (*L.*)
 Ov. M. 12, 57.—*These carry the tale elsewhere ; the fiction increases in size, and every fresh narrator adds something to what he hears.*

1912. Hinc illæ lachrymæ. (*L.*) Ter. And. 1, 1, 99.—*Hence those tears. This is the reason of all these complaints.*

1913. Hinc lucem et pocula sacra. (*L.*)—*From hence we receive light and draughts of sacred learning.* Cambridge University.

1914. Hinc subitæ mortes atque intestata senectus. (*L.*) Juv. 1, 144.—*Hence sudden deaths, and intestate old age, viz., from over indulgence in eating and drinking.*

1915. Hinc tibi copia Manabit ad plenum benigno
 Ruris honorum opulenta cornu. (*L.*) Hor. C. 1, 17, 14.

Come hither, and the fields and groves
 Their horn shall empty at your feet.—*Conington.*

1916. Hinc totam infelix vulgatur fama per urbem. (*L.*) Virg. A. 12, 608.—*Hence the sad news is propagated through the whole city.*

1917. Hinc usura vorax, avidumque in tempore fœnus,
 Et concussa fides, et multis utile bellum. (*L.*) Lucan. 1, 181.—*Hence (from Cæsar's ambition) arise devouring usury, grasping interest, shaken credit and war welcome to many.*

1918. Hinc venti dociles resono se carcere solvunt,
Et cantum accepta pro libertate rependunt. (L.)?

On an Organ.

Forth from the sounding-board the winds go free
And with a tune repay their liberty.—*Ed.*

1919. Hinc vos, Vos hinc mutatis discedite partibus. Eja!
Quid statis? Nolint. Atqui licet esse beatis.
(L.) Hor. S. 1, 1, 18.

Change your respective parts. You here! you there!
Why are you waiting? Ah! then, they refuse!
And yet they may be happy if they chuse.—*Ed.*

1920. His lacrymis vitam damus, et miserescimus ultro.
(L.) Virg. A. 2, 145.

Moved by his tears we let him live,
And pity crowns the boon we give.—*Conington.*

1921. His nunc præmium est, qui recta prava faciunt. (L.)
Ter. Phorm. 5, 2, 6.—*Nowadays those are rewarded who
can make right appear to be wrong.*

1922. His saltem accumulem donis, et fungar inani
Munere. (L.) Virg. A. 6, 886.—*I will at least lay this
tribute upon his tomb, and discharge a duty, though it
avails him not now.*

1923. Hoc age. (L.)—*Do this.* Attend to the business in which
you are engaged.

1924. Hoc decet uxores: dos est uxoria lites. (L.) Ov. A. A.
2, 155.—*This is wives' business: strife is their very
dowry.*

1925. Hoc erat in more majorum. (L.)?—*This was the custom of
our forefathers.*

1926. Hoc erat in votis; modus agri non ita magnus;
Hortus ubi; et tecto vicinus jugis aquæ fons,
Et paullum silvæ super his foret. (L.) Hor. S. 2, 6, 1.

This used to be my wish—a bit of land,
A house and garden with a spring at hand,
And just a little wood.—*Conington.*

1927. Hoc est quod palles? cur quis non prandeat, hoc est? (L.)
Pers. 3, 85.—*Is it for this you look so pale? is this a
reason why one should not dine?*

Is it for this you gain those meagre looks,
And sacrifice your dinner for your books?

1928. Hoc opus exegi, fessæ date certa carinæ;
Contigimus portum quo mihi cursus erat.
(L.) Ov. R. A. 811.
My work is done: then wreath my wearied bark:
I've reached the port, my journey's goal and mark. — *Ed.*
1929. Hoc opus, hoc studium, parvi properemus et ampli
Si patriæ volumus, si nobis vivere cari.—Hor. Ep. 1, 3, 28.
Be this our task, whate'er our station, who
To country and to self would fain be true.—*Conington.*
1930. Hoc patrium est, potius consuefacere filium
Sua sponte recte facere, quam alieno metu. (L.) Ter.
Ad. 1, 1, 49.—*This is indeed a father's duty, to accustom
his son to do what is right of his own choice, rather than
from fear of the consequences.*
1931. Hoc quoque quam volui plus est. Cane, Musa, receptus.
(L.) Ov. T. 4, 9, 31.—*This is even more than I wished
to say. Muse, sound the signal for retreat!*
1932. Hoc scito, nimio celerius
Venire quod molestum est, quam id quod cupide petis.
(L.) Plaut. Most. 1, 1, 69.—*Be sure of this, that what
is unpleasant travels much faster than what you eagerly
desire.*
1933. Hoc Scitum est; periculum ex aliis facere, tibi quod ex usu
siet. (L.) Ter. Heaut. 1, 2, 35.—*It is a well-known
maxim that one should learn by the experience of others
what may be of advantage to one's self.*
1934. Hoc si crimen erit, crimen amoris erit. (L.) Prop. 2, 30,
24.—*If this be crime, it is the crime of love.*
1935. Hoc virtutis opus. (L.)—*This is virtue's work.* Motto of
Earl Lytton.
1936. Hoc volo; sic jubeo, sit pro ratione voluntas. (L.) Juv.
6, 223.—*This is my will, thus I command, let my wishes
be reason enough!*
1937. Hodie mihi, cras tibi. (L.)—*To-day for me, to-morrow for
thee.* Epitaph of the elder Wyatt at Ditchley.
1938. Hodie non cras. (L.)—*To-day, not to-morrow.* Lord
Vaux.
1939. Hombre pobre todo es trazas. (S.) Prov.—*A poor man
is all schemes.*

1940. Homicidium quum admittunt singuli, crimen est: virtus vocatur quum publice geritur. (L.) B. Cyprian. ?—*Murder is a crime, when committed by individuals; but it is reckoned a fine deed when it is done wholesale.*
 Cf. Beilby Porteus, † 1808 (*Death*, 154):
 One murder made a villain,
 Millions a hero. Princes were privileged
 To kill, and numbers sanctified the crime.
1941. Homine imperito nunquam quidquam iniustius Qui, nisi quod ipse fecit, nihil rectum putat. (L.) Ter. Ad. 1, 2, 18.—*Nothing so unreasonable as your ignorant man, who thinks nothing right but what he has done himself.*
1942. Hominem pagina nostra sapit. (L.) Mart. 10, 4, 10.—*My pages treat of mankind.*
1943. Homines enim ad deos nulla re propius accedunt, quam salutem hominibus dando. (L.) Cic. Lig. 12, 38.—*In nothing do men approach so nearly to the gods, as in giving health to men.*
1944. Hominibus plenum, amicis vacuum. (L.) Sen. Ben. 6, 34.—*Crowded with men, and without a single friend.*
 Said of kings' courts.
1945. Homines plus in alieno negotio videre, quam in suo. (L.) Sen. Ep. 109, 16.—*Men know more of other people's business, than they do of their own.* Lookers-on see most of the game.
1946. Homo ad res perspicacior Lynceo vel Argo, et oculus totus. (L.) App. M. 2, p. 124, 38.—*A man clearer-sighted for business than Lynceus or Argus, and eyes all over.*
1947. Homo antiqua virtute ac fide. (L.) Ter. Ad. 3, 3, 8.—*A man of the old-fashioned virtue and integrity.*
1948. Homo homini aut deus aut lupus. (L.) Erasm. ?—*Man is to man either a god or a wolf.* Cf. Homo solus aut deus aut dæmon.—*Man in solitude is either a god or a devil.* (2.) Homo homini lupus.—*Man is to man a wolf.* Motto of Viscount Wolseley.
1949. Homo in medio luto est. Nomen nescit. (L.) Plant. Ps. 4, 2, 27.—*The man is sticking in the mud. He doesn't even know his own name.*
1950. Homo Latinissimus. (L.) Hier. Ep. 50, 2.—*A most perfect Latin scholar.*

1951. Homo multarum literarum. (L.)—*A man of many letters.*
Literary, erudite.
1952. Homo nullius coloris. (L.) See Plaut. Ps. 4, 7, 99.—*A man of no colour.* Neither flesh nor fowl. Belonging to no party.
1953. Homo plantat, Homo irrigat, sed Deus dat incrementum. (L.)—*Man plants and waters, but God gives the increase.*
Merchant Taylors' School.
1954. Homo qui erranti comiter monstrat viam,
Quasi lumen de suo lumine accendat, facit,
Nihilominus ipsi lucet quum illi accenderit. (L.) Enn.
ap. Cic. Off. 1, 16, 51.—*He who kindly shows the right way to one who has gone astray, is like one who lights another's candle from his own, which both gives the man light and shines also for himself.*
1955. Homo trium literarum. (L.) Plaut. Aul. 2, 4, 46.—*A man of three letters, i.e., Fur, a thief.*
1956. Homo unius libri. (L.)?—*A man of one book, taking his ideas from one work or author only.*
1957. Homunculi quanti sunt, cum recogito. (L.) Plaut. Capt. Prol. 51.—*What poor creatures we are, when I think on't!*
1958. Honesta mors turpi vita potior. (L.) Tac. Agr. 33.—*An honourable death is preferable to an ignominious life.*
1959. Honesta quædam scelera successus facit. (L.) Sen. Hipp. 598.—*Success sometimes makes heinous actions honourable.*
Treason does never prosper: what's the reason?
That, if it prospers, none dare call it treason.
1960. Honesta quam splendida. (L.)—*Honour rather than show.*
Motto of Viscount Barrington.
1961. Honestum non est semper quod licet. (L.) Law Max.—*What is lawful is not always honourable.*
1962. Honestus rumor alterum est patrimonium. (L.) Pub. Syr. 217, Rib.—*A good name is a second patrimony.*
1963. Honi soit qui mal y pense. (Fr.)—*Evil be to him who evil thinks, sc. of the expedition to France then contemplated by the King (Edward III.).* Motto of the Crown of England, and also of the Order of the Garter.
1964. Honneur et patrie. (Fr.)—*Honour and country.* Motto of the Order of the Legion of Honour.

1965. Honora medicum propter necessitatem: etenim illum creavit Altissimus. (L.) Ecclus. 38, 1.—*Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.*
1966. Honorantes me honorabo. (L.)—*Them that honour me, I will honour.* Earl of Huntingdon.
1967. Honor Deo. (L.)—*Honour be to God.* Motto of Mercers' Company. (2.) Honor fidelitatis præmium.—*Honour is the reward of fidelity.* Motto of Lord Boston. (3.) Honor sequitur fugientem.—*Honour follows him who flies from her.* Marquess of Donegal. (4.) Honor virtutis præmium.—*Honour is the reward of virtue.* Motto of Earls Ferrers and Cork.
1968. Honos alit artes, omnesque incenduntur ad studia gloria: jacentque ea semper, quæ apud quosque improbantur. (L.) Cic. Tusc. 1, 2, 4.—*Honours encourage the Arts, for all are incited towards studies by fame; and their pursuit has always flagged, wherever the nation has held them beneath their consideration.*
1969. Honteux comme un renard qu'une poule aurait pris. (Fr.) La Font. 1, 18.—*As sheepish as a fox taken in by a fowl.* Any one outwitted by the person he was trying to take in, would be said to be *honteux comme un renard*, etc.
1970. Horæ quidem cedunt et dies et menses et anni: nec præteritum tempus unquam revertitur, nec, quid sequatur, sciri potest. (L.) Cic. Sen. 19, 69.—*Hours and days and months and years pass away, and time when once it is gone never returns, nor is it possible to know what may come after.*
1971. Horas non numero nisi serenas. (L.)—*I only mark the shining hours.* Common inscription on sun-dials.
1972. Horresco referens. (L.) Virg. A. 2, 204.—*I shudder to tell it.*
1973. Horridus miles esse debet, non cœlatus auro argentoque, sed ferro et animis fretus. Virtus est militis decus. (L.) Liv. 9, 40, 4.—*A soldier should be of fierce aspect, not tricked out with gold and silver ornaments, but relying on his courage and his sword. Manliness is the soldier's virtue.*

1974. Horror ubique animos, simul ipsa silentia terrent.
(*L.*) Virg. A. 2, 755.

All things were full of terror and affright,
And dreadful e'en the silence of the night.—*Dryden.*

1975. Hors de combat. (*Fr.*)—*Out of condition to fight.*

1976. Hortus siccus. (*L.*)—*Lit. A dry garden.* A collection of specimens of the leaves of plants preserved in a dry state. “The *hortus siccus* of dissent.”—*Burke.* A collection of the opinions of dissenters in all their varieties.

1977. Hos ego versiculos feci, tulit alter honores ;
Sic vos non vobis fertis aratra boves ;
Sic vos non vobis mellificatis apes ;
Sic vos non vobis vellera fertis oves ;
Sic vos non vobis nidificatis aves. (*L.*) Virg. ap. Don. Vit. Verg. 17.—*I wrote these lines ; another got the credit—Thus do ye oxen bear the yoke for others ; thus do ye bees make honey for others ; thus do ye sheep grow fleeces for others ; thus do ye birds build nests for others.* These lines are dignified with Virgil's name, and supposed to have been his retaliation upon a scribbler, Bathyllus, who had claimed some anonymous lines of Virgil's composing. *Sic vos non vobis* applies in any case where one person does the work and another gets the credit or benefit of it.

1978. Hospes nullus tam in amici hospitium devorti potest,
Quin ubi triduum continuum fuerit, jam odiosus siet,
Verum ubi dies decem continuos immorabitur,
Tametsi dominus non invitus patitur, servi murmurant.
(*L.*) Plaut. Mil. 3, 1, 146.—*No person can stay in a friend's house for three whole days together, but what he must become a nuisance : but if he go on stopping ten days, even if his host is willing to allow it, the servants grumble.*

1979. Hos successus alit ; possunt quia posse videntur.
(*L.*) Virg. A. 5, 231.

Cheer'd by success they lead the van,
And win because they think they can.—*Ed.*

1980. Hostis est uxor invita quæ ad virum nuptum datur. (*L.*)
Plaut. Stich. 1, 2, 53.—*The wife who is given in marriage to a man against her will, becomes an enemy.*

- 1980A. Hostis honori invidia. (*L.*)—*Envy is honour's foe.* Lord Sherard.

1981. *Huc propius me,*
Dum doceo insanire, omnes vos ordine adite. (L.) Hor.
S. 2, 3, 81.—Come hither near to me all of you in order,
while I prove to you that you are mad.
1982. *Huic maxime putamus malo fuisse nimiam opinionem*
ingenii atque virtutis. (L.) Nep. Alc. 7, 7.
Alcibiades.
 This I imagine to have been the chief cause of his misfortunes,
 namely, an overrated estimate of his own genius and valour.
1983. *Hui ! Quantam fenestram ad nequitiam patefeceris!*
Tibi autem porro ut non sit suave vivere :
Nam deteriores omnes sumus licentia.
Quodcunque inciderit in mentem, volet ; neque id
Putabit, pravum an rectum siet, quod petet.
(L.) Ter. Heaut. 3, 1, 71.
 Ah ! what a window to debauchery
 You'll open, Menedemus ! Such an one
 As will embitter even life itself :
 For too much liberty corrupts us all.
 Whatever comes into one's head, he'll have,
 Nor ever think if his desire be right or wrong.—*Colman.*
1984. *Hujus (sc. Zenonis) sententia, neminem misericordem esse*
nisi stultum et levem. (L.) Cic. Muræn. 29, 61.—
Zeno (the Stoic's) opinion is that no one shows compassion
except he be a fool or feeble-minded.
1985. *Humani nihil alienum. (L.) Ter.—Nothing is foreign*
to me that relates to man. Motto of Lord Dynevor (736).
1986. *Humanitati qui se non accommodat,*
Plerumque pœnas oppetit superbix. (L.) Phædr. 3,
16, 1.—He who does not comply with the forms of polite-
ness, generally pays the penalty of his pride.
1987. *Humanum amare est, humanum autem ignoscere est. (L.)*
Plaut. Merc. 2, 2, 48.—It is human to love, it is human
also to forgive.
1988. *Humanum est errare. (L.)—It is human nature to err.*
 All are liable to make mistakes. Cf. "To err is human,
 to forgive divine" (Pope, *Essay on Criticism*, pt. 2, 325).
1989. *Humanum facinus factum est*
Actutum Fortunæ solent mutarier : varia est vita. (L.)
Plaut. Truc. 2, 1, 8.—The customary thing has happened.
Fortunes are apt to change in an instant. Life is full of
uncertainties.

1990. Hunc servare modum nostri novere libelli
 Parcere personis, dicere de vitiis. (L.) Mart. 10, 33, 9.
 My writings keep to this restriction nice ;
 To spare the man but lash his special vice.—*Ed.*

I.

1991. Ibidem (ibid.) (L.)—*In the same place*, book, passage of any author referred to.
1992. Ibi omnis Effusus labor, atque immitis rupta tyranni
 Fœdera. (L.) Virg. G. 4, 49.
Orpheus and Eurydice.
 There all his labour's lost, and forfeited
 His compact with th' inexorable king.—*Ed.*
 Orpheus, permitted by Pluto to lead Eurydice from the shades below to the upper air on condition that he looked not behind him on the way, just as he emerges from Orcus glances back and loses her for ever.
1993. Ibo intro ad libros, et discam de dictis melioribus. (L.)
 Plaut. Stich. 2, 2, 75.—*I'll go to my books and get some of the best sayings (or bonmots).*
1994. I bone, quo virtus tua te vocat, i pede fausto,
 Grandia laturus meritorum præmia : quid stas ?
 Post hæc ille catus, quantumvis rusticus, Ibit
 Ibit eo quo vis qui zonam perdidit. (L.) Hor. Ep. 2, 2, 37.
 Go, my fine fellow ! go where valour calls !
 There's fame and money too inside those walls.
 I'm not your man, replied the rustic wit ;
 He makes a hero who has lost his kit.—*Conington.*
 The last line lit. is, He who has lost his purse will go whithersoever you please.
1995. Ich bin ein Mensch gewesen
 Und das heisst ein Kämpfer sein. (G.) Goethe, West-östlicher Divan.—*I have been a man, and that is to be a fighter.*
1996. Ich dien. (G.)—*I serve.*
 Devise of the Prince of Wales, and adopted first by the Black Prince, who took it, together with the crest of the Three Feathers, from the King of Bohemia, after killing him with his own hand on the field of Crecy, 1346.
1997. Ich habe genossen das irdische Glück,
 Ich habe gelebt und geliebet. (G.) Schill. Piccol. (Thekla's song).—*I have tasted earthly happiness, I have lived and I have loved.*

1998. Ich habe hier blos ein Amt und keine Meinung. (G.)
Schill. Wallenstein's Tod, 1, 5 (Wrangel loq.).—*I have here an office only, and no opinion.*
1999. Ich heisse der reichste Mann in der getauften Welt:
Die Sonne geht in meinem Staat nicht unter. (G.)
Schill. D. Carlos, 1, 6.
(Philip II. of Spain loq.):
I am the richest man in Christendom:
The sun ne'er sets in my dominions.—*Ed.*
2000. I danari del comune sono come l' acqua benedetta, ognun ne piglia. (It.) Prov.—*Public money is like holy water, everybody helps himself.*
2001. Id arbitrator, Adprime in vita esse utile, ne quid nimis. (L.)
Ter. Andr. 1, 1, 34.—*I consider it to be a leading maxim through life, not to do anything to excess.* Cf. the Greek *μηδὲν ἄγαν*, *Not too much of anything*, saying of one of the Seven Wise Men, and ascribed to Cleobulus; and Talleyrand's *Surtout pas de zèle*, *Above all, do not manifest any zeal.*
2002. Id cinerem, aut manes credis curare sepultos? (L.) Virg.
A. 4, 34.—*Do you suppose that the ashes and spirits of the departed concern themselves with such things?*
- 2002A. Id commune malum, semel insanivimus omnes. (L.)?—*It is a common complaint, we have all been mad once.*
2003. Id demum est homini turpe quod meruit pati. (L.)
Phædr. 3, 11, 7.—*That after all only disgraces a man which he has deserved to suffer.*
2004. Idem, or id. (L.)—*The same*, sc. author already quoted.
(2.) Idem quod, or i.q.—*The same as.*
2005. I demens! et sævas curre per Alpes,
Ut pueris placeas, et declamatio fias. (L.) Juv. 10, 166.
Hannibal.
Haste! madman, haste to cross the Alpine height,
And make a theme for schoolboys to recite.—*Ed.*
2006. Idem velle et idem nolle ea demum firma amicitia est. (L.) Sall. C. 20.—*An identity of likes and dislikes is after all the only basis of friendship.*
2007. Id enim maxime quemque decet, quod est cujusque maxime suum. (L.) Cic. Off. 1, 31, 113.—*That will always become a man best, which most faithfully reflects his own character.*
2008. Id est, or i.e. (L.)—*That is to say.*

2009. Id facere laus est quod decet, non quod licet. (L.) Sen. Oct. 453.—*To do what is proper, not what is lawful, is really meritorious.*
2010. Ἰδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα
Ἰδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.
(Gr.) Hes. Th. 27.
Oft do we make what's false th' true appear :
Or, if we please, the naked truth declare.—*Ed.*
2011. Id mutavit, quoniam me immutatum videt. (L.) Ter. And. 1, 5, 7 (Pamphilus loq.).—*He has changed his mind, because he sees that I am unchanged.*
2012. I.H.S. (Gr.)—*JESUS*. Abbrev. made by taking the first three letters (or the first two and the last) of our Lord's name in Greek, viz., I.E.S. Motto of the Order of the Seraphim (Sweden).
2013. Ignavis semper feriæ sunt. (L.) Prov.—*With the idle it is always holiday.*
2014. Ignavissimus quisque, et, ut res docuit, in periculo non ausurus, nimii verbis et lingua feroces. (L.) Tac. H. 1, 35.—*The most cowardly of them all, men who, as the event proved, would fly in the hour of danger, were the loudest and most blustering in their language.*
2015. Ignem gladio scrutare. (L.) Hor. S. 2, 3, 276.—*Stir the fire with a sword ! That's right, make bad worse !*
The phrase comes from the maxim of Pythagoras, πῦρ μαχαίρᾳ μὴ σκαλεῖν. (Gr.) Diog. Laert. 8, 17.—*Don't poke fire with sword ! Don't provoke a passionate man.*
2016. Ignis aurum probat, miseria fortes viros. (L.) Sen de Prov. ? —*As fire tries gold, so is adversity the test of man's fortitude.*
Cf. Beaumont and Fletcher, *Triumph of Honour* :
Calamity is man's true touchstone.
2017. Ignis fatuus. (L.)—*A false fire.* Will o' the wisp.
A deceitful misleading light. Any pretended insight into occult things, such as Spiritualism, or a flaming prospectus issued by a bogus company, might be properly called an *ignis fatuus*.
2018. Ignorantia facti excusat, ignorantia juris non excusat. (L.) Law Max.—*Ignorance of fact excuses, ignorance of the law does not excuse.* "If the heir is ignorant of the death of his ancestor, he is ignorant of a fact; but if, being aware of the fact, he is ignorant that certain rights have thereby become vested in himself, he is ignorant of the law" (Broom, 249), and Ignorantia juris, quod

quisque scire tenetur, neminem excusat.—*Ignorance of the law, which every man is presumed to know, does not afford excuse.*

2019. Ignorant populi, si non in morte probaris,
An scieris adversa pati. (L.) Luc. 8, 625.
Had you not shown in death, men would not know
How you could meet adversity's worst blow.—*Ed.*
2020. Ignoratio elenchi. (L.) Log. Term.—*Ignorance of refutation.* A rhetorical artifice resorted to for the apparent refutation of an opponent when the proper contradictory of his arguments is not forthcoming.
If, in answer to a charge of inaccuracy against this work, I were to reply that other collections were more inaccurate, or that absolute accuracy was impossible, or that the greater portion of it was accurate, etc., etc., I should be employing the fallacy of *ignoratio elenchi* in proving something “beside the question” (ἔξω τοῦ πράγματος) instead of refuting the proposition requiring refutation.
2021. Ignoscas aliis multa, nil tibi. (L.) Auson. Sap. Sent. 3, 4.—*Pardon others much, yourself nothing.*
2022. Ignoscent si quid peccaro stultus amici,
Inque vicem illorum patiar delicta libenter. (L.) Hor. S. 1, 3, 140.—*If I, foolishly, should commit any offence, my friends will pardon it, and I, in my turn, will willingly bear with their failings.*
2023. Ignoti nulla cupido. (L.) Ov. A. A. 3, 397.—*There is no desire for the unknown.*
2024. Ignotis errare locis, ignota videre
Flumina gaudebat, studio minuyente laborem. (L.) Ov. M. 4, 294.—*He loved to wander amid unknown places, to visit unknown rivers, the pursuit lessening the fatigue.*
He sought fresh fountains in a foreign soil,
The pleasure lessen'd the attending toil.—*Addison.*
2025. Ignotum argenti pondus et auri. (L.) Virg. A. 1, 363.—*An unknown (enormous) weight of gold and silver.*
2026. Ignotum per ignotius. (L.)—*What is unknown by what is even less known.* An attempted illustration or explanation which renders the case more obscure than it was before.
2027. I gran dolori sono muti. (It.) Prov.—*Great sorrows are dumb.* The grief is “too deep for tears.”
2028. I guadagni mediocri empiono la borsa. (It.)—*Moderate profits fill the purse.*

2029. Il a inventé l'histoire. (Fr.) Mme. du Deffand.—*He has invented history.*

A friend defending Voltaire's historical accuracy in the presence of Mme. du Deffand, and maintaining that he *invented* nothing, "Rien," repliquait-elle, "et que voulez-vous donc de plus? *Il a inventé l'histoire!*"—Fournier, *L'Esprit* dans l'histoire, 191.

2030. Il a la tête près du bonnet. (Fr.) Prov.—*His head is near his cap.* Soon angry.

2031. Il a le diable au corps. (Fr.)—*The deuce is in him.*

2032. Il a le verbe haut. (Fr.)—*He talks big.* Assumes a high tone.

2033. Il a le vin mauvais. (Fr.)—*He is quarrelsome over his cups.*

2034. Il a mangé son pain blanc le premier. (Fr.)—*He has eaten his white bread first.* He had the best of his life first.

2035. Il arrive comme Mars en Carème. (Fr.) Prov.—*He arrives like March in Lent.* An opportune arrival.

2036. Il a travaillé, il a travaillé pour le roi—de Prusse. (Fr.)—*He has worked, he has worked for the King—of Prussia.* Sung in Paris of Marshal Soubise, after the defeat of Rossbach by Frederick the Great in 1757. Hence *travailler pour le roi de Prusse* means to labour in vain.

2037. Il buon mercato vuota la borsa. (It.)—*Great bargains empty the purse.*

2038. Il buono è buono, ma il meglio vince. (It.) Prov.—*Good is good, but better gains the day.*

2039. Il connaît l'univers et ne se connaît pas. (Fr.) La Font. 8, 26.—*He knows the whole world yet does not know himself.*

Cf. Il meurt connu de tous et ne se connaît pas (Addition à la vie et aux œuvres de Vauquelin des Yvetaux, 1856, p. 12).—*He dies known by all, and yet unknown to himself.* But the source is older still, see *Sic quum transierint*, etc.

2040. Il coute peu à amasser beaucoup de richesse, et beaucoup à en amasser peu. (Fr.)—*It costs little trouble to amass a great deal of wealth, but great labour to amass a little.* The first thousand, it is said, is more difficult of collection than the last hundred thousand.

2041. Il dînoit de l'autel et soupoit du théâtre
Le matin catholique et le soir idolâtre. (Fr.) C. Remy?

The Priest-Dramatist.

The altar finds dinner, and supper the theatre;
A Catholick by day, and at night an idolater.

2042. Il dolce far niente. (*It.*) ?—*The sweet occupation of doing nothing.* Cf. *Illud jucundum nil agere.* (*L.*) Plin. Sec. Ep. 8, 9.—*That pleasant doing of nothing.*
2043. Il donne des entrailles à tous les mots. (*Fr.*) Said by Joubert of Rousseau.—*He gives bowels of feeling to all the words he uses.* (Mr M. Arnold trans., *Essay on Criticism.*)
2044. Il en est pour les choses littéraires comme pour les choses d'argent: on ne prête qu'aux riches. (*Fr.*) Ed. Fournier, *L'Esprit des autres*, p. 15.—*It is the same in literary as in pecuniary matters: one only lends to the rich.* A fine line, unknown, is, *e.g.*, immediately set down to Shakespeare.
2045. Il est aisé d'ajouter aux inventions des autres. (*Fr.*) ?—*It is easy to add to the inventions of others.*
2046. Il est avis à vieille vache quelle ne fût oncques veau. (*Fr.*) Prov.—*The old cow is under the impression that she never was a calf.* People forget that they were once young and foolish like the rest.
2047. Il est beau qu'un mortel jusques aux cieux s'élève,
Il est beau même d'en tomber. (*Fr.*) Quinault, Phaéton, 4, 2.—*It is a fine thing for a mortal to lift himself up into the skies, fine even to fall from thence.* Thus Phaethon speaks of his own disaster in terms which might be applied to some of our modern aeronauts.
2048. Il est bien aisé à ceux qui se portent bien de donner des avis aux malades. (*Fr.*) Prov.—*It is easy enough for those who are well to give advice to the sick.*
2049. Il est bien difficile de garder un trésor dont tous les hommes ont la clef. (*Fr.*) Trésor du Monde, Paris, 1565.—*It is very difficult to guard a treasure of which all men have the key.* Dictum quoddam de Virginitate. Cf. *Difficile custoditur quod plures amant.* (*L.*) Prov.—*It is difficult to guard what many are in love with.*
2050. Il est comme l'oiseau sur la branche. (*Fr.*)—*He is like a bird upon the branch.* Unsettled, ever flitting and changing.
2051. Il est des nœuds secrets, il est des sympathies
Dont, par le doux rapport, les âmes assorties
S'attachent l'une à l'autre, et se laissent piquer
Par ce je-ne-sais quoi qu'on ne peut expliquer.
(*Fr.*) Corn. Rodogune, 1, 7.

Ties are there, secret ties and sympathies
 Uniting souls in sweet affinities
 Each to each other, and strangely thrilling
 With those emotions that are past the telling.—*Ed.*

2052. Il est difficile de décider si l'irrésolution rend l'homme plus malheureux que méprisable ; de même s'il y a toujours plus d'inconvénient à prendre un mauvais parti, qu'à n'en prendre aucun. (*Fr.*) La Bruy. Car. vol. ii. p. 18.—*It is difficult to say whether a want of decision renders a man the more unhappy or the more despicable ; also whether it is productive of worse consequences to make a bad decision, or none at all.*
2053. Il est plus aisé d'être sage pour les autres, que pour soi-même. (*Fr.*) La Rochef. Max. p. 47, § 132.—*It is easier to be wise for others, than for ourselves.*
2054. Il est plus honteux de se défier de ses amis que d'en être trompé. (*Fr.*) La Rochef. Max. p. 42, § 84.—*It is more discreditable to be suspicious of our friends, than to be deceived by them.*
2055. Il est souvent plus court et plus utile de cadrer aux autres, que de faire que les autres s'ajustent à nous. (*Fr.*) La Bruy. Car. vol. i. p. 91.—*It is often more easy and more convenient to suit ourselves to others, than to make others adapt their opinions to our own.*
2056. Il fait un vent à décorner les bœufs. (*Fr.*) Prov.—*It blows hard enough to wrench the horns off cattle.*
2057. Il faut attendre le boiteux. (*Fr.*) Prov.—*We must wait for the lame.* We must adapt our communications to the level of those with whom we have to do.
2058. Il faut avaler bien de la fumée aux lampes avant que de devenir bon orateur. (*Fr.*)—*A man must swallow much lamp-smoke before he can be a good orator.*
2059. Il faut avoir pitié des morts. (*Fr.*) V. Hugo, La Prière pour tous.—*One must have pity on the dead.*
2060. Il faut craindre ses ennemis de loin pour ne plus les craindre de près, et se réjouir à leur approche. (*Fr.*) Bossuet, Fun. or. of Louis de Bourbon.—*It is best to fear one's enemies at a distance, so as not to have to fear them when near, and to be able to rejoice at their approach.* B. is here quoting the Prince de Condé's own words.

2061. Il faut en affrontant l'orage
Penser, vivre et mourir en roi. (Fr.) Frederic II. to
Volt.—*I must in the face of the storm think, live, and
die as becomes a king.* Written three days before
the battle of Merseburg when the fate of Prussia was
trembling in the balance.
2062. Il faut de plus grandes vertus pour soutenir la bonne
fortune que la mauvaise. (Fr.)—*Greater virtue is neces-
sary to support a turn of good fortune than of bad.*
2063. Il faut hurler avec les loups. (Fr.) Prov.—*You must
howl if you are in wolves' company.*
2064. Il faut qu'une porte soit ouverte ou fermée. (Fr.) Brueis
and Palaprat, Grondeur.—*A door must either be open or
shut.* Said on any occasion where there is only one
alternative. The thing must be one way or the
other.

In the play the servant (Lolive) says, "Oh ça, monsieur, quand
vous serez sorti, voulez-vous que je laisse la porte ouverte?
M. Grichard. Non. *L.* Voulez-vous que je la tienne fermée?
M. G. Non. *L.* Si faut-il monsieur . . . *M. G.* Te tairas-tu?
L. Monsieur, je me ferais hacher : *il faut qu'une porte soit
ouverte ou fermée, choisissez, comment la voulez-vous ?*"

2065. Il faut savoir s'ennuyer. (Fr.)—*One must learn to be
bored.* V. Lady Bloomfield's *Diplomatic Life* of her
husband, vol. i.
2066. Il fuoco non s'estingue con fuoco. (It.) Prov.—*Fire is
not extinguished by fire.*
2067. Il fut historien, pour rester orateur. (Fr.) H. Taine ?—
He turned historian, in order to remain an orator.

Said of Livy in reference to the political speeches which, as he
could not deliver them himself, he put into the mouths of person-
ages of Roman history. Unable to get a seat in Parliament, Mr
Anthony Trollope uttered his political sentiments in his novels
(see his *Autobiography* and *Phineas Finn*).

2068. Illicet infandum cuncti contra omina bellum,
Contra fata deum, perverso numine poscunt.
(L.) Virg. A. 7, 583.

'Gainst omens flashed before their eyes,
'Gainst warnings thundered from the skies,
They cry for war.—*Conington.*

Applicable to any rash, ill-advised war, such as the
French attack on Prussia of 1870.

2069. Illæso lumine solem. (L.)—(*To gaze at*) *the sun with undimmed eye.* Eagles are said to possess this quality. Motto of the Earl of Rosslyn.
2070. Illa est agricolæ messis iniqua suo. (L.) Ov. Her. 12, 48.—*That is a harvest which pays the labourer badly.* A losing game: a bad trade.
2071. Illa laus est, magno in genere et in divitiis maxumis, Liberos hominem educare, generi monimentum et sibi. (L.) Plaut. Mil. 3, 1, 109.—*It is some honour to a man of good birth and great wealth, to bring up his children so as to be a credit both to his family and to himself.*
2072. Illam, quicquid agit, quoquo vestigia flectit,
Componit furtim, subsequiturque decor.
(L.) Tibull. 4, 2, 8.

Sulpicia.

Whate'er she does, where'er her steps she bends,
Grace on each action silently attends. (?)

2073. Illa placet tellus in qua res parva beatum
Me facit, et tenues luxuriantur opes. (L.) Mart. 10, 96, 5.—*That spot of earth pleases me, where small means produce happiness, and where moderate wealth abounds.*
2074. Illa vox vulgaris, Audivi. (L.) Cic. Planc. 23, 57.—*That common saying, "I heard" so and so.*
2075. Ille dies primus leti primusque malorum
Causa fuit. (L.) Virg. A. 4, 169.—*That day was the beginning of death and disaster.*
2076. Ille igitur nunquam direxit brachia contra
Torrentem; nec civis erat qui libera posset
Verba animi proferre, et vitam impendere vero.
(L.) Juv. 4, 90.

The time-server.

He therefore never boldly tried
To swim against the current's tide;
Nor he the man to give free vent
To his unfettered sentiment,
Or, throwing policy far hence,
To stake his life in truth's defence.—*Ed.*

This is your safe man who is never guilty of indiscreet verities and always contrives to be in with the winning side as, in fact, Crispus did; and, as Juvenal goes on to say, lived to see fourscore years even at the Court of Domitian. Last three words of Latin adopted as motto by J. J. Rousseau.

2077. Ille mi par esse Deo videtur,
 Ille (si fas est) superare Divos,
 Qui, sedens adversus, identidem te
 Spectat et audit
 Dulce ridentem. (L.) Cat. 51, 1.

To Lesbia.

Blest as the immortal Gods is he,
 Or (may I say it?) still more blest,
 Who sitting opposite to thee
 Sees thee, and hears thy laugh and jest.—*Ed.*

2078. Ille per extentum funem mihi posse videtur
 Ire poeta, meum qui pectus inaniter angit,
 Irritat mulcet falsis terroribus implet
 Ut magus : et modo me Thebis, modo ponit Athenis.
 (L.) Hor. Ep. 2, 1, 210.

The true Poet.

That man I hold true master of his art
 Who with fictitious woes can wring my heart,
 Can rouse me, soothe me, pierce me with a thrill
 Of vain alarm, and, as by magic skill,
 Bear me to Thebes, to Athens, where he will.—*Conington.*

2079. Ille potens sui Lætusque degit, cui licet in diem
 Dixisse, Vixi : cras vel atra
 Nube polum Pater occupato
 Vel sole puro. (L.) Hor. C. 3, 29, 41.

Happy he,
 Self-centred, who each night can say,
 My life is lived : the morn may see
 A clouded, or a sunny day :
 That rests with Jove.—*Conington.*

2080. Ille sinistrorsum, hic dextrorsum, abit : unus utrique
 Error, sed variis illudat partibus. (L.) Hor. S. 2, 3, 50.
 This to the right, that to the left hand strays,
 And all are wrong, but wrong in different ways.—*Conington.*

2081. Ille terrarum mihi præter omnes
 Angulus ridet. (L.) Hor. C. 2, 6, 13.—*That little nook
 of earth charms me more than any other place.*

2082. Ille, velut pelagi rupes immota, resistit ;
 Quæ sese, multis circumlatrantibus undis,
 Mole tenet, scopuli nequidquam et spumæa circum
 Saxa fremunt, laterique illisa refunditur alga.
 (L.) Virg. A. 7, 586.

Latinus.

He stands just like some sea-girl rock,
 Moveless against the ocean-shock,
 And anchored by the ponderous form
 Its mass opposes to the storm.
 The wild waves bellow all around,
 And spray-drenched cliffs give back the sound ;
 But, nothing heeding, it flings back
 The broken wreaths of floating wrack.—*Ed.*

2083. *Illic apposito narrabis multa Lyæo*
Pæne sit ut mediis obruta navis aquis. (L.) Ov. Am.
2, 11, 49.—There with the wine in front of you, you will
tell at length how your vessel was nearly lost in mid-
ocean.
2084. *Illic et cantant quicquid didicere theatris ;*
Et jactant faciles ad sua verba manus. (L.) Ov. F. 3,
535.—There too they sing snatches of the songs learnt at
the theatre, and accompany the words with ready gestures
of the hand.
2085. *Illi inter sese multa vi brachia tollunt. (L.) Virg. A. 8,*
452.—They lift up their arms one after the other with
tremendous swing. Description of the Cyclops working
at their forges under Mount Etna. The series of spon-
dees in the Latin expresses the ponderous action de-
scribed. For another imitative line of an opposite kind,
cf. Virg. A. 8, 595 : Quadrupedante putrem sonitu
quatit ungula campum, With galloping clatter the hoofs
of the horses the crumbling ground shake.
2086. *Illi robur et æs triplex*
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus. (L.) Hor. C. 1, 3, 9.
 Oak and brass of triple fold
 Encompass'd sure that heart, which first made bold
 To the raging sea to trust
 A fragile bark.—*Conington.*
2087. *Il lit au front de ceux qu'un vain luxe environne*
Que la fortune vend ce qu'on croit qu'elle donne.
(L.) La Font. (Phil. et Baucis).
 He reads on the palace where luxury dwells,
 That fortune in seeming to give, really sells.—*Ed.*
Cf. Voiture (to the Comte du Guiche) : "Pour l'ordinaire la for-
tune nous vend bien chèrement, ce qu'on croit qu'elle nous
donne."

2088. *Illud amicitiae sanctum et venerabile nomen*
Nunc tibi pro vili sub pedibusque jacet.

(*L.*) Ov. T. 1, 8, 15.

And Friendship's sacred, venerable name

Lies trodden 'neath your feet, a thing of shame.—*Ed.*

2089. *Illud quidquid est summum.* (*L.*) Plin. 2, 7.—*That thing, whatever it be, which is above all.* Periphrasis for the Deity.

2090. *Il lupo cambia il pelo, ma non il vizio.* (*It.*) Prov.—*The wolf changes his coat, but not his ferocity.*

2091. *Il maestro di color che sanno.* (*It.*) Dante, Inf. 4, 181.—*The master of the wise.*

Said of Aristotle; Socrates and Plato being placed next below. Petrarch, Triumph of Fame, C. 3, gives the first place to Plato.

2092. *Il mange son pain dans sa poche.* (*Fr.*) Prov.—*He eats his bread from his pocket.* Said of any selfish person who does not share his good things with others.

2093. *Il meglio è l'inimico del bene.* (*It.*) Prov.—*Better is the enemy of well.*

Cf. Shakesp. Lear, 1, 4 :

Striving to better, oft we mar what's well.

2094. *Il me semble que qui sollicite pour les autres, a la confiance d'un homme qui demande justice; et qu'en parlant, ou en agissant pour soi-même, on a l'embarras et la pudeur de celui qui demande grâce.* (*Fr.*) La Bruy. Car. 1.—*It appears to me that he who asks favours for another person has the confidence which a sense of justice inspires; while to urge a suit, or treat for one's own benefit, produces all the embarrassment and feeling of shame of any one appealing for mercy.*

2095. *Il n'a pas froid aux yeux.* (*Fr.*) Prov.—*He has no cold in his eyes.* He is not afraid.

2096. *Il n'a pas l'air, mais la chanson.* (*Fr.*) Prov.—*He has not the tune, but the words.* He has not the shadow, but the reality.

2097. *Il n'appartient qu'à ceux qui n'espèrent jamais être cités de ne citer personne.* (*Fr.*) Naudé?—*It is the business of those only who never hope to have their own writings quoted, to refuse to quote others.*

2098. *Il n'appartient qu'aux grands hommes, d'avoir de grands défauts.* (*Fr.*) La Rochef. Max. p. 33, § 195.—*It is only great men who can afford to display great defects.*

2099. Il n'appartient qu'aux tyrans d'être toujours en crainte. La peur ne doit pas entrer dans une âme royale. Qui craindra la mort n'entreprendra rien sur moi : qui méprisera la vie sera toujours maître de la mienne, etc. (Fr.) Hardouin de Péréfixe.—*Tyrants are the only men who have any business to be always afraid. Fear should never enter into the breast of a king. The man who fears death will never take any advantage of me : but he who despises life will ever be master of my own, etc. Attributed to Henry IV. of France.*
2100. Il n'attache pas ses chiens avec des saucisses. (Fr.) Prov.—*He doesn't fasten his dogs with sausages. He's no fool.*
2101. Il n'avait pas précisément des vices, mais il était rongé d'une vermine de petits défauts, dont on ne pouvait l'épurer. (Fr.) Chateaub.?—*He had not exactly any vices about him, but he was the prey to a perfect vermin of small defects of which it seemed hopeless to rid him.*
2102. Il ne fait rien, et nuit à qui veut faire. (Fr.) Piron?—*He does nothing himself, and hinders those who would.* Said, originally, of Desfontaines, and applicable to those who can criticise, without being able to create.
2103. Il ne faut jamais hasarder la plaisanterie, même la plus douce et la plus permise, qu'avec des gens polis, ou qui ont de l'esprit. (Fr.) La Bruy. Car. vol. i. p. 92.—*It never does to risk a joke even of the mildest and most unexceptionable character, except in the company of witty and polished people.*
2104. Il ne faut jamais juger des despotes par les succès momentanés que l'attention même du pouvoir leur fait obtenir. C'est l'état dans lequel ils laissent le pays à leur mort, ou à leur chute, qui révèle ce qu'ils ont été. (Fr.) Mad. de Stael.—*We are not to judge of despots by the short-lived successes which the possession of power may enable them to achieve ; it is the state in which they leave their country at their death, or at their fall, that reveals what they were.*
2105. Il ne faut pas parler Latin devant les Cordeliers. (Fr.)—*It doesn't do to talk Latin before the Cordeliers (Franciscan friars). Be careful not to speak too confidently before those who are masters of the subject.*

2106. Il ne faut point parler corde dans la famille d'un pendu. (Fr.) Prov.—*Do not talk rope in the family of one who has been hanged.*
2107. Il ne s'agit pas de consuls, et je ne veux pas être votre aide-de-camp. (Fr.)—*It is no question of consuls, and I don't choose to be your aide-de-camp.* Siéyès to Bonaparte in 1800 on resigning the post of Second Consul.
2108. Il ne sait sur quel pied danser. (Fr.) Prov.—*He knows not on which foot to dance.* He knows not how to act.
2109. Il ne se faut jamais moquer des misérables, Car qui peut s'assurer d'être toujours heureux ? (Fr.) La Font. Renard et L'Écureuil.
 Of men in misfortune no ridicule make,
 For who can be sure of good luck without break ?—*Ed.*
 In the end the bragging Fox is killed, the Squirrel looking on :—
 Il le voit, mais il n'en rit pas,
 Instruit par sa propre misère.
 These last lines are often quoted in circumstances which, though ridiculous in themselves, touch one too nearly to be made subjects of joking. The Fable does not occur in La Fontaine, but will be found in the *Recueil de Conrart*, vol. ii. p. 533 (Bibliothèque de L'Arsenal).
2110. Il n'est bon bec que de Paris. (Fr.)—*Good talkers are only found in Paris.* From an old ballad of Villon, *Femmes de Paris.*
2111. Il n'est pas besoin de tenir les choses pour en raisonner. (Fr.) Beaum. Mar. de Figaro, Act v.—*It is not necessary to believe things, in order to argue about them.*
2112. Il n'est pas d'homme nécessaire. (Fr.) ?—*There is no such thing as a necessary man.* The best servant of the state can be replaced.
2113. Il n'est pas échappé qui traîne son lien. (Fr.) Prov.—*The man is not escaped who still drags his chain after him.*
2114. Il n'est pas encore temps de le dire, les vérités sont des fruits qui ne doivent être cueillis que bien mûrs. (Fr.) Voltaire ?—*The time has not yet arrived for saying it: truths are a fruit which ought not to be gathered until they are full ripe.*
2115. Il n'est sauce que d'appétit. (Fr.) Prov.—*There is no sauce like a good appetite.* Hunger is the best sauce.

2116. Il n'y a de nouveau que ce qui a vieilli. (Fr.)—*There is nothing new except that which has become antiquated.* Motto of the *Revue Rétrospective*.
2117. Il n'y a de nouveau que ce qui est oublié. (Fr.)—*There is nothing new except what is forgotten.* Attributed to Mdlle. Bertin, Milliner to Marie-Antoinette.
2118. Il n'y a de place dans l'histoire que pour le vrai, et tout ce qui n'est que vraisemblable doit être renvoyé aux espaces imaginaires des romans et des fictions poétiques. (Fr.) Griffet?—*History can only admit what is true, and mere probabilities must be relegated to the imaginary field of romance and poetical fiction.*
2119. Il n'y a pas à dire. (Fr.)—*There is nothing to be said.* It is not to be controverted.
2120. Il n'y a pas de gens plus affairés que ceux qui n'ont rien à faire. (Fr.) Prov.—*There are no people so busy as those who have nothing to do.*
2121. Il n'y a pas de héros pour son valet-de-chambre. (Fr.) Mme. Cornuel (see Letters of Mdlle. Aissé, *Dentu*, Paris 1853, p. 166).—*No man is a hero to his valet de chambre.* Montaigne says (Essays 3, 2), *Peu d'hommes ont esté admirez par leurs domestiques.*—*Few men have been admired by their servants;* and La Bruy. (Car. ?) Plus on approche des grands hommes, plus on trouve qu'ils sont hommes. Rarement ils sont grands vis-à-vis de leurs valets-de-chambre.—*The nearer one approaches to great persons, the more one sees that they are but men. Rarely are they great in the eyes of their valets.* Heine says, somewhere, "No author is a man of genius to his publisher." (See Büchmann, *Gefl. W.* p. 372, 373.)
2122. Il n'y a pas de mauvaise chaussure qui ne trouve sa pareille. (Fr.) Breton Prov.—*The worst shoe will find its match.*
2123. Il n'y a pas de petit ennemi. (Fr.) Breton Prov.—*There is no such thing as a little enemy.* All are to be dreaded.
2124. Il n'y a pas moins d'invention à bien appliquer une pensée que l'on trouve dans un livre, qu'à être le premier auteur de cette pensée. (Fr.) Bayle?—*There is as much ingenuity in making a felicitous application of a sentiment discovered in some author, as in being the first to conceive it.* A happy application of a line of Virgil is, according to the Cardinal du Perron, a talent in itself.

2125. Il n'y a plus de Pyrénées. (Fr.)—*The Pyrenees have ceased to exist.*

Mot with which Louis XIV. is credited on the departure of the D. of Anjou from Paris in 1700, to assume the Crown of Spain. According to M. Fournier (*L'esprit dans l'histoire*, p. 188), the phrase seems to have originated not with Louis but with the Spanish ambassador, who said on the occasion, that from that moment the Pyrenees had melted away (*fondues*).

2126. Il n'y a point au monde un si pénible métier que celui de se faire un grand nom. La vie s'achève que l'on a à peine ébauché son ouvrage. (Fr.) La Bruy. Car. vol. i. cap. 2.—*There is not a more arduous task in the world than that of making a great name: life comes to an end before one has hardly sketched out one's work.*

2127. Il n'y a point de chemin trop long à qui marche lentement et sans se presser, il n'y a point d'avantages trop éloignés à qui s'y prépare par la patience. (Fr.) La Bruy. Car. vol. ii. cap. 12.—*No road is too long for the man who will travel slowly and without hurry, and no attainment beyond his grasp if he will set himself about acquiring it with patience.*

2128. Il n'y a point de patrie dans le despotique ; d'autres choses y suppléent, l'intérêt, la gloire, le service du prince. (Fr.) La Bruy. Car. vol. i. p. 186.—*Under a despotic government the idea of country falls altogether out of men's minds, and its place is supplied in other ways, by private interests, public fame, and the service of the sovereign.*

2129. Il n'y a point de prince en si mauvais état, que celui qui ne pouvant toujours faire par soi-même les choses à quoi il est obligé, a de la peine à souffrir qu'elles soient faites par autrui : et être capable de se laisser servir n'est pas une des moindres qualités que puisse avoir un grand roi. (Fr.) Richelieu, Test. Politique.—*No prince is in so miserable a position as he who, not having it in his power to perform all the royal acts in his own person, is yet unwilling that they should be done by any one else: and it is far from being the least of the qualities distinguishing a great monarch, that he has the ability to let others serve him.*

2130. Il n'y a que le premier pas qui coûte. (Fr.) Prov.—*It is only the first step which costs anything.*

Gibbon, vol. vii. cap. 39, appends a note referring to the account of S. Dionysius walking from Montmartre to S. Denis with his head in his hand, and adds that "a lady of his acquaintance" (presumably Mme. Necker or Mme. de Stael) observed thereupon : "La distance n'y fait rien ; il n'y a que le premier pas qui coûte," *The distance is nothing, it is only the first step which signifies.* By Quitard (Dictionnaire des Proverbes) the remark is attributed to Mme. du Deffant in reply to the Cardinal de Polignac on the same subject (*vide* Büchmann, pp. 377, 378).

2131. Il n'y a que les honteux qui perdent. (Fr.) Prov.—*None but the bashful lose.*
2132. Il n'y a rien de changé en France : il n'y a qu'un Français de plus. (Fr.)—*Nothing is changed in France, there is only one Frenchman more than before.* Celebrated mot of the Comte d'Artois at the Restoration, and concocted for him by Beugnot, the writer of the article in the *Moniteur* of the day, describing the entry into Paris, etc.
2133. Il n'y a rien que la crainte et l'espérance ne persuadent aux hommes. (Fr.) Vauvenargues.—*There is nothing that fear and hope will not persuade men to.*
2134. Il paraît qu'on n'apprend pas à mourir en tuant les autres. (Fr.) Chateaub. Mém. d'outre Tombe.—*It does not appear that killing other people teaches one how to die.*
2135. Il passa par la gloire, il passa par le crime, et n'est arrivé qu'au malheur. (Fr.) V. Hugo ?—*He passed through glory, and then through crime, only to end in misfortune.* Said of Napoleon III.
2136. Il plaît à tout le monde et ne saurait se plaire. (Fr.) Boil. Sat. 2.—*He pleases all the world but cannot please himself.* Said of Molière, who himself acknowledged the truth of the last half of the line.
2137. Il porte le deuil de sa blanchisseuse. (Fr.) Prov.—*He wears mourning for his laundress.* His linen is dirty.
2138. Il rit bien (or Rira bien) qui rit le dernier. (Fr.)—*He laughs best who laughs the last.*
2139. Ils chantent, ils payeront. (Fr.) Mazarin.—*Let them sing, they will have to pay.*

"Le Cardinal Mazarin disoit : 'La nation française est la plus folle du monde : ils crient et chantent contre moi, et me laissent faire : moi, je les laisse crier et chanter et je fais ce que je veux.'" Nouvelles Lettres de la Duchesse d'Orléans, 1853, p. 249.

2140. Il se croit supérieur à moi de toute la hauteur de sa bêtise. (Fr.) ?—*The towering height of his own natural folly makes him think it the measure of his superiority to me.* Said of a conceited opponent. (The French is perfectly untranslatable.)
2141. Il se fait entendre, à force de se faire écouter. (Fr.)—*He makes himself understood, by making men listen to him.* Said by M. Villenain of Andrieux, the Professor of Literature at the Collège de France, 1800 ; but Beaumarchais had forestalled him in *Deux amis*, 1, 1 : “ Une actrice se fait toujours entendre, lorsqu’elle a ce talent de se faire écouter.”
2142. Il sent le fagot. (Fr.) Prov.—*He smells of the heretic’s faggot.* He is a fellow to be suspected.
2143. Il s’est coupé le bras gauche avec le bras droit. (Fr.) J. B. Say.—*He has cut off his left arm with his right.* Attributed to Queen Christina of Sweden à propos of the revocation of the Edict of Nantes by Louis XIV.
2144. Ils n’ont rien appris, ni rien oublié. (Fr.)—*They have learnt nothing, and forgotten nothing.*
Said originally of the *Emigrés* by Talleyrand (?), and since frequently applied to the Bourbons. But it appears first in a letter of the Chevalier de Panat to Mallet du Pan, written from London 1796, on the royalist refugees then in England. “ Personne n’est corrigé ; personne n’a su ni rien oublier, ni rien apprendre.” (Memoirs of M. du Pan, 2, 197.)
2145. Ils sont trop verts : et bons pour les goujats ! (Fr.) La Font. 3, 11.—*They are too green, and only good for fools.*
2146. Il trouverait à tondre sur un œuf. (Fr.) Prov.—*He would find something to shave on an egg.* A skinflint.
2147. Il vaut mieux être fou avec tous, que sage tout seul. (Fr.) Prov.—*It is better to be mad in company with everybody, than wise all alone.*
2148. Il vero punge, e la bugia unge. (It.) Prov.—*Truth stings and falsehood heals.*
2149. Il volto sciolto, i pensieri stretti. (It.)—*The countenance open, the thoughts reserved.*
2150. Il y a bien de gens qu’on estime, parce qu’on ne les connaît point. (Fr.)—*Many people are esteemed merely because they are not known.*

2151. Il y a de bons mariages ; mais il n'y en a point de délicieux. (Fr.) La Rochef. Max. p. 45, § 113.—*There are good marriages, but there are no delicious ones.*
2152. Il y a des gens à qui la vertu sied presque aussi mal que le vice. (Fr.) Bouhours?—*There are some men on whom virtue sits almost as awkwardly as vice.*
2153. Il y a des gens qui ressemblent aux vaudevilles, qu'on ne chante qu'un certain temps. (Fr.) La Rochef. Max. p. 57, § 216.—*Some men are like the ballads that are only popular for a certain time.*
2154. Il y a des gens dégoûtants avec du mérite, et d'autres qui plaisent avec des défauts. (Fr.) La Rochef. Max. p. 50, § 155.—*There are men who inspire disgust in spite of their good qualities, and others who please us in spite of their faults.*
2155. Il y a des reproches qui louent, et des louanges qui médisent. (Fr.) La Rochef. Max. p. 49, § 148.—*There are reproaches which may be considered as so much praise, and there is praise which is tantamount to obloquy. The censure of some men is praise, and their praise is condemnation in the eyes of the world.*
2156. Il y a des vérités qui ne sont pas pour tous les hommes et pour tous les temps. (Fr.) Volt.?—*There are truths which are not meant for every man, or for every generation (occasion).*
2157. Il y a encore de quoi glaner. (Fr.) Prov.—*There is still something more to be gleaned.* To nothing can this phrase be more properly applied than to a collection of quotations such as the present, to which additions might be made almost indefinitely.
2158. Il y a fagots et fagots. (Fr.) Molière, Med. malgré lui, 1, 6.—*There is a difference even in faggots.* The commonest articles of daily life may be made to have something uncommon about them, according to the taste and choice of the person using them.
2159. Il y a quelque chose dans les malheurs de nos meilleurs amis qui ne nous déplaît pas. (Fr.) Prov.—*There is something in the misfortunes of our best friends which is not altogether displeasing to us.* Another form of this quotation will be found in La Rochef. Max. p. 109, 26 : Dans l'adversité de nos meilleurs amis, nous trouvons toujours quelque chose qui ne nous déplaît pas.

2160. Il y a une espèce de honte d'être heureux à la vue de certaines misères. (Fr.) La Bruy. ?—*There is a kind of shame in being happy in the presence of some forms of suffering.*

2161. Il y en a peu qui gagnent à être approfondis. (Fr.)—*Few men rise in our estimation on a closer examination.*

2162. Il y va de la vie. (Fr.)—*Life is at stake.* The matter is of the last importance, the life of a fellow-creature hangs upon the result.

2163. Im Becher ersaufen mehr als im Meer. (G.) Prov.—*The bowl drowns more than the sea.*

2164. Imberbus juvenis tandem custode remoto
Gaudet equis canibusque, et aprici gramine campi.
(L.) Hor. A. P. 161.

The beardless youth, at last from tutor freed,
Loves playing field and tennis, dog and steed.—*Conington.*

2165. Immo id, quod aiunt, auribus teneo lupum
Nam neque quomodo a me amittam, invenio: neque, uti
retineam scio. (L.) Ter. Phorm. 3, 2, 21.—*Indeed it is as they say, I have got a wolf by the ears; How to loose him from me I don't see, how to hold him I can't tell.* A fearful predicament. Catching a Tartar.

2166. Immoritur studiis, et amore senescit habendi. (L.) Hor.
Ep. 1, 7, 85.—*His struggles are killing him, and he is getting an old man through his greed of more.*

2167. Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Ombos et Tentyra. Summus utrinque
Inde furor vulgo, quod numina vicinorum
Odit uterque locus: quum solos credat habendos
Esse Deos quos ipse colit. (L.) Juv. 15, 34.

Religious controversies.

A deathless hatred and a fatal wound
Still rankles 'twixt Ombi and Tentyra.
The fiercest rage on both sides fills the mob,
Since each detests his neighbour's deities,
Convinced that only those are to be held
As Gods, whom they especially adore.—*Ed.*

2168. Immortalia ne speres monet annus, et alium
Quæ rapit hora diem. (L.) Hor. C. 4, 7, 7.

No escaping death, proclaims the year that speeds
This sweet spring day.—*Conington.*

2169. Imperat aut servit collecta pecunia cuique. (L.) Hor.
Ep. 1, 10, 48.—*A man's money is either his master or his servant.*

2170. Imperium et libertas. (L.)—*Empire and freedom.*

Quoted by Lord Beaconsfield at Lord Mayor's dinner, November 10, 1879. "One of the greatest of Romans, when asked what were his politics, replied, *Imperium et Libertas*. That would not make a bad programme for a British Ministry." Mr Gladstone a fortnight later in Midlothian characterised the quotation as "an unhappy and ominous allusion," and said that the words meant simply this, "Liberty for ourselves, Empire over the rest of mankind" (see *Times*, November 11 and 28, 1879). Cic. de Or. 1, 23, 105, has, Hoc domicilio imperii et gloriæ.—*In this home of empire and glory*; and *ibid.* 44, 196, Una in omnibus terris domus est virtutis, imperii, dignitatis.—*She (Rome) is the one home in the world of valour, power, and dignity.*

2171. Imperium in imperio. (L.)—*An empire (or government) existing within an empire.*

The Catholic Church from its extending to all countries independently of national distinctions, presents everywhere the appearance of an *imp. in imperio*, a spiritual kingdom subsisting within temporal ones. "The Church, an *imperium in imperio* . . . was aggressive as an institution, and was encroaching on the State with organised system" (Froude, *Life and Times of Thos. Becket*).

2172. Impetrare oportet, quia æquum postulas. (L.) Plaut.
Stich. 5, 4, 44.—*You ought to obtain your requests, since you ask what is reasonable.*

2173. Implacabiles plerumque læsæ mulieres. (L.)—*Injured females are generally implacable.*

2174. Impossible est un mot que je ne dis jamais. (Fr.) Colin d'Harley, *Malice pour malice*, 1, 8.—"*Impossible*" is a word which I never pronounce. The variety, *Impossible n'est pas un mot français* (Impossible is not a French word), is ascribed to Napoleon I.

2175. Impotentia excusat legem. (L.) Law Max.—*Impossibility of performance is excused by the law*; or, *Lex non cogit ad impossibilia*, The law does not seek to compel a man to do what he cannot possibly perform.

2176. Imprimatur. (L.)—*Let it be printed.*

In England all writings intended for the press were until 1693 (when complete freedom was established) examined by the Public Licensor or Censor, who, if the MS. contained no objectionable matter, granted the necessary permission by affixing *Imprimatur* with his signature to the copy.

2177. Imprimis venerare Deos. (L.) Virg. G. 1, 338.—*First and foremost, reverence the Gods.*

2178. Improbæ Crescunt divitiæ, tamen
Curtæ nescio quid semper abest rei. (L.) Hor. C. 3,
24, 62.—*Excessive wealth keeps increasing, and yet some-
thing or other is always lacking to complete our means.*

2179. Improbe amor quid non mortalia pectora cogis! (L.)
Virg. A. 4, 412.—*Cruel love! to what lengths will you
not drive mortal breasts?*

2180. In æquali jure melior est conditio possidentis. (L.) Law
Max.—*Where the right is equal, the position of the party
in actual possession is the better of the two.*

It is not enough to destroy my title, you must show that your own is better. For, *Non possessori incumbit necessitas probandi possessiones ad se pertinere*, The party in possession is not bound to produce proofs that the property belongs to him. And the rule applies not only *in æquali jure*, but *in pari delicto*. Where either party is equally at fault, the law still favours the man in possession.

2181. In aera succus
Corporis omnis abit: vox tantum atque ossa supersunt.
Vox manet. (L.) Ov. M. 3, 397.

Echo pining for Narcissus.

Into thin air her tender flesh dissolved;
Her voice, and eke her bones are all that's left;
Her voice, I say, remains.—*Ed.*

2182. In amore hæc omnia insunt vitia, injuriæ,
Suspiciones, inimicitiae, induciæ,
Bellum, pax rursus. (L.) Ter. Eun. 1, 1, 14.—*In
love there are all these evils; affronts, suspicions, quarrels,
negotiations, war, and then peace again.*

2183. In amore hæc sunt mala, bellum,
Pax rursum: hæc si quis tempestatis prope ritu
Mobilia et cæca fluitantia sorte labore
Reddere certa sibi, nihilo plus explicet, ac si
Insanire paret certa ratione modoque.
(L.) Hor. S. 2, 3, 267.

Now love is such a thing, the more's the shame,
First war, then peace, 'tis never twice the same;
For ever heaving like a sea in storm,
And taking every hour some different form.
You think to fix it? Why, the job's as bad
As if you tried by method to be mad.—*Conington.*

2184. Inanis verborum torrens. (L.) V. Quint. 10, 7, 23.—*An
unmeaning torrent of words.*

2185. In arena ædificas. (L.)—*You are building on the sand*
A work without foundation, or hope of permanence.
2186. In aurem⁴ utramvis dormire. (L.)—*To sleep on either ear,*
i.e., soundly. Ademtum tibi jam faxo omnem metum
In aurem utramvis otiose ut dormias. Ter. Heaut. 2, 3,
100.—I will rid you of all your fears so that you may
sleep sound and undisturbed. V. 1252.
2187. In caelo nunquam spectatam impune cometam. (L.)?—*A*
comet never appears in the heavens without ominous
meaning.
2188. In capite. (L.)—*In chief.* Persons in the feudal system
enfeoffed of lands directly from the crown, were termed
tenants *in capite*.
2189. In casu extremæ necessitatis omnia sunt communia. (L.)
Law Max.—*In cases of extreme emergency all things are*
common. Thus a neighbouring house may be pulled
down to stay progress of fire.
2190. In causa facili, cuius licet esse diserto,
Et minimæ vires frangere quassa valent.
(L.) Ov. T. 3, 11, 21.
In easy matters every one can speak,
And little strength a bruised thing can break.—*Dryden.*
2191. Incaute factum pro non facto habetur. (L.) Law Max.—
What has been done incautiously is counted as if it had
never been done at all.
2192. Inceptis gravibus plerumque et magna professis,
Purpureus, late qui splendeat, unus et alter
Adsuitur pannus. (L.) Hor. A. P. 14.
Purple patches.
When Poets would affect the lofty stave,
With pompous opening and with prelude brave,
It is a common trick, the eye to catch,
To sew on here and there a purple patch.—*Ed.*
2193. Incerta hæc si tu postules
Ratione certa facere, nihilo plus agas,
Quam si des operam ut cum ratione insanias. (L.) Ter.
Eun. 1, 1, 18.—*If you think by help of reason to make*
certain what is uncertain, you might as well attempt to
go mad by the rules of reason.
2194. Incerta pro nullis habetur. (L.) Law Max.—*What is*
uncertain must be treated as though it did not exist.

2195. Incivile est, nisi tota sententia inspecta de aliqua parte judicare. (L.) Law Max.—*It is contrary to law to judge of one part of a sentence unless the whole be examined.*
2196. Inclusio unius est exclusio alterius. (L.) Law Max.—*The mention or naming of the one implies the exclusion of the other.*
2197. Incoctum generoso pectus honesto. (L.) Pers. 2, 74.—*A breast imbued with true nobleness of feeling.*
2198. In commendam. (L.)—*In trust.* Term applied to benefices held by bishops and other dignitaries, whose official income being small, is supplemented in this manner.
2199. In consimili casu, consimile debet esse remedium. (L.) Law Max.—*Where cases are similar, the remedy should be similar.*
2200. In contractis tacite insunt quæ sunt moris et consuetudinis. (L.) Law Max.—*Terms which are warranted by custom and usage may, in some cases, be tacitly imported into contracts.*
2201. In conventionibus contrahentium voluntas potius quam verba spectari placuit. (L.) Law Max.—*In contracts and agreements the intentions of the parties, rather than the words actually used by them, should be considered.*
2202. In criminalibus sufficit generalis malitia intentionis cum facto paris gradus. (L.) Law Max.—*In crimes a general malicious intention is sufficient to convict, if the particular fact ensuing be of equal degree.*
2203. In crucifixo gloria mea. (L.)—*I glory in the Crucified.* Motto of Lord Brabourne.
2204. In curia. (L.)—*In the court.*
2205. In cute curanda plus æquo operata juvenus. (L.) Hor. Ep. 1, 2, 29.—*A class of youth more given to beautifying the outer man than is right.*
2206. Inde datæ leges ne fortior omnia posset. (L.) Law Max.—*Laws were made for this purpose, that the stronger might not always prevail.*
2207. Inde iræ et lacrimæ. (L.) Juv. 1, 168.—*Hence this rage and weeping.* This is the cause of this resentment and indignation.
2208. In Deo spero. (L.)—*In God I hope.* Lord de Saumarez.

2209. Index animi sermo. (L.) Law Max.—*Words are the index or interpretation of the intention.* The meaning of an Act of Parliament is best explained by the direct words of its framers.
2210. Index expurgatorius. (L.)—*An expurgatory index.* A catalogue of books which the Catholic Church prohibits the faithful from reading, published on the doors of one of the churches at Rome.
2211. Indica tigris agit rabida cum tigride pacem
Perpetuam : sævis inter se convenit ursis.
Ast homini ferrum letale incude nefanda
Produxisse parum est. (L.) Juv. 15, 163.
The Indian tiger bears no hate,
But keeps truce with its savage mate :
E'en fiercely-ranging bears agree
To live in general amity :
But man on anvils all abhorred,
Is not afraid to forge the sword.—*Ed.*
2212. In dictione, and Extra dictionem. (L.) Log. T.—*Fallacies contained in the words of a proposition, or in the matter of it.*
If you argue from the distressed state of a country that the government is tyrannical, you assume, either that “every country under a tyranny is distressed”—a fallacy *in dictione*, being false in the mere words of it; or that “every distressed country is under a tyranny,” which would be referred to the head of *extra dictionem* (Whately, Logic, 105).
2213. Indictum sit. (L.)—*Let it be unsaid.* I withdraw the words; an apology or retractation.
2214. In die Hölle kommt man mit grösserer Mühe, als in den Himmel. (G.) Prov.—*It is a greater toil to get to Hell, than to Heaven.*
2215. In diem. (L.) Plaut. Mil. 3, 2, 48.—*To a future day.* Indefinitely: same as *sine die*, without any further day being fixed. (2.) In diem vivere. Cic. de Or, 2, 40, 169.—*To live for the day.* Regardless of the future; hand to mouth. (3.) De die in diem.—*From day to day; continuously.*
2216. Indigna digna habenda sunt hæres quæ facit. (L.) Plaut. Capt. 2, 1, 6.—*Unbecoming acts are to be accounted as becoming if done by the master.*
2217. Indigne vivit per quem non vivit alter. (L.) ?—*He lives an unworthy life, who does not help another to live.*

2218. Indignor quidquam reprehendi, non quia crasse
Compositum, illepideve putetur, sed quia nuper.
(*L.*) Hor. Ep. 2, 1, 76.
I chafe to hear a poem called third-rate
Not as ill-written, but as written late.—*Conington.*
2219. Indocilis pauperiem pati. (*L.*) Hor. C. 1, 1, 18.—*One
that cannot learn (has never learnt) to endure poverty.*
Motto of the Merchants of Bristol.
2220. Indocilis privata loqui. (*L.*) Lucan. 5, 539.—*Incapable
of divulging secrets.*
2221. Indocti discant, et ament meminisse periti. (*L.*)—*Let the
ignorant learn, and the learned take pleasure in refreshing
their recollection.* Trans. by President Hénault (*Abrégé
Chronologique, 1749*) of Pope (*Essay on Criticism*):
Content, if hence th' unlearn'd their wants may view,
The learned reflect on what before they knew.
2222. Indole pro quanta juvenis, quantumque daturus
Ausoniæ populis ventura in sæcula civem!
Ille super Gangen, super exauditus et Indos
Implebit terras voce, et furialia bella
Fulmine compescet linguæ, nec deinde relinquet
Par decus eloquio cuiquam sperare nepotum.
(*L.*) Sil. 8, 408.
Cicero.
What youthful genius, what a mighty name
To add t'Ausonia's crowded scroll of fame!
He beyond Ind and Ganges shall be heard,
And fill the countries with his voice and word;
Repressing wars of cruelty and wrong
By the mere lightning of his vivid tongue:
Nor may posterity hope in ages hence
To match the splendour of his eloquence.—*Ed.*
The lines were quoted by Mr Burke (speech on the India Bill, 1783), applying them to Mr Fox, the minister in charge of the measure.
2223. In dubiis benigniora semper sunt præferenda. (*L.*) Law
Max.—*In doubtful cases we should always lean to the
side of mercy.*
2224. In eo quod plus sit, semper inest et minus. (*L.*) Law
Max.—*That which contains the greater, always contains
the less.*
2225. In esse. (*L.*)—*In being, actually existing.* Opposed to *in
posse*, in possible being. Possible, but not actually the
case. Present, and future.

2226. Inest et formicæ sua bilis. (L.) ?—*Even the ant has spleen of its own.* A worm will turn.
2227. Inest sua gratia parvis. (L.) ?—*Even trifles have their peculiar charm.*
2228. Inest virtus, et mens interrita lethi. (L.) Ov. M. 10, 616.—*A valiant soul, a heart unterrified by death.*
2229. Inexpiabilis culpa discordiæ nec passione purgatur. Esse martyr non potest qui in ecclesia non est. . . . Occidit talis potest, coronari non potest. (L.) S. Cyprian de Unitate, 12.

No Martyrs out of the Church.

The inexpressible sin of schism is not done away with even by suffering. No one can be a martyr who is not in the Church. . . . Such an one may be slain, but crowned he cannot be.

2230. In extenso. (L.)—*In full.* Said of written or printed records. B's speech was given *in extenso* in the *Morning Post*.
2231. Infandum, regina, jubes renovare dolorem. (L.) Virg. A. 2, 3.

Too cruel, lady, is the pain
You bid me thus revive again.—*Conington.*

Spoken by Æneas, when Dido desired him to relate to her the history of the destruction of Troy.

2232. Infecta pace. (L.) Ter. Eun. 1, 1, 8.—*Without having effected a peace.* The situation of the enemies (the quarrel, etc.) remains as it was.
2233. Infelix operam perdas ; ut si quis asellum
In campo doceat parentem currere frænis. (L.) Hor. S. 1, 1, 90.
'Twere but lost labour, as if one should train
A donkey for the course by bit and rein.—*Conington.*
2234. In ferrum pro libertate ruebant. (L.)—*To preserve their liberty they rushed upon the sword.* Motto of the Earl of Leicester.
2235. Inflatum plenumque Nerone Propinquo. (L.) Juv. 8, 72.
—*Full to bursting of his relation, Nero.* Of any who talk much of their smart relations.
2236. In flagranti delicto. (L.)—*In the very commission of the offence.* He was taken *in flagranti delicto*, in the act.
2237. In flammam flammas, in mare fundis aquas. (L.) Ov. ?
—*You are adding fire to flames, and water to the sea.*

2238. In forma pauperis. (L.)—*In the condition of a poor man.*
As a pauper.

2239. In foro conscientiae. (L.)—*In the court of conscience.* According to the conviction of one's own conscience, as to what is just and equitable. (2.) In foro domestico.—*In the domestic court.* In private: at home. Both being opposed to (3.) In foro externo.—*In the external or public court.*

2240. Infra dignitatem, or infra dig. (L.)—*Beneath one's dignity.*

2241. In furias ignemque ruunt; amor omnibus idem.
(L.) Virg. G. 3, 244.

They rush into the flame,
For love is lord of all, and is in all the same.—*Dryden.*

2242. In futuro. (L.)—*For a future time.*

2243. Ingeminant curæ, rursusque resurgens
Sævitur amor, magnoque irarum fluctuat æstu.
(L.) Virg. A. 4, 531.

Her cares redouble, blow on blow;
Love storms, and tossing to and fro
With billowy passion heaves.—*Conington.*

2244. Ingenii dotes corporis adde bonis. (L.) Ov. A. A. 2, 112.
—*Add the endowments of the mind to the charms of your person.*

2245. Ingeniis patuit campus, certusque merenti
Stat favor: ornatur propriis industria donis.
(L.) Claud. Cons. Mall. 262.

Fair Field and no Favour.

The field is free to talent; merit's sure
Of its applause, and industry is crowned
With the reward that's due to its own pains.—*Ed.*

2246. Ingenio facies conciliante placet. (L.) Ov. Med. Fac. 44.
—*The face pleases, if the disposition charms.*

2247. Ingeniorum cos æmulatio. (L.)—*Rivalry (or Competition)*
is the whetstone of genius.

2248. Ingenium cui sit, cui mens divini, atque os
Magna sonaturum, des nominis hujus honorem.
(L.) Hor. S. 1, 4, 43.

The Poet.

No, keep that name for genius, for a soul
Of Heav'n's own fire, for words that grandly roll.—*Conington.*

2249. Ingenium mala sæpe movent. (L.) Ov. A. A. 2, 43.—
Misfortune often quickens genius.

Cf. Sed convivoris, uti ducis, ingenium res

Adversæ nudare solent, celare secundæ.

Hor. S. 2, 8, 73.

Good fortune hides, adversity brings forth

A host's resources, and a general's worth.—*Francis.*

2250. Ingenium par materiæ. (L.) Juv. 1, 151.—*Talents equal to the subject.*

2251. Ingens telum necessitas. (L.) Sen. ?—*Necessity is a powerful weapon.*

2252. Ingentem foribus domus alta superbis
Mane salutantum totis vomit ædibus undam. (L.)
Virg. G. 2, 461.—*The stately palace with its superb portals pours forth from every part of the building an immense stream of people, who have been paying their morning homage.*

2253. Ingentes animos angusto in corpore versant. (L.) Virg. G. 4, 83.—*A mighty spirit fills that little frame.* True of Alexander and Napoleon I., both men of short stature.

2254. Ingentes dominos, et claræ nomina famæ,
Illustrique graves nobilitate domos
Devita, et longe cautus fuge : contrahe vela
Et te littoribus cymba propinqua vehat. (L.) ?—*Avoid and carefully eschew great lords, titles of great fame, and the houses of the illustrious and dignified nobility. Shorten sail, and let your bark keep nearer to the shore.*

2255. Ingentas didicisse fideliter artes
Emollit mores, nec sinit esse feros. (L.) Ov. Ep. 2, 9, 47.—*A careful study of the liberal arts refines the manners, and prevents their becoming rude.*

2256. Inglese Italianizato, Diavolo incarnato. (It.) Prov.—*An Italianised Englishman is a devil incarnate.*

2257. Ingratus. (L.)—*Ungrateful.* Sayings respecting Ingratitude :

(1.) Ingratus est qui beneficium accepisse se negat, quod accepit : ingratus est qui dissimulat : ingratus, qui non reddit : ingratus omnium, qui oblitus est. Sen. Ben. 3, 1.—*He is ungrateful who denies that he has received the kindness shown him : he is ungrateful who hides the fact ; he is ungrateful who does not return the favour : he, most of all, who has forgotten the whole matter.*

(2.) Dixeri maledicta cuncta, quum ingratum hominem dixeris. Pub. Syr. ?—*If you say a man is ungrateful, you can call him no worse name.* (3.) Ingratus est qui remotis arbitris agit gratiam.

Sen. Ben. 2, 23.—*He is an ungrateful man who returns thanks when all witnesses are out of the way.* (4.) Nil homine terra pejus ingrato creat. Auson. Epigr. 140, 1.—*The earth does not produce a worse thing than an ungrateful man.* (5.) Pol quidem, meo animo, ingrato homine nihil impensius 'st. Plaut. Bacch. 3, 2, 10.—*Egad, to my mind there is nothing more ruinous than an ungrateful man.* (6.) Ingratus unus miseris omnibus nocet. Pub. Syr. ?—*One ungrateful man does an injury to all poor people.*

2258. In hoc signo spes mea. (L.)—*In this sign is my hope.*
Motto of Viscount Taaffe.

2259. In hoc signo vinces. (L.), or ἐν τούτῳ νίκα. (Gr.) Cf. Euseb. vit. Constantin. 1, 28.—*In this sign, i.e., of the Cross, thou shalt conquer.* Motto of Earl of Arran, Lord Harlech, and of the Russian Order of St Constantine.

The words were assumed as motto by the Emperor Constantine the Great, and attached to the Imperial Standard (*Labarum*), in memorial of the luminous Cross which appeared to him in the heavens on the eve of his defeat of Maxentius and victorious entry into Rome, A.D. 312.

2260. Inimici famam non ita ut nata est, ferunt. (L.) Plaut. Pers. 3, 1, 23.—*Enemies circulate stories in another form than that they originally had.*

2261. Initia magistratuum nostrum meliora ferme, et finis inclinat. (L.) Tac. A. 15, 21.—*The discharge of our official duties is usually more exemplary at their commencement; it is towards the end that it declines in vigour.* Great alacrity is shown by men in their entrance into office; nothing can be more active than the first few months of power. New brooms sweep clean.

2262. Initium est salutis, notitia peccati. (L.) Sen. Ep. 28.—*The first step towards the soul's recovery, is the knowledge of the sin committed.*

2263. In judicando criminosa est celeritas. (L.) Law Max.—*Haste is criminal in a judge.*

2264. Injuriarum remedium est oblivio. (L.) Prov. ap. Sen. Ep. 94.—*Oblivion is the best remedy for injuries.*

2265. Injusta ab justis impetrare non decet;
Justa autem ab injustis petere, insipientia 'st. (L.)
Plaut. Am. Prol. 35.—*To demand injustice from the just is not becoming; but to seek justice at the hands of the unjust is simple folly.*

2266. In limine. (L.)—*On the threshold.* At the outset.

2267. In loco parentis. (L.)—*In the place of a parent.*

2268. In mea vesanas habui dispendia vires :
 Et valui pœnas fortis in ipse meas. (L.) Ov. Am. 1, 7, 25.
 I had a madman's strength to my undoing,
 And proved most powerful to my own ruin.—Ed.
2269. In medias res. (L.)—*Into the midst of the affair.* Without losing time we plunged in *medias res*, and were soon over head and ears in business.
2270. In memoriam. (L.)—*In memory of.* (2.) In perpetuam rei memoriam.—*For the perpetual memory of the thing.* Words usually preceding some solemn record of events, or authoritative declaration.
2271. In nocte consilium. (L.) Prov.—*Take counsel in the night.* Let the night pass over your determination. Sleep upon it.
2272. In nomine Domini incipit omne malum. (L.)—*Every wickedness commences in the name of the Lord.* Religious persecution has in all ages been supposed to be doing God service.
2273. In nova fert animus mutatas dicere formas Corpora. (L.) Ov. M. 1, 1.—*I am now led to speak of bodies changed into other forms.*
 The opening words of the poet's celebrated *Metamorphoses*, or *Stories of the Changes* wrought in the world of mythology upon the persons of various fabulous individuals by the action of the Gods. Thus, Narcissus is turned into a flower, Daphne into a laurel.
2274. In nubibus. (L.)—*In the clouds.* Misty, vague, undefined, without practical shape. Said also of absent persons, who are frequently "in the clouds."
2275. In nuce. (L.)—*In a nut-shell.* Any question or proposition stated in its shortest terms.
2276. Innuendo. (L.)—*By intimating.* An oblique, covert hint or remark, generally reflecting upon the action of another.
2277. In omnia paratus. (L.)—*Prepared for all emergencies.* Motto of Lord Dunally.
2278. In omnibus quidem, maxime tamen in jure, æquitas spectanda sit. (L.) Law Max.—*In all things, but especially in law, equity must be observed.*
 In applying the general provisions of the law to a particular case (which may have been unforeseen), recourse is had to that power, called Equity, which modifies and applies the strict rules of law.

2279. In omni re vincit imitationem veritas. (L.) Cic. de Or. 3, 57, 215.—*In everything the truth is superior to the imitation of it.*
2280. Inopem me copia fecit. (L.) Ov. M. 3, 466.—*Plenty has made me poor.* Too great copiousness of ideas often embarrasses and retards a due flow of language.
2281. Inops, potentem dum vult imitari, perit. (L.) Phædr. 1, 24, 1.—*The poor, in attempting to imitate the great, comes to ruin,* as the frog did in aping the proportions of the ox.
2282. In pace leones, in prælio cervi. (L.) Tert. Coron. Mil. 1.—*Lions in time of peace, deer in time of war.* A courageous person. Cf. In prætoriiis leones, in castris lepores. Sid. Ep. 5, 7.—*Lions in barracks, hares in the field:* and Domi leones, foris vulpes. Petr. 44, 4.—*Lions at home, foxes abroad.*
2283. In pari materia. (L.)—*In a similar matter.* In a similar or kindred matter, question, topic.
2284. In partibus (sc. infidelium). (L.)—*In the countries (of unbelievers).* Term applied to Bishops and clergy sent into non-Catholick countries, as, e.g., the titular Prelates acting in England before the restoration of the Catholick Hierarchy in 1851.
2285. In pertusum ingerimus dicta dolium. (L.) Plaut. Ps. 1, 3, 135.—*We are pouring our words into a leaky cask.* Advice thrown away.
2286. In petto. (It.)—*Within the breast.* In reserve. Cardinals-designate, but without churches assigned to them, are so called.
2287. In pios usus. (L.)—*For objects of piety.* For pious uses.
2288. In portu quies. (L.)—*Rest in port.* M. of Earl of Lathom.
2289. In principatu commutando, civium
Nil præter domini nomen mutant pauperes. (L.) Phædr. 1, 15.—*In a change of rulers (government) the poorer class change nothing except their master's name.*
2290. In propria persona. (L.)—*In person.* Opposed to appearance or action by proxy.
2291. In puris naturalibus. (L.)—*In a state of nature.*
2292. Inquinat egregios adjuncta superbia mores. (L.) Claud. Cons. Hon. 4, 305.—*The best manners are stained by the presence of pride.*

2293. In re. (L.)—*In the matter of.* Respecting, with regard to.
2294. In regno Franciæ omnibus scribendi datur libertas, paucis facultas: olim literæ ob homines in pretio, nunc sordent ob homines. (L.) Scaliger Ep. ad. Petas.—*In France every man has liberty to write, few the ability to do so. Formerly literature was in high esteem owing to the learned men who made it their pursuit, now it is as much depreciated by the pedants who have succeeded them.* Estimate of the school of letters in France in the 16th cent.
2295. In re mala animo si bono utare, adjuvat. (L.) Plaut. Capt. 2, 1, 8.—*To show a good spirit is of much help in any difficulty.* In Fr., A mauvais jeu, bonne mine.
2296. I.N.R.I. (L.)—*Jesus of Nazareth, King of the Jews.* Abbrev. of Iesus Nazarenus Rex Iudæorum.
2297. In sanguine fœdus. (L.)—*A covenant sealed with blood.* Motto of the Orders of the Two Sicilies, and of St Januarius.
2298. Insanire putas sollennia me, neque rides. (L.) Hor. Ep. 1, 1, 101.—*You think me bitten with the prevailing madness, and you do not laugh.*
2299. Insani sapiens nomen ferat, æquus iniqui,
Ultra quod satis est virtutem si petat ipsam. (L.) Hor. Ep. 1, 6, 15.—*Let the wise man be called fool, and the just unjust, if his pursuit even of Virtue herself be carried beyond the bounds of prudence.*
2300. In se magna ruunt: lætis hunc numina rebus
Crescendi posuere modum; nec gentibus ultra
Commodat in populum terræ pelagique potentem
Invidiam Fortuna suam. (L.) Lucan. 1, 81.

All that's too great
Falls crushed by its inherent weight.
Such righteous bounds the laws of Heaven
T' undue prosperity have given.
And Fortune, Rome to overthrow,
Called in no aid of foreign foe,
But wreaked herself the vengeance plann'd
Against the lords of sea and land.—*Ed.*

T. May (1634) translates it thus:

Great things themselves oppresse,
The Gods this bound to groining states have set;
But to no Forraine armes would Fortune yet
Lend her owne envy o're great Rome, that awes
Both land and sea; shee's her owne ruines cause.

2301. In serum rem trahere. (L.) See Liv. 32, 35, 4.—*To protract the discussion, or the sitting, to a late hour.*
2302. Inservi Deo et lætare. (L.)—*Serve God and rejoice.* Earl of Wicklow.
2303. In silvam non ligna feras insanius. (L.) Hor. S. 1, 10, 34.—*It would be as silly as to carry sticks into the forest.*
In silvam ligna ferre (to carry logs into the wood)=to labour in vain, to “carry coals to Newcastle.” The Greeks have a proverb to the same effect, Πλαῦκ’ Ἀθήνας, Ar. Av. 301 (or γλαῦκ’ εἰς Ἀθήνας, ap. Cic. Fam. 9, 3, 2), *Owls to Athens*, the owl being Athene’s bird; so too ἰχθὺς εἰς Ἑλλάσποντον, *Fish to the Hellespont.*
2304. Insita mortalibus natura, propere sequi quæ piget inchoare. (L.) Tac. H. 1, 55.—*It is part of our nature to second things readily enough, but to decline taking the first step.*
2305. Insita mortalibus natura recentem aliorum felicitatem ægris oculis introspicere, modumque fortunæ a nullis magis exigere, quam quos in æquo videre. (L.) Tac. H. 2, 20.—*It is natural to scan the sudden promotion of new men with jealous eyes, and to demand that those whom we have known in a humble station should carry their good fortune with especial humility.*
2306. In situ. (L.)—*In position.* In its place or position.
2307. In solo Deo salus. (L.)—*Salvation is in God alone.*
 Motto of Earl of Harewood.
2308. In solo vivendi causa palato est. (L.) Juv.—*Their palate is the sole object of their existence.*
 Men whose sole bliss is eating, who can give
 But that one brutal reason why they live. (?)
2309. Insperata accidunt magis sæpe quam quæ speres. (L.)
 Plaut. Most. 1, 3, 40.—*What is unexpected happens more frequently than that which one is looking for.*
2310. Inspicere, tanquam in speculum, in vitas omnium
 Jubeo, atque ex aliis sumere exemplum sibi.
 (L.) Ter. Ad. 3, 3, 61.
 In short, I bid him look into the lives
 Of all, as in a mirror, and thence draw
 From others an example for himself.—*Colman.*
2311. Instar omnium. (L.)—*Like all the others.*
2312. In stomacho . . . ridere. (L.) Cic. Fam. 2, 16, 7.—*To laugh in one’s sleeve.*
2313. Intaminatis fulget honoribus. (L.)—*He shines with unspotted honours.* Motto of Earl of Winton.

2314. In te, Domine, speravi. (L.) Vulg. Ps. lxx. 1.—*In thee, O Lord, have I trusted.* Motto of Earl of Strathmore.

2315. Integer vitæ scelerisque purus
Non eget Mauri jaculis neque arcu. (L.) Hor. C. 1, 22, 1.
Pure lives and upright have no need
For Moorish arms of dart or bow.—*Ed.*

2316. In tenui labor at tenuis non gloria. (L.) Virg. G. 4, 6.
Slight is the subject, but the praise not small.—*Dryden.*
Any humble, but beneficial undertaking.

2317. In te omnis domus inclinata recumbit. (L.) Virg. A. 12, 59.—*On thee repose all the hopes of your family.* Speech of Amata to her son Turnus, dissuading him from engaging in single combat with Æneas.
Since on the safety of thy life alone
Depends Latinus, and the Latian throne.—*Dryden.*

2318. Inter alia. (L.)—*Amongst other things.*

2319. Inter cetera mala, hoc quoque habet stultitia proprium, semper incipit vivere. (L.) Sen. Ep. 13.—*Among other evils, folly has this special peculiarity, it is always beginning to live.*

2320. Inter delicias semper aliquid sævi nos strangulat. (L.)?—*In the midst of pleasure there is always something bad that torments us.*

2321. Interdum lacrymæ pondera vocis habent. (L.) Ov. Ep. 3, 1, 158.—*Sometimes tears have the force of words.*

2322. Interdum speciosa locis morataque recte
Fabula, nullius Veneris, sine pondere et arte,
Valdius oblectat populum meliusque moratur
Quam versus inopes rerum nugæque canoræ.
(L.) Hor. A. P. 319.

For when the sentiments and diction please,
And all the characters are drawn with ease,
Your play, though void of beauty, force, and art,
More strongly shall delight the people's heart,
Than where a lifeless pomp of verse appears,
And with sonorous trifles charms our ears.—*Francis.*

2323. Interdum vulgus rectum videt, est ubi peccat.
(L.) Hor. Ep. 2, 1, 63.

Sometimes the crowd a proper judgment makes,
But oft they labour under great mistakes.—*Francis.*

2324. Interea dulcēs pendent circum oscula nati,
Casta pudicitiam servat domus. (L.) Virg. G. 2, 524.

His little children, climbing for a kiss,
Welcome their father's late return at night;
His faithful bed is crown'd with chaste delight.—*Dryden.*

2325. Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus; interius si
Attendas, magis illa juvant, quæ pluris emuntur.
(L.) Juv. 11, 14.

The Gourmet.

Heaven and the earth are ransacked
For the most expensive dainties;
In his heart he likes the dish best
Which has cost the most.—*Shaw.*

Cf. Dii boni! quantum hominum unus venter exercet! Sen. Ep.
95.—*Good God! to think of the army of men that a single stomach
will keep to do its bidding!*

2326. Inter eos rursum si reventum in gratia est,
Bis tanto amici sunt inter se, quam prius. (L.) Plaut.
Am. 3, 2, 61.—*If they get reconciled to each other again,
they become twice the friends they were before.*

2327. Intererit multum Davusne loquatur an heros. (L.) Hor.
A. P. 114.—*It is of much consequence whether Davus (a
servant) is speaking or a hero.* Addressed to dramatic
authors, who should make their characters use language
suited to their station.

2328. Interest reipublicæ ut sit finis litium. (L.) Law Max.—
*It is for the interest of the State that there be an end to
litigation.* The public good is concerned in fixing a limit
to lawsuits, which in some cases might be almost in-
definitely prolonged.

2329. Inter Græcos Græcissimus, inter Latinos Latinissimus.
(L.)?—*In Greek he is the most thorough Grecian, and in
Latin the most perfect Roman.* Said of a consummate
classical scholar.

2330. Inter nos. (L.)—*Between ourselves, i.e., confidentially,
privately.* In French, *entre nous.*

2331. Inter nos sanctissima divitiarum
Majestas. Etsi, funesta pecunia, templo
Non dum habitas, nullas nummorum ereximus aras.
(L.) Juv. 1, 113.

The Almighty Dollar.

Riches among ourselves the reverence get
That's due to God : altho' thou hast not yet
Thy shrine, detested Money, nor have we
Erected altars, quite, to £ s. d.—*Ed.*

2332. In terrorem. (L.)—*To terrify.* As a warning or threat.

2333. Inter spem curamque, timores inter et iras,
Omnem crede diem tibi diluxisse supremum ;
Grata superveniet quæ non sperabitur hora.
(L.) Hor. Ep. 1, 4, 12.

Let hopes and sorrows, fears and angers be,
And think each day that dawns the last you'll see :
For so the hour that greets you unforeseen
Will bring with it enjoyment twice as keen.—*Conington.*

2334. Inter sylvas Academi quærere verum.
(L.) Hor. Ep. 2, 2, 45.

To search for truth, if so she might be seen,
In Academic groves of blissful green.—*Ed.*

The *Academy* where Plato taught still remained at Athens, although the school no longer existed. Its name, however, still attracted youths from Italy and elsewhere for purposes of study.

2335. In theatro ludus. (L.)—*Like a scene at a play.*

2336. Intolerabilius nihil est quam fœmina dives. (L.) Juv. 6, 460.—*There is nothing so intolerable as a rich woman.*

2337. In toto et pars continetur. (L.)—*The part is contained in the whole.* (2.) In toto.—*Entirely, altogether.*

2338. In transitu. (L.) Quint. 7, 3, 27.—*In passing, by the way* (Fr. *en passant*) ; *in transit.* On the way to any destination.

2339. Intus et in jecore ægro
Nascuntur domini. (L.) Pers. 5, 129.—*Masters spring up in our own breasts, and from a morbid liver.*

2340. Intus si recte, ne labora. (L.)—*If inwardly upright, be not troubled.* Shrewsbury School.

2341. Intuta quæ indecora. (L.) Tac. H. 1, 33.—*What is unbecoming, is unsafe.*

2342. In utraque fortuna paratus. (L.)—*Prepared in any emergency.* Viscount Combermere.

2343. In utroque fidelis. (L.)—*Faithful in both.* Motto of Viscount Falkland.

2344. *Invendibili merci oportet ultro emptorem abducere,*
Proba merx facile emptorem reperit, tametsi in abstruso
sita est. (L.) Plaut. Poen. 1, 2, 129.—*One must go out*
of one's way to bring buyers to unsaleable articles: good
wares easily find a purchaser, although they may be hid
away in a corner.
2345. *Inveni portum, Spes et Fortuna valete,*
Sat me lusistis, ludite nunc alios. (L.)?
 Fortune and Hope, farewell! I've reached the port;
 Enough you've tricked me, now with others sport.—*Ed.*
 Lines inscribed by Gil Blas over the gate of the Castle of Lirias at
 the conclusion of his wanderings and adventures. They occur (see
 Notes and Queries, Series 3, 8, 199) in Janus Pannonius († 1474,
 Bishop of Fünfkirchen, Hungary), op. 2 vols., Utrecht, 1784,
 vol. i. p. 531, as a translation from the Greek anthology. They
 have also been ascribed to Lilly, Prudentius, and others.
2346. *Inventum medicina meum est: opiferque per orbem*
Dicor, et herbarum subjecta potentia nobis. (L.) Ov.
 M. 1, 521.—*Medicine is my invention, and I am cele-*
brated all over the world as the Healer of mankind, and
the virtues of herbs obey my sway. Words of Apollo
 when complaining that he could find nothing to cure his
 passion for Daphne.
2347. *In veritate religionis confido. (L.)—I confide in the truth*
of Religion. Motto of 25th Foot. (2.) *In veritate*
victoria.—Victory lies with the Truth. Motto of Earls
 of Huntingdon and Loudoun.
2348. *Invidiam ferre aut fortis aut felix potest. (L.)* Pub. Syr.?
—It is only the brave or the happy that can endure the
attacks of envy.
2349. *Invidiam placare paras, virtute relicta?*
(L.) Hor. S. 2, 3, 13.
 Think you by turning lazy to exempt
 Your life from envy? No, you'll earn contempt.—*Conington.*
2350. *Invidus, iracundus, iners, vinosus, amator*
Nemo adeo ferus est, ut non mitescere possit,
Si modo culturæ patientem commodet aurem.
(L.) Hor. Ep. 1, 1, 38.
 Run through the list of faults: whate'er you be,
 Coward, pickthank, spitfire, drunkard, debauchee,
 Submit to culture patiently, you'll find
 Her charms can humanise the rudest mind.—*Conington.*

2351. In vino veritas. (L.)—*People in liquor tell the truth.*
Drink unlocks secrets.
2352. Invisa nunquam imperia retinentur diu. (L.) Sen. Theb.
660.—*Hated governments never last long.*
2353. Invitat culpam qui peccatum præterit. (L.) Pub. Syr. ?
—*He who passes over a crime encourages guilt.*
2354. In vitium ducit culpæ fuga. (L.) Hor. A. P. 31.—*Avoid-
ing one fault leads to another.*
2355. Invitum qui servat idem facit occidenti. (L.) Hor. A. P.
467.—*If you save a man against his will, you as good as
kill him.*
2356. Invitum sequitur honos. (L.)—*Honour follows him un-
solicited.* Motto of the Marquess of Donegal and Lords
Templemore and O'Neill.
2357. Ipsæ rursum concedite sylvæ. (L.) Virg. E. 10, 63.—
Once more, ye woods, farewell !
2358. Ipsa quidem virtus pretium sibi, solaque late
Fortunæ secura nitet, nec fastibus ullis
Erigitur, plausuve petit clarescere vulgi.
(L.) Claud. Cons. Mall. 1, 1.
Virtue, her own reward.
Virtue's her own reward. Her star shines bright,
And her's alone, in Fortune's own despite :
Pomp cannot dazzle her, nor is her aim
To make the plaudits of the mob her fame.—*Ed.*
2359. Ipsa quidem virtus sibimet pulcherrima merces ;
Dulce tamen venit ad manes, quum gratia vitæ
Durat apud superos, nec edunt oblivia laudem.
(L.) Sil. 83, 663.
Virtue herself is her own fairest boon :
Yet sweet 'tis to the dead, when those on earth
Retain some memory of departed worth
And all's not swallowed in oblivion.—*Ed.*
2360. Ipsa quoque assiduo labuntur tempora motu,
Non secus ac flumen. Neque enim consistere flumen,
Nec levis hora potest : sed ut unda impellitur unda,
Urgeturque prior veniente, urgetque priorem ;
Tempora sic fugiunt pariter, pariterque sequuntur :
Et nova sunt semper : nam quod fuit ante relictum est,
Fitque quod haud fuerat, momentaque cuncta novantur.
(L.) Ov. M. 15, 179.

Time compared to a River.

Time glides along with constant motion
 Just like a river to the ocean.
 For neither may the waters stay,
 Nor the wing'd hour its flight delay.
 But wave by wave is urged along,
 Down hurrying in tumultuous throng;
 This one by that behind it sped,
 Itself impelling those ahead—
 So time pursues and is pursued,
 And every instant is renewed.
 What was the future is the past,
 And hours unborn are born at last:
 And as they're distanced in the race,
 Others succeed to take their place.—*Ed.*

2361. Ipse dixit. (*L.*)—*He himself said it.* Assertion without proof. When asked the reason of their doctrines, the disciples of Pythagoras used to reply, 'Αὐτὸς ἔφα, He said so.

2362. Ipse docet quid agam : fas est et ab hoste doceri.
 (*L.*) *Ov. M. 4, 428.*

He teaches me himself what I should do :
 And good are lessons even from a foe.—*Ed.*

We should not be above taking a leaf even from an antagonist's book.

2363. Ipse pavet ; nec qua commissas flectat habenas,
 Nec scit qua sit iter, nec, si sciat, imperet illis.
 (*L.*) *Ov. M. 2, 169.*

A Runaway Team.

Scared, he forgets which rein, which way the course is ;
 Nor, if he knew, could he control his horses.—*Ed.*

2364. Ipsissima verba. (*L.*)—*The exact words.*
 2365. Ipso facto. (*L.*)—*By the fact itself.* Thereby, consequently.
 2366. Ipso jure. (*L.*) *Gai. Inst. 2, 198.—In strict law.* By the letter of the law.
 2367. I.q., or idem quod. (*L.*)—*The same as.*
 2368. Ira furor brevis est : animum rege, qui, nisi paret,
 Imperat : hunc frenis, hunc tu compesce catena.
 (*L.*) *Hor. Ep. 1, 2, 62.*

Anger's a short-lived madness : curb and bit
 Your mind : 'twill rule you if you rule not it.—*Conington.*

2369. Ira quæ tegitur nocet ;
 Professa perdunt odia vindictæ locum. (*L.*) *Sen. Med. 153.—Concealed anger alone is dangerous ; hatred when declared loses its opportunity of revenge.*

2370. Irarum tantos volvis sub pectore fluctus? (L.) Virg. A. 12, 831.—*Stir you such waves of wrath beneath that breast?* Jove to Juno, desiring to appease her rage over the successes of the Trojans in Italy.

2371. Ire domum atque Pelliculam curare jube.

(L.) Hor. S. 2, 5, 37.

Bid him go home and nurse himself.—*Conington*.

2372. Ire tamen restat, Numa quo devenit et Ancus.

(L.) Hor. Ep. 1, 6, 27.

At length the summons comes, and you must go
To Numa and to Ancus down below.—*Conington*.

Motto of *Spectator* (329) on Sir Roger's visit to the Abbey.

2373. Irritabis crabrones. (L.) Plaut. Am. 2, 2, 75.—*You will irritate the hornets.* You will bring a hornet's nest about your ears.

2374. Is cadet ante senem, qui sapit ante diem. (L.) Prov.—*He will die before he is old, who is wise before his time.*

2375. Is maxime divitiis utitur, qui minime divitiis indiget. (L.) Sen. Ep. 14.—*He employs riches to the best purpose who least needs them.* Saying of Epicurus or Metrodorus, *aut alicujus ex illa officina*, or some one of that school, quoted by Seneca in *l.*

2376. Is orator erit, mea sententia hoc tam gravi dignus nomine, qui quæcunque res inciderit, quæ sit dictione explicanda, prudenter et composite et ornatè et memoriter dicet cum quadam actionis etiam dignitate. (L.) Cic. de Or. 1, 15, 64.—*To be worthy of the proud title of an orator, requires in my opinion an ability to put into words any question that may occur, with good sense and a proper arrangement of his subject: besides that his discourse, which must be spoken from memory, should be ornate in style, and accompanied by dignified action befitting the topic.*

2377. Is ordo vitio vacato, cæteris specimen esto. (L.)—*Let that class be free from vice, and an example to the rest.* Precept contained in the Twelve Tables, and addressed to the Senatorial or Patrician order.

2378. Ista decens facies longis vitiabitur annis,

Rugaque in antiqua fronte senilis erit.

Injicietque manum formæ damnosa senectus,

Quæ strepitum passu non faciente venit.

(L.) Ov. T. 3, 7, 33.

Tu vieilliras, ma belle!

That comely face will fade as years expand,
And wrinkles on thy brow their witness trace,
Age on thy beauty lay his ruthless hand,
As, step by step, he comes with noiseless pace.—*Ed.*

2379. Istæc in me cudetur faba. (L.) Ter. Eun. 2, 3, 89.—*I shall have to smart for it.* Lit. That bean will be pounded on me.

2380. Istam Oro, (si quis adhuc precibus locus) exue mentem.
(L.) Virg. A. 4, 318.

(I pray) If prayer can touch you, change your will.—*Conington.*

2381. Istius farinæ homines sunt admodum gloriosi. (L.) Hier.?
—*Gentlemen of that kidney are excessively self-confident.*

2382. Ist's Gottes Werk, so wird's besteh'n,
Ist's Menschenwerk, wird's untergeh'n. (G.) Luther?
—*If it be God's work, it will endure: if man's, it will come to nought.*

2383. Istuc est sapere, non quod ante pedes modo est
Videre, sed etiam illa quæ futura sunt
Prospicere. (L.) Ter. Ad. 3, 3, 32.—*That is to be wise, not merely to see what is before one's eyes, but to forecast those things which are to come.*

2384. Istuc est sapere, qui, ubicunque opus sit, animum possis
flectere. (L.) Ter. Hec. 4, 3, 2.—*That is to be wise, to be able to bring yourself to comply with whatever circumstances may require.*

2385. Ita fugias, ne præter casam. (L.) Ter. Phorm. 5, 2, 3.—
Do not run so far as to pass the safest hiding place. In allusion to games of hide and seek.

2386. Ita lex scripta est. (L.)—*Thus the law is written.* A phrase used in controversies, to direct your opponent to the letter of the text in dispute.

2387. Italia, Italia, O tu cui feo la sorte
Dono infelice di bellezza, ond' hai
Funesta dote d'infiniti guai
Che in fronte scritti per gran doglia porte:
Deh fossi tu men bella, o almen piu forte,
Onde assai piu ti paventasse, o assai
T'amasse men chi dal tuo bello a' rai
Par che si strugga, e pur ti sfida a morte.

(It.) Vincenzo Filicaja.

Italy.

Italia ! oh Italia ! Thou who hast
 The fatal gift of beauty, which became
 A funeral dower of present woes and past,
 On thy sweet brow is sorrow ploughed by shame,
 And annals graved in characters of flame.
 Oh God ! That thou wert in thy nakedness
 Less lovely or more powerful, and couldst claim
 Thy right, and awe the robbers back who press
 To shed thy blood, and drink the tears of thy distress.

Lord Byron, Ch. Harold, 4, 42.

2388. Ita me Dii ament, ubi sim, nescio. (L.) Ter. Heaut. 2, 3, 67.—*The Lord love me, if I know where I am ! I am lost, bewildered.*

2389. Ita servum par videtur frugi sese instituere :
 Proinde ut heri sint, ipse item sit ; voltum e voltu
 comparet.
 Tristis sit, si heri sint tristes : hilaris sit, si gaudeant.
 (L.) Plaut. Am. 3, 3, 5.—*A trusty servant, methinks,
 should order himself in this way. Just as his masters
 are, should he be too, and fashion his looks after theirs.
 Be sad, if his masters are sad : gay, if they are jovial.*

2390. Ita vita est hominum, quasi quum ludas tesseris ;
 Si illud quod maxime opus est jactu non cadit,
 Illud quod cecidit forte, id arte ut corrigas.
 (L.) Ter. Ad. 4, 7, 21.

The life of man is but a game of dice :
 And, if the throw you most want does not fall,
 You must then use your skill to make the best
 Of whatsoever has by chance turned up.—*Ed.*

2391. Ite missa est. (L.)—*Go, the service is finished.* Words
 with which the priest concludes Mass, and which give
 the office (*Missa*) its distinctive name.

2392. Iterum ille eam rem judicatam judicat,
 Majoreque multa multat. (L.) Plaut. Rud. Prol. 19.—
*He is trying once again a case already tried, and fining
 with a heavier fine than before.*

J.

2393. Jacet ecce Tibullus
 Vix manet e toto parva quod urna capit. (L.) ?
 Here lies Tibullus : all that now remains
 A little urn full easily contains.—*Ed.*

2394. J'ai bonne cause. (*Fr.*)—*I have good reason.* Motto of Marquess of Bath.
2395. J'ai failli attendre. (*Fr.*)—*I was all but kept waiting.* Told of Louis XIV. upon some trifling unpunctuality being shown him, but probably fabulous, and ill-suited to the naturally restrained character of the King.
2396. J'aime mieux ma mie. (*Fr.*)—*I love my sweetheart better.* Refrain of an old song, beginning "Je dirais au Roi Henri," and attributed to Antony de Bourbon, father of Henry IV.
2397. J'ai vécu. (*Fr.*)—*I existed.* Famous *mot* of Siéyès when asked what he did during the "Terror" of the Revolution (Mignet, *Notices Hist.* 1, 81).
2398. Jamais arrière. (*Fr.*)—*Never behind.*
2399. Jamais la cornemuse ne dit mot si elle n'a le ventre plein. (*Fr.*) Prov.—*The bagpipe will never utter a word unless it has its belly full.* A man wants his dinner before he can sing or speak.
2400. Jamais l'innocence et le mystère n'habitèrent long tems ensemble. (*Fr.*)?—*Innocence and mystery never dwelt long together.*
2401. Jamais on ne vaincra les Romains que dans Rome. (*Fr.*)? —*Never will the Romans be conquered but in Rome.*
2402. Jam dudum animus est in patinis. (*L.*) Ter. Eun. 4, 7, 46.—*My thoughts have for some time been among the stewpans.* I am hungry. My stomach is crying cupboard.
2403. Jam non ad culmina rerum
Injustos crevisse queror: tolluntur in altum
Ut lapsu graviore ruant. (*L.*) Claud. Ruf. 1, 21.
Prosperity of the wicked.
I grieve no longer that ungodly men
Are raised to Fortune's highest pinnacle:
They're lifted high, on purpose, that they may
Be hurled, with crash more awful, to the ground.—*Ed.*
2404. Jam pauca aratro jugera regiae
Moles relinquent. (*L.*) Hor. C. 2, 15, 1
Few roods of ground the piles we raise
Will leave to plough.—*Conington.*
Great tracts of land withdrawn from cultivation to form
extensive demesnes around the habitations of the rich.

2405. Jamque opus exegi quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.
(*L.*) Ov. M. 15, 871.

Completion of the Metamorphoses.

And now I've finished a work that not Jove's rage
Nor fire nor sword can kill, nor cank'ring age.—*Ed.*

2406. Jamque quiescebant voces hominumque canumque;
Lunaque nocturnos alta regebat equos.
(*L.*) Ov. T. 1, 3, 27.

Midnight.

Now men and dogs were silent; in the height
The Moon drove on the horses of the night.—*Ed.*

2407. Jam redit et Virgo, redeunt Saturnia regna.
(*L.*) Virg. E. 4, 6.

Return of the Golden Age.

The Virgin now returns, and Saturn's blissful reign.—*Ed.*

2408. Jam seges est ubi Troja fuit, reseccandaque falce
Luxuriat Phrygio sanguine pinguis humus.
(*L.*) Ov. H. 1, 53.

The site of Troy.

The scythe now reaps the corn where Ilion stood,
And fields are fattened with the Trojan's blood.—*Ed.*

2409. Januis clausis. (*L.*)—*With closed doors.* The sitting was
held *januis clausis*, with all secrecy.

2410. J'appelle un chat un chat, et Rolet un fripon. (*Fr.*) Boil.
S. 1, 57.—*I call a cat a cat, and Rolet a cheat.* As we
say "Call a spade a spade."

Half afraid of the consequences (Rolet was an attorney whom it was dangerous to provoke), B. appended a note to the name, "Innkeeper at Blois;" but, oddly enough, there was an innkeeper at Blois of the same name, who immediately threatened proceedings against the poet.

2411. Jasper fert myrrhum, thus Melchior, Balthazar aurum.
Hæc quicum secum portet tria nomina regum,
Solvitur a morbo, Domini pietate, caduco. (*L.*)

The Three Kings of Cologne.

Jasper brings myrrh, and Melchior incense brings,
And gold Balthazar to the King of Kings:

Whoso the names of these three monarchs bears
Is safe, through grace, of Epilepsy's fears.—*Ed.*

Mediæval Latin verse. The names of the three Magi borne by anyone, or worn as an amulet, were anciently believed to act as a preservative against the falling sickness.

2412. Je allseitiger, je individueller. (G.) Mme. Varnhagen.—
The more many-sided a man is, the greater his individuality. The more a person extends his sympathies and broadens his feelings, the more original does he become.
2413. Jean s'en alla comme il était venu,
Mangeant le fonds avec le revenu. (Fr.) La Font. ?
John went home as he had come,
Spending capital and income.—Ed.
2414. Je cognois tout, fors que moy-mesme. (Fr.) Villon?—*I know everything, except myself.*
2415. Jede Periode des Lebens hat ihre Leidenschaften; das Alter, das man für die weiseste halten sollte, hat gewöhnlich die schmutzigsten. (G.) Seume?—*Every period of life has its passions: old age, which one would imagine to be the wisest, has generally the nastiest.*
2416. Jeder muss ein Paar Narrenschuhe zerreißen, zerreißt er nicht mehr. (G.) Prov.—*Every one has to wear out one pair of fool's shoes, if he wear out no more.*
2417. Jedes Weib will lieber schön als fromm sein. (G.) Prov.—
Every woman would rather be pretty than pious.
2418. Jejunos raro stomachus vulgaria temnit. (L.) Hor. S. 2, 2, 38.—*A hungry stomach does not often despise coarse food.*
2419. Je le tiens. (Fr.)—*I hold it.* Motto of Lord Audley.
2420. Je maintiendrai. (Fr.)—*I will maintain it.* Motto of William III. and the Earl of Malmesbury.
2421. Je m'estonne fort pourquoy
La mort osa songer a moy
Qui ne songeais jamais à elle.
(Fr.) Regnier (his own epitaph).
I wonder Death should think of me
Who never thought of death.—Ed.
2422. Je me fie en Dieu. (Fr.)—*I put my trust in God.* Motto of Lord Windsor.
2423. Je n'ai fait celle-ci plus longue que parce que je n'ai pas eu le loisir de la faire plus courte. (Fr.) Pasc. Prov. 16.
—*I have made this letter longer than usual, only because I had not the time to make it shorter.*
2424. Je n'ai mérité
Ni cet excès d'honneur, ni cette indignité. (Fr.) Rac. Britann. 2, 3 (Junia loq.).—*I have deserved neither such excessive honour, nor such excessive indignity.*

2425. Je ne cherche qu'un. (*Fr.*)—*I seek but one.* Motto of Marquess of Northampton.
2426. Je n'ai point d'ennemis que ceux de l'Estat. (*Fr.*) Richelieu, Test. Pol.—*I have no enemies but those of the State.* The reply of Richelieu on his death-bed, when asked by the priest if he forgave his enemies.
2427. Je ne suis pas la rose mais j'ai vécu près d'elle. (*Fr.*) ?—*I am not the rose, but I have lived near her.*
2428. Je n'oublierai jamais. (*Fr.*)—*I will never forget.* Motto of Marquess of Bristol.
2429. Je pense. (*Fr.*)—*I think.* Motto of Earl of Wemyss and March. (2.) Je pense plus.—*I think more.*—Motto of Earl of Mar.
2430. Je plie et ne romps pas. (*Fr.*) La Font. 1, 22.—*I bend, but do not break.* This may be said of a good steel blade, or of a person who is obliging without being weak.
2431. Je sais à mon pot comment les autres bouillent. (*Fr.*) Prov.—*I can tell by my own pot how the others are boiling.* I know what others feel from my own feelings.
2432. Je suis assez semblable aux girouettes, qui ne se fixent que quand elles sont rouillées. (*Fr.*) Volt. to M. d'Albaret.—*I am very like the weathercocks which only stand in one position when they get rusty.* Versatility, variety are essential to an author's well-being. Cf. Barthélemy's *Ma justification*. "L'homme absurde est celui qui ne change jamais," *The absurd man is he who never changes.*
2433. Je suis prêt. (*Fr.*)—*I am ready.* Motto of Lords Farnham and Lovat.
2434. Je t'aime d'autant plus que je t'estime moins. (*Fr.*) Collé, Cocatrix.—*I love you all the more that I respect you but little.*
2435. J'étais poète, historien,
Et maintenant je ne suis rien. (*Fr.*) Boudier (his own epitaph).—*I once was poet and historian, and now I am nothing at all.*
2436. J'étais pour Ovide à quinze ans,
Mais je suis pour Horace à trente. (*Fr.*) Ducerceau.—*I was all for Ovid at fifteen, but I am for Horace at thirty.*

2437. Jeter le manche après la cognée. (Fr.) Prov.—*To throw the helve after the hatchet.* To yield to despair and, after one misfortune, to throw away all means of recovery.
2438. Jeu de mains, jeu de vilain. (Fr.)—*Horse-play is vulgar play.* (2.) Jeu de mots.—*Play upon words*; pun, quibble. (3.) Jeu d'esprit.—*A witticism.* (4.) Jeu de théâtre.—*Stage effect*; clap-trap.
2439. Jeune, et dans l'âge heureux qui méconnaît la crainte. (Fr.)—*Young, and at that happy age which ignores fear.*
2440. Jeune, on conserve pour sa vieillesse : vieux, on épargne pour la mort. (Fr.) La Bruy. Car. vol. i. p. 117.—*In youth men save for the period of old age ; in age, they hoard in prospect of death.*
2441. Je vais quérir un grand peut-être. (Fr.)—*I am going in search of a great "may be."*
 Message of Rabelais on his deathbed to the Cardinal de Chatillon (see Sketch of author prefixed to *Œuvres de Rabelais*, by M. Dupont, 1865, vol. 1, p. xvii.). The phrase is sometimes varied to *Je m'en vay chercher un grand peust-être.*
2442. Je veux de bonne guerre. (Fr.)—*I desire fair fighting.*
 Motto of Lord Wenlock.
2443. Je veux que le dimanche chaque paysan ait sa poule au pot. (Fr.) Henry IV.—*I desire that every French peasant may be able to have his chicken in the pot for the Sunday's dinner.*
2444. J'évite d'être long, et je deviens obscur. (Fr.) Boil. A. P.—*In avoiding diffuseness, I become obscure* (1004).
2445. Je vive en espoir. (Fr.)—*I live in hope.* Motto of Earl of Stradbroke.
2446. Joindre les mains, c'est bien : les ouvrir, c'est mieux. (Fr.)
 Prov.—*To close one's hands is well ; to open them is better.* Prayer is good, alms are better.
2447. Jour de ma vie. (Fr.)—*The day of my life.* Motto of Lord Sackville. Used by the French as an oath, "By my life!"
2448. Jovis omnia plena. (L.) Virg. E. 3, 60.—*All is full of Jove (God).* The whole universe attests the power and presence of the Most High.
2449. Jucunda memoria est præteritorum malorum. (L.) Cic. Fin. 2, 32, 105.—*The remembrance of past misery is sweet.* Cf. *Jucundi acti labores.* Id. ibid.—*Completed toil is pleasant to look back upon.*

2450. *Judex damnatur cum nocens absolvitur.* (L.) Pub. Syr. †
—*The judge is censured when the guilty are acquitted.*
2451. *Judicata res pro veritate accipitur.* (L.) Law Max.—*A case that has been tried, is to be received as true.*
2452. *Judicis est judicare secundum allegata et probata.* (L.) Law Max.—*It is a judge's business to frame his decisions upon what is not merely alleged, but proved.*
2453. *Judicis est jus dicere non dare.* (L.) Law Max.—*It is a judge's duty to expound the law, not to make it.*
2454. *Judicis officium est, ut res, ita tempora rerum quærere.* (L.) Ov. T. 1, 1, 37.—*It is a judge's (critic's) duty to examine not only the facts, but the circumstances of the case.*
2455. *Judicium a non suo judice datum nullius est momenti.* (L.) Law Max.—*Judgment given by one who is not judge of the cause is of no legal force.*
2456. *Judicium Dei.* (L.)—*The judgment of God.* Name given to the ancient form of *Ordeal*, of which there were several kinds,—by fire, water, blood, etc.
2457. *Judicium parium aut leges terræ.* (L.)—*The judgment of our peers, or the law of the land.* By these alone, according to our laws, can an Englishman be condemned. A quotation from *Magna Charta*, and selected as his motto by the great Lord Camden.
2458. *Judicium subtile videndis artibus.* (L.) Hor. Ep. 2, 1, 242.—*A discriminating taste (or judgment) in understanding the arts.*
2459. *Jugez un homme par ses questions, plutôt que par ses réponses.* (Fr.)—*Form your opinion of a man from his questions, rather than from his answers.*
2460. *Jugulare mortuos.* (L.) ?—*To slay the slain.* To exercise wanton cruelty. To return to a subject already thrashed out.
2461. *Junge Faullenzer, Alte Bettler.* (G.) Prov.—*A young sluggard makes an old beggar.*
2462. *Junius Aprilis Septemque Novemque tricenos,
Unum plus reliqui, Februs tenet octo vicenos,
At si bissextus fuerit, super additur unus.* (L.) From Harrison's Descript. of Britaine, prefixed to Holinshed's Chron. 1577.

Thirty days hath September,
 April, June, and November,
 February eight and twenty all alone,
 And all the rest have thirty-one.
 Unless that Leap-year doth combine
 And give to February twenty-nine.

—*The Return from Parnassus*, Lond. 1606.

2463. Jupiter tonans. (L.)—*Jove the thunderer*. Applied to any powerful political speaker (the *Jupiter tonans* of debate), or to the leading Newspaper of the day.

2464. Jura neget sibi nata, nihil non arroget armis.

(L.) Hor. A. P. 122.

All laws, all covenants let him still disown,
 And test his quarrel by the sword alone.—*Conington*.

2465. Jure divino. (L.)—*By divine right*. (2.) Jure humano. —*By human law*. Thus, the Stuarts claimed to reign *jure divino*, and William III. by a parliamentary title.

2466. Jurgia præcipue vino stimulata caveto :

Aptior est dulci mensa merumque joco.

(L.) Ov. A. A. 1, 591, 594.

All brawls and quarrels strictly shun,
 And chiefly those in wine begun :
 For harmless mirth and pleasant jest
 Befit the board and bottle best.—*Ed*.

2467. Jus. (L.)—*Law, Right*.

(1.) Jus Canonicum.—*Canon law*. A collection of Ecclesiastical Constitutions for the government of the Catholic Church, compiled from the *Decrees* of Gratian and the *Decretals* and *Extravagants* of John XXII., and forming, together, the *Corpus Juris Canonici*, or great Body of Canon Law. (2.) Jus Civile.—*Roman, or Civil Law*. The old Roman law, as expounded in the *Pandects, Code and Institutes* of Justinian, forms what is known as the *Corpus Juris Civilis*, or Body of Civil Law. Its rules still apply to a limited extent in England, more especially in ecclesiastical matters, in the Admiralty Court, and the Courts of the Universities. In Scotland, as on the Continent, the Civil Law is much more generally followed and, on many subjects, is the leading legal code. (3.) Jus Commune.—*Common Law*. The ancient customary law of the land, unwritten and traditional, as contradistinguished both from Civil Law or Equity, and the positive enactments of the Statute. (4.) Jus Deliberandi.—*The right of deliberating*. In Scotch law the heir was formerly allowed a year (*annus deliberandi*), now six months, to “deliberate” whether he would take the inheritance with the burden of his predecessor’s debts or no. (5.) Jus Devolutum.—*A right devolved*. Used in Scotch ecclesiastical law to denote the right devolving on the Presbytery to appoint to a benefice if the patron failed to do so

within six months of the vacancy. (6.) Jus Divinum.—*Divine Right*. (7.) Jus Gentium.—*The Law of Nations*. System of law comprising the principles of international relations in peace, war, commerce, treaties, quarantine, and the like. (8.) Jus Postliminii.—*Right of Recovery* on return to former rank and privileges, by which persons and property taken in war return, respectively, to their original freedom and original owners. (9.) Jus Primogenituræ.—*Right of Primogeniture*, or *Birthright*. (10.) Jus Proprietatis.—*Right of Property*. (11.) Jus Regium.—*Right of the Crown* or *Sovereign*. (12.) Jus Relictæ. (Scotch Law.)—*Right of a Widow* to a share in the property of her husband. (13.) Jus Representationis.—*Right of representation*. In Scotland when one or more of the children of a deceased person have predeceased, the children of such predeceasing persons “represent” their parent, and take his or her share of the property of the deceased. (14.) Jus Sanguinis.—*Right of blood*, or *consanguinity*.

2468. Jus aliquod faciunt affinia vincula nobis,
Quæ semper maneat illabefacta precor.

(L.) Ov. Ep. 4, 8, 9.

Our mutual ties a bond between us make
I pray may aye continue without break.—*Ed.*

2469. Jus et fas multos faciunt, Ptolemæe, nocentes .
Dat pœnas laudata fides, quum sustinet, inquit,
Quos Fortuna premit. Fatis accede Deisque,
Et cole felices, miseros fuge. Sidera terra
Ut distant, et flamma mari, sic utile recto.

(L.) Lucan. 8, 484.

Justice and law make many criminals, Ptolemy.
Men of approved worth ere now have suffered
When Fortune frowned. Then, yield to fate and God !
Honour the lucky, shun th' unfortunate !
Not earth from heav'n more distant, fire to flood
More opposite, than expediency and right.—*Ed.*

2470. Jus omnium in omnia, et consequenter bellum omnium
in omnes. (L.) Hobbes?—*All men claiming a right
to everything, the result is, that all make war against
all.*

2471. Jusqu'où les hommes ne se portent-ils point par l'intérêt de
la religion, dont ils sont si peu persuadés, et qu'ils
pratiquent si mal ? (Fr.) La Bruy. Car. vol. ii. p. 171.—
*To what excesses are not men carried by the interests of
religion, of which they have in fact little conviction, and
much less practice ?*

2472. Jus summum sæpe summa est malitia. (L.) Ter. Heaut.
4, 4, 48.—*Extreme law is often extreme wrong.*

2473. *Juste milieu.* (Fr.)—*A strict middle-course.*

Reply of Louis Philippe to a deputation at the commencement of his reign. "Nous chercherons à nous tenir dans un *juste milieu*, également éloigné des abus du pouvoir royal, et des excès du pouvoir populaire."—*We shall endeavour to observe a strict middle-course, equally removed from the past abuses of the royal power and from the excesses of the power of the people.*

2474. *Justitia . . . erga Deos, religio, erga parentes pietas, creditis in rebus fides . . . nominatur.* (L.) Cic. Part. Or. 22, 78.—*The discharge of our duty towards God, is called Religion, towards our parents, Piety, and in matters of trust, Good Faith.*

2475. *Justitiæ soror fides.* (L.)—*Faith the sister of justice.*
Motto of Lord Thurlow.

2476. *Justitia est constans et perpetua voluntas jus suum cuique tribuendi.* (L.) Just. Inst. 1, 1, 1.—*Justice is the constant and unvarying desire to render to every one their proper rights.*

2477. *Justitiæ tenax.* (L.)—*Tenacious of justice.* Lord Hastings.

2478. *Justitia et pax.* (L.)—*Justice and peace.* Plumbers' Company.

2479. *Justitia non novit patrem nec matrem, solum veritatem spectat.* (L.) Law Max.—*Justice knows neither father nor mother, but regards truth alone.*

2480. *Justitia virtutum Regina.* (L.)—*Justice is the Queen of virtues.* Motto of Goldsmiths' Company.

2481. *Justum et tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida.* (L.) Hor. C. 3, 3, 1.

The man of firm and righteous will
No rabble, clamorous for the wrong,
No tyrant's brow, whose frown may kill,
Can shake the strength that makes him strong.—*Conington.*

2482. *Justus ut palma florebit.* (L.) Vulg. Ps. xci. 2.—*The righteous shall flourish like a palm-tree.* Motto of the Order of St George (Bavaria).

2483. *J'y suis, et j'y reste.* (Fr.)—*Here I am, and here I stay.*
Reply of the French general MacMahon in the trenches before the Malakoff (Crimean war), when informed by the commanding officer of the expected undermining of the Fort by the enemy.

Κ.

2484. Καδμεΐα νίκη. (Gr.) Herod. 1, 166, or (L.) Cadmæa victoria.—*A Cadmæan victory, i.e., in which the conquerors lose as much as the conquered.*

The expression is borrowed either from the story of the *Sparti* (the armed men who sprang up from the dragons' teeth sown by Cadmus, see Ov. M. 3, 104 seqq.), or from the history of Eteocles and Polynices. Cf. also Plat. Legg. 641 C. and Plut. 2, 488 A., Suid.

2485. Καιρὸν γνῶθι. (Gr.)—*Know your opportunity.* The advice of Pittachus, one of the Seven Sages.
2486. Κακοῦ κόρακος κακὸν ὄόν. (Gr.) Prov.—*A bad crow lays a bad egg.*
2487. Κατ' ἐξοχήν. (Gr.)—*Eminently*, like the French *par excellence*.
2488. Kennst du das Land, wo die Citronen blüh'n? (G.) Goethe, Mignon.—*Know'st thou the land where the lemon-trees bloom?*
2489. Κτῆμα ἐς αἰεί. (Gr.) Thuc. 1, 22.—*A perpetual treasure.* Cf. Keats, "A thing of beauty is a joy for ever."
2490. κ.τ.λ. Abbrev. for καὶ τὰ λοιπά or λειπόμενα. (Gr.)—*And the rest, etcetera.*
2491. Κυνὸς ὄμμαρ' ἔχων. (Gr.) Hom. Il. 1, 225.—*Having dog's eyes.* Motto of Spectator (20) on starers.
2492. Kurz ist der Schmerz, und ewig ist die Freude! (G.) Schiller, Maid of Orleans.—*Short is the pain and eternal the joy!*

L.

2493. Labitur occulte, fallitque volubilis ætas.

(L.) Ov. Am. 1, 8, 49.

Time glides away unnoticed, and eludes us in its flight.—*Ed.*

2494. Labore. (L.)—*By labour.* Lord Tenterden. (2.) Labore et honore.—*By labour and honour.* Motto of Lord Rendlesham. (3.) Labore vinces.—*You will conquer by toil.* Motto of Lord St Leonards.
2495. Labor ipse voluptas. (L.)—*The toil itself is a pleasure.* Motto of Earl of Lovelace.

2496. Labor omnia vincit

Improbis, et duris urgens in rebus egestas. (L.) Virg. G. 1, 146.—*Unremitting toil and the exigencies of want and hardship conquer all things.*

2497. Laborum Dulce lenimen. (L.) Hor. C. 1, 32, 15.—*Sweet solace of toil.*2498. La bride sur le cou. (Fr.)—*The reins on the neck. At full speed. "Je laisse trotter ma plume, la bride sur le cou." Mme. de Sevigné.—(I let my pen run along as fast as it will go.)*

2499. L'absence est à l'amour ce qu'est au feu le vent.

Il éteint le petit, il allume le grand. (Fr.) Bussy Rabutin ?

Love in Absence.

Absence acts upon Love as wind acts upon fire ;

It quenches the faint, makes the ardent burn higher.—*Ed.*

Cf. St F. de Sales, *La vie dévote*, Introd. 3, 33 : Ce sont les grands feux qui s'enflamment au vent, mais les petits s'éteignent si on ne les porte à couvert.

2500. La carrière des lettres est plus épineuse que celle de la fortune. Si vous avez le malheur d'être médiocre, voilà des remords pour la vie ; si vous réussissiez, voilà des ennemis ; vous marchez sur le bord d'un abîme entre le mépris et la haine. (Fr.) Volt. ?—*A literary career is a more thorny path than that of fortune. If you are so unfortunate as not to rise above mediocrity, remorse is your portion for life ; and if you succeed in your object, a host of enemies spring up around you. Thus you have to walk on the brink of a precipice with contempt on the one side, and hatred on the other.*2501. La Charte sera désormais une vérité. (Fr.)—*The Charter shall be henceforward a reality.*

Closing words of the Proclamation of Louis Philippe, July 31, 1830. The effect of this announcement was all but ruined by the substitution of the indefinite article for the definite in the *Moniteur* two days after ("Une Charte," etc.) ; so true is it that, as says Montaigne, "La plupart des troubles de ce monde sont grammairiens." Cf. the printer's error in making Siéyès say in a public statement of his political principles, "J'ai abjuré la République," instead of "J'ai adjuré ;" a mistake sufficient at that time to bring a man to the guillotine.

2502. La confiance fournit plus à la conversation que l'esprit. (Fr.) La Rochef. Max. p. 178, § 1.—*Confidence contributes more to conversation than wit.*

2503. La cour ne rend pas content, elle empêche qu'on ne le soit ailleurs. (Fr.) La Bruy. Car. vol. i. cap. 8, p. 138.—
The court does not make a man contented, but it prevents his being so elsewhere.
2504. La crédulité est plutôt une erreur qu'une faute. (Fr.)—
Credulity is rather an error than a fault.
2505. La criaillerie ordinaire fait qu'on s'y accoutume et chacun la méprise. (Fr.)—*By continually scolding inferiors, they at length become accustomed to it and despise your reproof.*
2506. Lacrimæque decoræ
Gratior et pulcro veniens in corpore virtus.
(L.) Virg. 5, 343.
So well the tears besem his face,
And worth appears with brighter shine
When lodged within a lovely shrine.—*Conington.*
2507. La critique est aisée, et l'art est difficile. (Fr.) Destouches, Glorieux, 2, 5.—*Criticism is easy, art is difficult.* The passage is as follows :
L. Mais, on dit qu'aux auteurs la critique est utile.
P. *La critique est aisée et l'art est difficile :*
C'est là ce qui produit ce peuple de censeurs,
Et ce qui rétrécit le talent des auteurs.
2508. La curiosité est si voisine de la perfidie, qu'elle peut enlaidir les plus beaux visages. (Fr.) ?—*Curiosity is so nearly akin to craftiness, that it can disfigure the most handsome faces.*
2509. La décence est le teint naturel de la vertu, et le fard du vice. (Fr.)—*Decency is the natural complexion of virtue, and paint the mask of vice.*
2510. La défense est un charme ; on dit qu'elle assaisonne les plaisirs, et surtout ceux que l'amour nous donne. (Fr.) La Font. ?—*Prohibition is a charm ; it is said to give a stimulus to pleasures, especially to those which love imparts.* Stolen waters are sweet.
2511. La dernière chose qu'on trouve en faisant un ouvrage est de savoir celle qu'il faut mettre la première. (Fr.) Pasc. Pens. 31, 42.—*In writing a book, the last thing that one learns is to know what to put first.*
2512. La diffidenza è la madre della sicurtà. (It.)—*Diffidence (caution) is the mother of safety.*

2513. La docte antiquité est toujours vénérable,
Je ne la trouve pas cependant adorable. (Fr.) Boil. ?—
The learning of antiquity is always venerable, but I do not find it such an adorable object myself.
2514. La donna è mobile. (It.) Opera of *Rigoletto*, Verdi.—
Woman is an inconstant thing. Cf. *Varium et mutabile semper Femina.* (L.) Virg. A. 4, 569.
2515. Le doute s'introduit dans l'âme qui rêve, la foi descend dans l'âme qui souffre. (Fr.) ?—*Doubt insinuates itself into a soul that dreams; faith penetrates into the soul that suffers.*
2516. La durée de nos passions ne dépend pas plus de nous que la durée de notre vie. (Fr.) La Rochef. Max. p. 31, § 5.
—*The duration of our passions no more depends upon our own will, than does the continuance of our lives.*
2517. L'adversité fait l'homme, et le bonheur les monstres. (Fr.) ?—*Men are formed by misfortune, just as monsters are the creations of prosperity.*
2518. Lætus in præsens animus, quod ultra est
Oderit curare, et amara lento
Temperet risu, nihil est ab omni
Parte beatum. (L.) Hor. C. 2, 16, 25.—*Let the mind enjoy the present, hate the thought of what is beyond, and temper any bitterness with philosophic smile. Unmixed happiness is not to be found in this world.*
2519. Lætus sum laudari a laudato viro. (L.) Cic. Fam. 5, 12, 7.—*I am pleased to be praised by a man whom every one praises.*
2520. La faute en est au dieux qui la firent si belle,
Et non pas à mes yeux. (Fr.) Lingendes.—*The Gods are to blame who made her so fair, and not my poor eyes.*
From a song of the 17th cent. beginning, *Si c'est un crime de l'aimer.*
2521. La faveur met l'homme au-dessus de ses égaux; et sa chute au-dessous. (Fr.) La Bruy. Car. vol. i. cap. 8, p. 166.—
Favour exalts a man above his equals, and his fall places him below them.
2522. La femme est l'élément le plus moral de l'humanité. (Fr.) Comte ?—*Woman is the most moral element in all humanity.*

2523. La feuille tombe à terre, ainsi tombe la beauté. (Fr.)
Breton Prov.—*The leaf falls to earth, and so does beauty.*
2524. L'affaire s'achemine. (Fr.)—*The affair is in progress.*
2525. La finesse n'est ni une trop bonne ni une très mauvaise qualité: elle flotte entre le vice et la vertu; il n'y a point de rencontre où elle ne puisse, et peut-être où elle ne doive être suppléée par la prudence. (Fr.) La Bruy. Car. 1, 8, p. 163.—*Finesse is neither a very good, nor yet a very bad quality. It holds an intermediate place between vice and virtue, and there are few occasions in which its place cannot, and perhaps ought not to be supplied by common prudence.*
2526. La foiblesse de l'ennemi fait notre propre force. (Fr.)—*The weakness of one's enemy constitutes our chief strength.*
2527. La foi qui n'agit point, est-ce une foi sincère? (Fr.) Rac. Athalie.—*The faith that acts not, is it truly faith?*
2528. La force, proprement dite, c'est-ce qui régit les actes, sans régler les volontés. (Fr.) Comte?—*Force, properly speaking, is that which rules the actions, without subduing the will.*
2529. La fortune passe partout. (Fr.)—*The influence of fortune is felt everywhere.* Motto of Lord Rollo.
2530. La France est un gouvernement absolu, tempéré par des chansons. (Fr.) Chamfort?—*France is an absolute government tempered by epigrams.*
2531. La garde meurt et ne se rend pas. (Fr.)—*The guard dies but does not surrender.* Legendary speech of Cambronne at Waterloo, invented by Rougemont (a *faiseur des mots*) on the night after the battle, and published next day in the *Indépendant*.
2532. L'âge insensiblement nous conduit à la mort. (Fr.) Racan, Bergeries.—*Old age insensibly leads us towards death.*
2533. La gloire est le but où j'aspire,
On n'y va point par le bonheur. (Fr.) V. Hugo, Ode 1.
Glory's the goal that I aspire to reach,
But happiness will never lead me there.—*Ed.*
2534. La grammaire qui sait régenter jusqu'aux rois. (Fr.) Mol. Femmes Sav. 2, 6.—*Grammar, that lords it even over kings.*

Suetonius (de Ill. Gramm. 1, 22) says that M. P. Marcellus the grammarian rebuked even Tiberius himself for some solecism, and that on one of the courtiers present, Ateius Capito, remarking that if the word was not good Latin it would be so in future, he gave Capito the lie, adding (to the Emperor) *Tu enim Cæsar civitatem dare potes hominibus, verbis non potes.* (L.)—Cæsar, you can grant citizenship to men, to words you cannot. Hence the saying, *Cæsar non supra grammaticos*, Cæsar is not above the grammarians. A later Emperor, however, Sigismund I., disclaimed any such absurd limitations and, at the Council of Constance 1414, replied, to a prelate who had objected to H.M.'s grammar, *Ego sum Rex Romanus et supra grammaticam*, I am the Roman Emperor and am above grammar. (See Menzel, *Geschichte der Deutschen*, 3d ed. cap. 325; Büchmann, *Geft. W.* p. 326; and Carlyle's *Frederick the Great*.)

2535. La grandeur a besoin d'être quittée pour être sentie. (Fr.)
Pasc. Pens. 31, 19.—*High station has to be resigned in order to be properly appreciated.*

2536. La guerre ou l'amour. (Fr.)—*War or love.* Motto of M. le Roux de l'Aunay (Brittany).

2537. L'aigle d'une maison, est un sot dans une autre. (Fr.)
Gresset.—*The eagle of one house is a fool in another.*
One man's swan is another man's goose.

2538. L'aimable siècle, où l'homme dit à l'homme :
Soyons frères, ou je t'assomme ! (Fr.) Lebrun ?

What an amiable age when one says to another :
"I'll kill you if you won't own me for a brother !"

A paraphrase of the famous *Fraternité ou la Mort* which became the watchword of the first Revolution.

2539. Laisser dire le monde, et toujours bien faire, c'est une maxime, qui étant bien observée assure notre repos, et établit enfin notre réputation. (Fr.)—*To let the world talk, and always to act correctly, is a maxim which, if strictly adhered to, secures our quiet and, finally, establishes our reputation.*

2540. Laissez dire les sots, le savoir a son prix. (Fr.) La Font.
8, 19 —*Let ignorance talk as it will, learning has its value.*

2541. Laissez faire, laissez passer ! (Fr.)—*Let it be ! Let it pass !*
Attributed to Gournay, Minister of Commerce at Paris, 1751, also to Quesnay, the Political Economist. Adam Smith quotes the words in his *Wealth of Nations*.

2542. La jeunesse devrait être une caisse d'épargne. (Fr.) Mme. Swetchine.—*Youth ought to be a saving's bank.*

2543. La jeunesse vit d'espérance, la vieillesse de souvenir. (Fr.)
—*Youth lives on hope, old age on remembrance.*
2544. La langue des femmes est leur épée, et elles ne la laissent pas rouiller. (Fr.) Prov.—*The tongue of a woman is her sword, and she does not let it rust.*
2545. La légalité nous tue. (Fr.)—*We are being killed by legality.*
M. Viennet in the Chamber of Deputies, 1833.
2546. La libéralité consiste moins à donner beaucoup, qu'à donner à-propos. (Fr.) La Bruy. Car. vol. i. cap. 4, p. 70.—*Liberality consists less in giving profusely, than in giving seasonably.*
2547. La liberté, convive aimable,
Met les deux coudes sur la table. (Fr.) Volt. ?—*Liberty, amiable guest, places both her elbows upon the table.* Free and easy.
2548. La lingua batte dove la dente duole. (It.) Prov.—*The tongue strikes where the tooth aches.*
2549. L'Allégorie habite un palais diaphane. (Fr.) Lémierre, Peinture, ch. 3.—*Allegory inhabits a transparent palace.*
2550. La loi de l'univers est : Malheur aux vaincus ! (Fr.) Saurin, Spartacus.—*Woe to the conquer'd is the law of the world.* An expansion of the famous *Vae victis* (q.v.) of Brennus.
2551. La maladie sans maladie. (Fr.)—*The disease without disease.* Hypochondria, vapours.
2552. La marque d'un mérite extraordinaire est de voir que ceux qui l'envient le plus, sont contraints de le louer. (Fr.) ?
—*The sign of any extraordinary excellence is to observe how those who regard it with the most envious eyes, are obliged to speak in its praise.*
2553. La mémoire est une muse, on plutôt, c'est la mère des muses que Ronsard fait parler ainsi :
Grèce est notre pays, mémoire est notre mère.
(Fr.) Chateaubriand ?—*Memory is a Muse in herself, or rather the mother of the Muses whom Ronsard represents saying,*
Greece is our country, Memory is our Mother.
2554. L'âme n'a pas de secret que la conduite ne révèle. (Fr.)
Prov.—*There is no secret in the heart which our actions do not disclose.*

2555. L'ami des Tyrans est l'ennemi du genre humain. (Fr.)
Linguet.—*The friend of tyrants is the common enemy of mankind.* The author was condemned to the guillotine (1794), with this quotation from his own writings attached to his sentence.
2556. La mode est un Tyran dont rien nous délivre,
A son bizarre goût il faut s'accommoder,
Mais sous ses folles lois étant forcé de vivre,
Le sage n'est jamais le premier à la suivre,
Ni le dernier à la garder. (Fr.) Pavillon ?
The tyranny of fashion.
A tyrant is fashion whom none can escape,
To his whimsical fancies our tastes we must shape :
We are forced to conform to the mode, it is true,
But it's never the wise who first follow the new,
Nor the last who abandon the old.—Ed.
2557. La moitié du monde prend plaisir à médire, et l'autre moitié
à croire les médisances. (Fr.) Prov.—*One half of the world take delight in uttering slander, and the other half in believing it.*
2558. La multiplicità delle leggi e dei medici in un paese sono
egualmente segni di malore di quello. (It.)—*A multiplicity of laws and of physicians in any country are proofs alike of its bad state.*
2559. La monnoie de M. de Turenne. (Fr.) Mme. Cornuel.—
Turenne's small change. Said of the ten generals who vainly endeavoured to fill the place of the great French commander after his death at Salsbach, 1675.
2560. La moquerie est souvent indigence d'esprit. (Fr.) La Bruy. Car. vol. i. p. 93.—*Derision is frequently a sign of lack of wit.*
2561. La mort est plus aisée à supporter sans y penser, que la
pensée de la mort sans péril. (Fr.) Pasc. Pens. 31, 3.
—*Death itself is less painful to bear when it comes upon us unawares, than the bare contemplation of it, even when danger is far distant.*
2562. La mort ne surprend point le sage ;
Il est toujours prêt à partir,
S'étant su lui-même avertir
Du temps où l'on se doit résoudre à ce passage. (Fr.)
La Font. 8, 1.—*Death never takes the wise unawares, since he is always ready to depart ; having learnt to anticipate the time when he must perforce make this last journey.*

2563. La mort ravit tout sans pudeur. (Fr.) La Font. 8, 1.—
Unblushing death ravishes everything.
2564. La mouche du coche. (Fr.) Prov.—*The fly of the coach.*
Taken from La Fontaine's fable (7, 9), signifying a busy-body, who thinks that fussing-about is the same thing as being really useful.
2565. L'amour apprend aux ânes à danser. (Fr.) Prov.—*Love teaches even asses to dance.*
2566. L'amour de la justice n'est, en la plus part des hommes, que la crainte de souffrir l'injustice. (Fr.) La Rochef. Max. 78, p. 41.—*The love of justice in the majority of mankind, is nothing else than the dread of suffering injustice from others.*
2567. L'amour est le roman du cœur,
Et le plaisir en est l'histoire. (Fr.) M. de Bièvre.—
Love is the heart's romance, pleasure is its history.
2568. L'amour et la fumée ne peuvent se cacher. (Fr.) Prov.—
Love and smoke cannot be hid.
2569. L'amour-propre est le plus grand de tous les flatteurs. (Fr.) ?—*Self-love is the greatest of all flatterers.*
2570. L'amour-propre offensé ne pardonne jamais. (Fr.) Vigée, Aveux Diff.—*Wounded self-love never forgives.*
2571. L'amour soumet la terre, assujettit les cieux,
Les rois sont à ses pieds, il gouverne les dieux.
(Fr.) Corn. ?
*Love conquers the earth, and Love conquers the sky,
Kings lie at his feet, and the Gods own his sway.—Ed.*
2572. La moutarde après le dîner. (Fr.)—*Mustard when dinner is over.* A day after the fair.
2573. La moutarde lui monte au nez. (Fr.) Prov.—*The mustard gets into his nose.* A peppery fellow.
2574. La naissance n'est rien où la vertu n'est pas. (Fr.) Mol. Festin de Pierre, 4.—*Birth is nothing without virtue.*
2575. La nation française n'oublie pas ses enfants célèbres, même lorsqu'ils sont morts à l'étranger. (Fr.)—*The French nation does not forget its illustrious children, even when they die in a foreign land.* Inscription on Claude Lorraine's tomb in the Church of Trinita dei Monti, in Rome.

2576. La nation ne fait pas corps en France ; elle réside toute entière dans la personne du roy. (Fr.)—*The nation, in France, is not a body politic, being comprised complete and entire in the person of the king.* MS. composed by the order of Louis XIV. for the instruction of the Dauphin, Duke of Burgundy.

2577. Langage des halles. (Fr.)—*The slang of the fish-markets.* Anglicè, "Billingsgate."

2578. L'anime triste di coloro
Che visser senza infamia, e senza lodo.
(It.) Dante, Inf. 3, 36.

The wretched souls of those, who lived
Without or praise or blame.—Cary.

Dante places these characterless souls just within the gate of Hell.

2579. L'antipode du bon sens. (Fr.)—*The antipodes of good sense.*

2580. La nuit porte conseil. (Fr.) Prov.—*The night is a good counsellor.* Sleep upon it.

2581. La nuit tous les chats sont gris. (Fr.) Prov.—*At night all cats are grey.* The dark hides defects.

2582. Là ou ailleurs. (Fr.)—*There or elsewhere.* Motto of De Kergariou (Brittany).

2583. La parole a été donnée à l'homme pour déguiser sa pensée. (Fr.)—*Speech has been given to man to conceal his thoughts.*

Harel, in the *Siccle* of August 21, 1846, attributes the sentiment to Talleyrand, but it occurs in Voltaire (Dial. xiv.): "Ils ne se servent de la pensée que pour autorizer leurs injustices, et n'emploient les paroles que pour déguiser leurs pensées." Cf. also Campistrone, Pompeia, 2, 5: Le cœur sent rarement ce que la bouche exprime.—*It is rare for the mouth to utter the heart's true sentiments.* Young († 1765) had still earlier (1725) written in his Satire, Universal Passion, *The Love of Fame*, 207:

Where Nature's end of language is declined,
And men talk only to conceal the mind.

Büchmann (Gefl. W. p. 379) points out a distich from Dion. Cato, 4, 26:

Perspicito tecum tacitus quid quisque loquatur.
Sermo hominum mores et celat et indicat idem. (L.)

Consider inwardly what each man says:
His talk both hides and shows man's secret ways.—Ed.

2584. La patience est amère, mais le fruit en est doux. (Fr.)
J. J. Rouss. ?—*Patience is bitter, but it yields sweet fruit.*
Disappointment and suffering is the school of wisdom.
2585. La patience est le remède le plus sûr contre les calomnies :
le temps, tôt ou tard, découvre la vérité. (Fr.) ?—
Patience is the most sure remedy for calumny : time,
sooner or later, reveals the truth.
2586. La patrie veut être servie, et non pas dominée. (Fr.)—
One's country requires to be served and not to be domineered
over.
Saying of Prince Bismarck in conference with Favre on the terms
of peace in 1871 (Moritz Busch, vol. ii. p. 279, Eng. tr.). Political
consistency often becomes blundering wrongheadedness : one must
take wider views and not force one's own private wishes upon the
country.
2587. La pauvreté n'est pas un péché,
Mieux vaut cependant la cacher. (Fr.) Breton Prov.
Poverty is not a sin ;
Still it is best to keep it in.—*Ed.*
2588. La perfection marche lentement, il lui faut la main du
temps. (Fr.) Volt. ?—*Perfection is attained by slow*
degrees, she requires the hand of time.
2589. La peur est un grand inventeur. (Fr.) Prov.—*Fear is a*
great inventor.
2590. La philosophie triomphe aisément des maux passés, et des
maux à venir ; mais les maux présents triomphent d'elle.
(Fr.) La Rochef. Max. p. 34, § 22.—*Philosophy triumphs*
easily enough over past and future misfortunes, but she is
worsted by the misfortunes of the moment.
2591. La plus belle victoire est de vaincre son cœur. (Fr.) La
Font. Nymphes de Vaux.—*The finest victory is to conquer*
one's own heart.
2592. La plus part des hommes emploient la première partie de
leur vie à rendre l'autre misérable. (Fr.) La Bruy. Car.
vol. ii. cap. 11, p. 48.—*The generality of men spend the*
first part of their lives in contributing to render the latter
part miserable.
2593. La plus part des hommes n'ont pas le courage de corriger
les autres, parcequ'ils n'ont pas le courage de souffrir
qu'on les corrige. (Fr.)—*Most men have not the courage*
to correct others, because they have not the courage to bear
correction themselves.

2594. La popularité c'est la gloire en gros sous. (Fr.) V. Hugo, Ruy Blas, 3.—*Popularity is glory in copper coinage.*
2595. L'appétit vient en mangeant, disoit Angeston, mais la soif s'en va en beuvant. (Fr.) Rabelais, Gargantua. 1, 5.—*The appetite increases with eating, said Angeston, but thirst is quenched by drinking.* The more one has, the more one wishes for. Men grow to like pursuits by the mere force of habitually engaging in them.
2596. La propriété exclusive est un vol dans la nature. (Fr.) ? —*Exclusive possession is a violation of nature's rights.*
2597. Lapsus calami. (L.)—*A slip of the pen.* A clerical error. (2.) Lapsus linguæ.—*A slip of the tongue.*
2598. La raison du plus fort est toujours la meilleure. (Fr.) La Font. 1, 10.—*The opinion of the strongest is always the best.* Cf. Le droit du plus fort, etc.—*The right of the strongest, etc.*
2599. La reconnaissance est la mémoire du cœur. (Fr.) Massieu ? *Gratitude is the memory of the heart.* Cicero calls it *animus memor*, a mind that does not forget.
2600. La république des loups. (Fr.) Beaum. ?—*The republic of wolves.* Said of the republic of letters of the 18th cent.
2601. La réputation d'un homme est comme son ombre, qui tantôt le suit, et tantôt le précède ; quelquefois elle est plus longue, et quelquefois plus courte que lui. (Fr.) ?—*A man's reputation is like his shadow, which sometimes follows, sometimes precedes him, and which is occasionally longer, occasionally shorter than he is.*
2602. L'argent est un bon passe-partout. (Fr.) Prov.—*Money is a good passport.*
2603. Largior hic campos æther et lumine vestit
Purpureo : solemque suum, sua sidera norunt.
(L.) Virg. A. 6, 640.

The Elysian fields.

Around the champaign mantles bright
The fulness of purpureal light ;
Another sun and stars they know,
That shine like ours, but shine below.—*Conington.*

2604. Largitionem fundum non habere. (L.) Prov. ap. Cic. Off. 2, 15, 55.—*Giving has no bottom to its purse.* There is no end to giving when you once begin.

2605. *Largus opum et lingua melior, sed frigida bello*
Dextera, consiliis habitus non futilis auctor.
 (L.) Virg. A. 11, 338.

Drances.

Wealthy, and dowered with wordy skill,
 In battle spiritless and chill;
 At council-board a name of weight
 Powerful in faction and debate.—*Conington.*

2606. *L'aristocratie a trois âges successifs ; l'âge des supériorités, l'âge des privilèges, l'âge des vanités : sortie du premier, elle dégénère dans le second, et s'éteint dans le dernier.* (Fr.) Chateaub. ?—*Aristocracy passes through three successive periods: the age of intrinsic merit, the age of privilege, and the age of nonentity. It passes out of the first stage to encounter its decay in the second, and its extinction in the last.*
2607. *La roche Tarpéienne est près du Capitole.* (Fr.)—*The Tarpeian rock is close to the Capitol.* The seat of power is close to the scene of execution. As we might say in England—It is no great distance from Westminster to the Tower.
2608. *L'art de faire des vers, dû-ton s'en indigner, Doit être à plus haut prix que celui de régner. Tous deux également nous portons des couronnes : Mais, roi, je les reçois, et poète, tu les donnes.* (Fr.)
- Kings and Poets.*
- The art of verse-making (should one be complaining)
 Is higher at least than the talent of reigning:
 They each boast a crown, both the monarch and poet,
 Yet kings but receive it, while authors bestow it.—*Ed.*
2609. *L'art de vaincre est celui de mépriser la mort.* (Fr.) M. de Sivry ?—*The art of conquering consists in despising death.*
2610. *Lasciate ogni speranza, voi ch'entrate.*
 (It.) Dante, Inf. 3, 9.

The Gates of Hell.

All hope abandon, ye who enter here !

2611. *La science du gouvernement n'est qu'une science de combinaisons, d'applications et d'exceptions, selon le temps, les lieux, les circonstances.* (Fr.) Rouss. ?—*The science of government is nothing else than the science of combination, application and exception, adapted to meet the requirements of time, place, and circumstance.*

2612. Lascivi soboles gregis. (L.) Hor. C. 3, 13, 8.—*Offspring of a wanton race.*
2613. La seule vertu distingue les hommes, dès qu'ils sont morts. (Fr.) L'Abbé de Choisy.—*It is by their virtues alone that one man differs from another after they are dead.* All distinctions, save those of moral excellence, are merged in death.
2614. La simple curiosité nous ferait chercher avec soin ce que nous deviendrons après la mort. (Fr.) St Evremond?—*Curiosity of itself is enough to make us enquire anxiously what becomes of man after death.*
2615. L'asino che ha fame mangia d'ogni strame. (It.) Prov.—*The ass that is hungry will eat any kind of litter.*
2616. La speranza è l'ultima ch'abbandona l'infelice. (It.) Prov.—*Hope is the last to abandon the unhappy.*
2617. Lass dich nicht verblüffen. (G.) Herder (to his son Godfrey), Briefe von und an Goethe.—*Don't let yourself be snubbed.* Herder calls this the eleventh commandment.
2618. Lateat scintillula forsan. (L.)?—*Perchance some little spark may lie unseen.* Motto of the Royal Humane Society.
2619. Laterem lavem. (L.) Ter. Phorm. 1, 4, 9.—*I might as well wash a brickbat white.* In Gr. πλίνθον πλύνειν.—*Washing a blackamoor white.* Labour lost.
2620. Latet anguis in herba. (L.) Virg. E. 3, 93.—*A snake lies hid in the grass.*
2621. Latius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni. (L.) Hor. C. 2, 2, 9.
Who curbs a greedy soul may boast
More power than if his broad-based throne
Bridged Libya's sea, and either coast
Were all his own.—*Conington.*
2622. Laudamus veteres, sed nostris utimur annis,
Mos tamen est æque dignus uterque coli.
(L.) Ov. Fast. 1, 226.
We laud the old, but live in modern days:
Yet old or new, each fashion's worthy praise.—*Ed.*
2623. Laudatis antiqua, sed nove de die vivitis. (L.) Tert. ap. 6.—*You praise the old ways, but you live every day in the new fashion.*

2624. Laudato ingentia rura, Exiguum colito. (L.) Virg. G. 2, 412.—*Bestow your praises on a large desmesne, but occupy a small one.* To a man, moderate in his desires, the smaller estate is the most likely to produce happiness.
2625. Laudator temporis acti. (L.) Hor. A. P. 173.—*One who praises former days.* Description of the old fellow who is always extolling the manners and fashions of his youth over the degeneracy of modern days.
2626. Laudatur ab his, culpatur ab illis. (L.) Hor. S. 1, 2, 11.—*He is praised by these, blamed by those.*
2627. Laudat venales qui vult extrudere merces. (L.) Hor. Ep. 2, 2, 11.—*The man who wants to get his wares off his hands, praises their excellence.*
2628. Laudibus arguitur vini vinosus Homerus.
(L.) Hor. Ep. 1, 19, 6.
The praises heap'd by Homer on the bowl
At once convict him as a thirsty soul.—*Conington.*
2629. Laudis amore tumes? sunt certa piacula quæ te
Ter pure lecto, poterunt recreare, libello.
(L.) Hor. Ep. 1, 1, 36.
You're bloated by ambition? take advice:
Yon book will ease you if you read it thrice.—*Conington.*
2630. Laudo Deum verum, Plebem voco, congreco Clerum,
Defunctos ploro, Pestem fugo, Festa decoro. (L.)
The Bells.
True God I praise, collect the flock, and call the Priests:
The dead I mourn, and banish plagues, and gladden feasts.—*Ed.*
2631. Laudo manentem; si celeres quatit
Pennas, resigno quæ dedit, et meâ
Virtute me involvo probamque
Pauperiem sine dote quæro. (L.) Hor. C. 3, 29, 53.
Fortune.
She stays, 'tis well: but let her shake
Those wings, her presents I resign,
Cloak me in native worth and take
Chaste Poverty undowered for mine.—*Conington.*
A fallen minister, at the time of the Restoration (1814), applied the lines to himself. He said:
Je vais, victime de mon zèle,
M'envelopper dans ma vertu.
To which it was instantly replied:
Voilà, voilà ce qui s'appelle
Être légèrement vêtu! (Fr.)

A Martyr to my zeal, I fold
 Me in my virtue, and retire.
 Indeed, indeed ! That must be called
 A very light and scant attire !—*Ed.*

2632. Laus Deo. (*L.*)—*Praise be to God.* Motto of Viscount Arbutnot.

2633. La vérité ne fait pas autant de bien dans le monde que ses apparences y font de mal. (*Fr.*)—*Truth does not produce so much good in the world, as the semblance of it does mischief.*

2634. La vertu est la seule noblesse. (*Fr.*)—*Virtue is the only true nobility.* Motto of Earl of Guilford.

2635. La vertu n'iroit pas si loin, si la vanité ne lui tenoit compagnie. (*Fr.*) La Rochef. Max. p. 56, § 205.—*Virtue would not go so far, if vanity did not go with her.*

2636. La ville est le séjour de profanes humains, les dieux habitent la campagne. (*Fr.*) J. J. Rouss.—*Town is the dwelling-place of profane mortals, the gods inhabit rural retreats.*

2637. La vraie vérité. (*Fr.*) ?—*The real truth.*

2638. La vraie science et le vrai étude de l'homme c'est l'homme. (*Fr.*) Charron († 1603), De la Sagesse, Bk. i. cap. 1.—*The real science and the real study for man is man himself.*

Cf. Pope, Ep. 2, 2 :

The proper study of mankind is man.

2639. Le beau monde. (*Fr.*)—*The fashionable world.*

2640. Le bestemmie fanno come le processioni ; ritornano donde partirono. (*It.*) Prov.—*Curses are like religious processions, they come back whence they set out.*

2641. Le bien de la fortune est un bien perissable ;
 Quand on bâtit sur elle, on bâtit sur le sable.
 (*Fr.*) Racan, Bergeries.

Fortune's gifts are a riches that never can stand ;
 He who builds upon Fortune is building on sand.—*Ed.*

2642. Le bien ne se fait jamais mieux que lorsqu'il opère lentement. (*Fr.*) De Moy. ?—*Good is never more effectually performed than when it is produced by slow degrees.*

2643. Le bonheur de l'homme en cette vie ne consiste pas à être sans passions, il consiste à en être le maître. (*Fr.*) ?—*The happiness of man in this world does not consist in being devoid of passions, but in being able to master them.*

2644. Le bonheur des méchants comme un torrent s'écoule. (Fr.) Rac. *Athalie*.—*The happiness of the wicked runs dry like a torrent.*
2645. Le bonheur et le malheur des hommes ne dépendent pas moins de leur humeur que de la fortune. (Fr.) La Rochef. Max. p. 39, § 61.—*The happiness or misery of men depends as much on their own dispositions as on the turn of fortune.*
2646. Le bonheur ne peut être
Où la vertu n'est pas. (Fr.) Quinault, *Persée*.—*Where virtue is not, happiness cannot be.*
2647. Le bonheur ou le malheur vont ordinairement à ceux qui ont le plus de l'un ou de l'autre. (Fr.) La Rochef. ?—*Good or bad fortune generally pursue those who have the greatest share of either.*
2648. Le bonheur semble fait pour être partagé. (Fr.) Rac. Prose.—*Happiness seems made to be shared with others.*
2649. Le bruit est pour le fat, la plainte est pour le sot,
L'honnête homme trompé s'éloigne et ne dit mot.
(Fr.) Lanoue, *La Coquette corrigée*, 1, 3 (1756).
*The fop begins to bluster and the fool begins to whine ;
The man of sense, when taken-in, goes off and gives no sign.*
—Ed.
2650. Le but de mon ministère a été celui-ci ; rétablir les limites naturelles de la Gaule : identifier la Gaule avec la France, et partout où fut l'ancienne Gaule constituer la nouvelle. (Fr.) Richelieu, Test. Pol.—*The aim of my ministry has been this : to re-establish the natural limits of Gaul, identify Gaul with France, and everywhere replace Ancient Gaul with its modern counterpart.*
2651. Le cœur a ses raisons, que la raison ne connoist pas. (Fr.) Pasc. Pens. 28, 58.—*The heart has its reasons, of which the understanding knows nothing.*
2652. Le cœur d'une femme est un vrai miroir qui reçoit toutes sortes d'objets sans s'attacher à aucun. (Fr.) ?—*The heart of woman is a mirror, which reflects every object, without attaching itself to any.*
2653. Le congrès ne marche pas, il danse. (Fr.)—*The Congress does not go at foot's pace, it dances.* Said by the Prince de Ligne of the Vienna Congress.

2654. Le conquérant est craint, le sage est estimé,
 Mais le bienfaiteur plait, et lui seul est aimé. (Fr.) ?—
The conqueror is feared, the man of learning respected ;
but it is the benevolent man who wins our affections, and
he alone is beloved.
2655. Le conseil manque à l'âme,
 Et le guide au chemin. (Fr.) V. Hugo ?
The soul is 'reft of counsel,
And the path without a guide.—Ed.
2656. Le contraire des bruits qui courent des affaires, ou des
 personnes, est souvent la vérité. (Fr.) La Bruy. Car.
 vol. ii. p. 77.—*The converse of what is currently reported*
is more often the real truth.
2657. Le courage est souvent un effet de la peur. (Fr.) ?—
Courage is often the effect of fear. Cf. Corn. Theod. :
 Son courage est peut être un effet de la peur.
2658. Le coûte en ôte le goût. (Fr.) Prov.—*The cost of the*
thing diminishes its flavour. I love the dainty, but I
 hate the expense.
2659. Le cri d'un peuple heureux est la seule éloquence qui doit
 parler des rois. (Fr.) ?—*The shouts of a contented people*
are the best eloquence which can be displayed in their
sovereign's behalf.
2660. Le désespoir comble non seulement notre misère, mais notre
 faiblesse. (Fr.) Vauvenargues.—*Despair gives the*
finishing blow not only to misery, but to weakness.
2661. Le désespoir redouble les forces. (Fr.)—*Despair doubles*
our powers.
2662. Le dessous des cartes. (Fr.)—*The underneath of the cards.*
 Connaître, voir le—, *to be in the secret.*
2663. Le devoir des juges est de rendre justice, leur métier est de
 la différer ; quelques uns savent leur devoir, et font leur
 métier. (Fr.) La Bruy. Car. ?—*A judge's duty is to*
grant justice, but his practice is to delay it : even those
judges who know their duty adhere to the general practice.
2664. Le diable était beau quand il était jeune. (Fr.) Prov.—
The devil was good-looking when he was young.
2665. Le divorce est le sacrement de l'adultère. (Fr.) Guichard ?
 —*Divorce is the sacrament of adultery.*

2666. Le droit est au plus fort en amour comme en guerre,
Et la femme qu'on aime aura toujours raison.
—— (Fr.) A. de Musset, *Idylle*.
In love, as in war, 'tis the strongest that wins,
And the woman I worship will always be right. —Ed.
2667. Legem brevem esse oportet, quo facilius ab imperitis
teneatur, velut emissa divinitus vox sit. (L.) Sen. Ep.
94.—*A law ought to be short to be the easier grasped by
the unlearned, as a kind of oracle.*
2668. Le Génie c'est la patience. (Fr.) Prov.—*Genius means
patience.*
2669. Le Génie enfante, le Goût conserve. Le Goût est le bon
sens du Génie. Sans le Goût, le Génie n'est qu'une
sublime folie. Ce toucher sûr par qui la lyre ne rend
que le son qu'elle doit rendre, est encore plus rare que
la faculté qui crée. (Fr.) Chateaub. *Essai sur la
Littérat. Angl.—Genius produces, Taste preserves. Good
Taste is Genius' common sense. Without it Genius is
only a sublime kind of folly. That perfect touch which
draws from the lyre the right note and nothing more, is
even a rarer gift than the creative faculty itself.*
2670. Le géologue est un nouveau genre d'antiquaire. (Fr.)
Cuvier?—*The geologist is a new kind of antiquarian.*
2671. Leges bonæ malis ex moribus procreantur. (L.) Prov.
Macr. S. 2, 13.—*Good laws are the product of bad morals.*
2672. Leges mori serviunt. (L.) Plaut. Trin. 4, 3, 36.—*Laws
are subservient to custom. Usage modifies the law.*
2673. Leges posteriores priores contrarias abrogant. (L.) Law
Max.—*Later statutes have the effect of repeating such
earlier statutes as are opposite to their provisions.*
2674. Le jeu ne vaut pas la chandelle. (Fr.) Prov.—*The game
is not worth the candle. It is not worth the while.*
2675. Le jour viendra. (Fr.)—*The day will come.* Earl of
Durham.
2676. Le mariage est comme une forteresse assiégée : ceux qui
sont dehors veulent y entrer, et ceux qui sont dedans
veulent en sortir. (Fr.) Prov. Arabe, (Quitard).—
*Wedlock is like a besieged fortress : those who are outside
wish to get in, and those who are inside wish to get out.*

Wedlock, indeed, hath oft compared been
 To publick feasts, where meet a publick rout :
 When they that are without would fain go in,
 And they that are within would fain go out.

—*Sir J. Davis* (Davison's Poet. Rhapsody, Lond. 1826).

Cf. Le pays du mariage a cela de particulier, que les étrangers ont envie de l'habiter, et les habitans naturels voudroient en être exilés.—*Montaigne*.

2677. Le méchant n'est jamais comique. (*Fr.*) De Maistre (Soirées 1273).—*A bad man is never comical*. Said of Voltaire. The converse is also true that *Le comique—le vrai comique n'est jamais méchant*.—The really amusing man cannot be a bad man.

2678. Le mieux est l'ennemi du bien. (*Fr.*) Prov.—*Better is the enemy of well*.

2679. Le monde, chère Agnès, est une étrange chose !
 (*Fr.*) Mol. l'École des fem. 2, 4.

The world, dear Agnes, is a strange affair !—*Ed.*

2680. Le monde est le livre des femmes. (*Fr.*) Rouss. ?—*The world is the book of women*.

2681. Le monde est plein de fous, et qui n'en veut pas voir
 Doit se tenir tout seul et casser son miroir.
 (*Fr.*) Chariot de la Mère Folle.

The world is full of madmen, and who would not see one pass,
 Must keep himself shut up at home, and break his looking-glass.
 —*Ed.*

2682. Le mot de l'énigme. (*Fr.*)—*The answer to the riddle*.
 Key to the puzzle. Solution of the mystery.

2683. Le moyen le plus sûr de se consoler de tout ce qui peut arriver, c'est de s'attendre toujours au pire. (*Fr.*)—*The most certain method to find consolation against whatever may happen, is always to expect the worst*.

2684. Le moy est haïssable. (*Fr.*) Pasc. Pens. 29, 27.—“*I*” is *hateful*. Egotism, selfishness.

2685. L'Empire c'est la Paix. (*Fr.*)—*The Empire is* (the guarantee of) *Peace*.

Celebrated apothegm of Napoleon III., summing up the benefits of the Second Empire (Speech at Bordeaux, October 9, 1852). The saying was parodied by *Punch* to signify *L'Empire c'est la “pay”* (with allusion to the excessive taxation under the new régime), and by *Kladderadatsch* to “*L'Empire c'est l'épée*,” The Empire means the sword.

2686. L'empire des lettres. (*Fr.*)—*The republic of letters*.

2687. L'Empire est fait. (Fr.)—*The Empire is accomplished.*
Said by Thiers, November 1851.
2688. Le navire qui n'obéit pas au gouvernail devra obéir aux
écueils. (Fr.) Breton Prov.—*The vessel that will not*
obey her helm, will have to obey the rocks.
2689. Lenis minimeque pertinax. (L.) Cic. ?—*Easy, and not*
too violently insisting. Said of style.
2690. Leniter, ex merito quidquid patiari, ferendum est,
Quæ venit indignæ pœna, dolenda venit. (L.) Ov. H.
5, 7.—*Chastisements which we have deserved, we submit*
to with resignation, but punishment that comes to one who
has not deserved it, comes with cruel pang.
2691. L'ennui du beau, amène le goût du singulier. (Fr.) ?—
A surfeit of the beautiful leads to a taste for singu-
larity.
2692. L'ennui naquit un jour de l'uniformité. (Fr.) Lamotte-
Houdard, Fables.—*Boredom was born one day of uni-*
formity. Nothing is more tiresome than monotony.
The variation "*de l'université*" is Madame de Chateau-
briand's, when the conversation in her *salon*, which was
at the moment attended by several professors, was run-
ning a little too exclusively on educational questions.
2693. Le nombre des élus au Parnasse est complet. (Fr.) Volt. ?
—*The number of the elect for Mount Parnassus is com-*
pleted. Addressed to an aspiring poetaster.
2694. L'enseigne fait la chalandise. (Fr.) La Font. 7, 15.
—*A good sign brings in customers.* A reason for
advertising.
2695. Leonina societas. (L.) Dig. 17, 2, 29, § 2.—*A lion's*
partnership, in which one party gets all the profit, and
the others all the loss. Heads I win, tails you lose.
2696. Le parjure est une vertu,
Lorsque le serment fut un crime. (Fr.) Volt. ?—*Perjury*
is a virtue, when the oath was a crime. A man having
been induced to bind himself by an oath for a criminal
purpose, the violation of it is an act of virtue.
2697. Le plaisir le plus délicat, est de faire celui d'autrui. (Fr.)
La Bruy. Car. ?—*The most exquisite pleasure consists in*
promoting the pleasures of others.

2698. Le plus beau livre qui soit sorti de la main des hommes, car l'Évangile n'en vient pas. (Fr.) Fontenelle, *Life of Corneille*.—*The finest work which has ever issued from the hands of man, for the Gospel is not a human composition.* Said of "*The Imitation of Jesus Christ*.
2699. Le plus lent à promettre est toujours le plus fidèle à tenir. (Fr.) Rouss. ?—*He who is most slow in making a promise will be the most faithful in performing it.*
2700. Le plus sage est celui qui ne pense point l'être. (Fr.) Boil. ?—*The wisest man is the one who does not consider himself such.*
2701. Le plus semblable aux morts meurt le plus à regret. (Fr.) La Font. 8, 1.—*He who most resembles the dead dies the most reluctantly.*
2702. Le premier qui fut roi fut un soldat heureux ;
Qui sert bien son pays n'a pas besoin d'aïeux. (Fr.) Volt. *Mérope*, 1, 3.—*The first who was a king, was a fortunate soldier ; he who serves his country well has no need of ancestors.*

This is borrowed from Lefranc de Pompignan's *Didon* ; Le premier qui fût roi fût un usurpateur (*The first man to be king was an usurper*), a line which the Censorship of the stage suppressed. Cf. Sir W. Scott, *Woodstock*, 2, 37 : "What can they see in the longest kingly line in Europe, save that it runs back to a successful soldier ?"
2703. Le premier soupir de l'amour est le dernier de la sagesse. (Fr.) Charron, *Sagesse*.—*The first sigh of love is the last sigh of wisdom.*

Bret took Charron's words and cutting the sentence in two made a distich of it, which he inserted in his play of *L'Ecole Amoureuse*, sc. 7.
2704. Le présent est gros de l'avenir. (Fr.) Leibnitz ?—*The present moment is big with the events of the future.* Applicable to any time threatening a disruption of the peace of Europe, or to the eve of any expected political crisis.
2705. Le présent est pour ceux qui jouissent, l'avenir pour ceux qui souffrent. (Fr.)—*The present moment is for those who enjoy, the future for those who suffer.*
2706. Le public ! combien faut-il de sots pour faire un public ? (Fr.) Chamfort ?—*"The public !"* *How many fools does it take to constitute the public ?*

2707. Le refus des louanges est souvent un désir d'être loué deux fois. (Fr.)—*The refusal of praise often proceeds from a desire to have the compliment repeated.*

2708. Le roi de France ne venge pas les injures du duc d'Orléans. (Fr.)—*The King of France does not avenge the wrongs of the Duke of Orleans.* Attributed to Louis XII. on his accession to the throne.

The same sentiment had already been expressed by Philip, Count of Bresse and afterwards Duke of Savoy : *Il serait honteux au duc de venger les injures faites au comte.*—It would be shameful for the Duke to avenge the injuries done to the Count.

2709. Le roi le veut. (Fr.)—*The king wills it.* Motto of Lord De Clifford.

Formula by which the Clerk of Parliament announces the Royal assent to public bills. In the case of private bills the words are, *Soit fait comme il est désiré* (Be it done as it is desired). If the assent of the sovereign is withheld, it is said, *Le Roi s'avisera* (The king will consider it).

2710. Le roi régit et ne gouverne pas. (Fr.)—*The King reigns but does not govern.* Mot of Thiers in the *National* newspaper of July 1, 1830, relating to the accession of Louis Philippe. Zamoyski († 1605) had already said in a speech in the Polish Diet: *Rex regnat sed non gubernat.*

2711. Le roy et l'estat. (Fr.)—*The King and the State.* Earl of Ashburnham.

2712. Les absents ont toujours tort. (Fr.) Prov.—*The absent are always wrong.*

2713. Les affaires? c'est bien simple : c'est l'argent des autres. (Fr.) Dumas fils, Question d'argent.—*What is business? It is easily explained : it is other people's money.* Cf. Béroalde de Verville, *Moyen de parvenir* : "Mais de quoi sont composées les affaires du monde? Du bien d'autrui."

2714. Le sage entend à demi mot. (Fr.)—*A hint is enough for a wise man.*

2715. Le sage veut bien qu'on travaille, mais il ne veut pas qu'on travaille par avarice. (Fr.) Olivier Patru?—*The wise man approves of work, but not of working from motives of avarice.*

2716. Les amis, ces parents que l'on se fait soi-même. (Fr.) Emile Deschamps?—*Friends, those relations that one makes for one's self.* Delille, *Pitié*, has—

Le sort fait les parents, le choix fait les amis.

'Tis Fate gives us kindred, and choice gives us friends.—*Ed.*

Cf. the Greek Νομίζ' ἀδελφούς τοὺς ἀληθινοὺς φίλους.—
Count your true friends as so many brothers.

2717. Les amis de mes amis sont mes amis. (*Fr.*) Prov.—*My friends' friends are my friends.* Also : Les ennemis de mes ennemis sont mes amis.—*The enemies of my enemies are my friends.*
2718. Le savoir faire. (*Fr.*)—*Skill, management, ability.* (2.)
Le savoir vivre.—*A knowledge of the world.* Good manners.
2719. Les beaux esprits se rencontrent. (*Fr.*) Prov.—*Great wits jump.*
2720. Les belles actions cachées sont les plus estimables. (*Fr.*)
Pasc. Pens. 29, 25.—*Good actions done in secret are the most praiseworthy.*
2721. Les biens mal acquis s'en vont à vau-l'eau. (*Fr.*)—*Wealth ill acquired soon goes to pieces.*
2722. Les biens viennent, les biens s'en vont,
Comme la fumée, comme toute chose. (*Fr.*) Breton
Prov.—*Riches come, riches go, like the smoke, like everything.*
2723. Les cartes sont brouillées. (*Fr.*)—*There is great dissension (feud) between them.* At daggers drawn.
2724. L'esclave n'a qu'un maître ; l'ambitieux en a autant qu'il y a de gens utile à sa fortune. (*Fr.*) La Bruy. Car. vol. i. p. 159.—*A slave has but one master, the ambitious man has as many as there are persons necessary for the advancement of his fortune.*
2725. Les cloches appellent à l'église mais n'y entrent pas. (*Fr.*)
Prov.—*The bells chime to church but do not enter themselves.*
2726. Les consolations indiscretes ne font qu'aigrir les violentes afflictions. (*Fr.*) Rouss. ?—*Consolation indiscreetly pressed only serves to embitter excessive affliction.*
2727. Les coups d'épée se guérissent aisément, mais il n'en est pas de même de ceux de la langue, particulièrement de celle des rois, dont l'autorité rend les coups presque sans remède, s'il ne vient d'eux-mêmes. Plus une pierre est jetée de haut, plus elle fait d'impression où elle tombe. (*Fr.*) Richelieu ?—*Sword-wounds heal easily enough,*

but it is not the same with wounds inflicted by the tongue, particularly by that of kings, whose authority renders the blow almost incurable, except by him who dealt it. The greater the height from which a stone is dropped, the greater the impression upon the spot where it falls.

2728. Les dettes abrègent la vie. (Fr.) Joubert?—*Debts shorten life.*
2729. Le secret de l'existence, c'est le rapport de nos peines avec nos fautes. (Fr.) Mme. de Staël?—*The secret of our existence is the connection between our faults and our sufferings.*
2730. Le secret d'ennuyer est celui de tout dire. (Fr.) Volt. Disc. 6.—*The surest way of wearying your readers (or audience) is to say everything that can be said on the subject.*
2731. Le sentiment de la liberté est plus vif, plus il y entre de malignité. (Fr.) Fontenelle?—*The passion for liberty is the keener, in proportion to the malignity combined with the feeling.*
2732. Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée. (Fr.) La Rochef. Max. p. 78, § 876.—*Men of second-rate intelligence generally condemn everything that is above the level of their understanding.*
2733. Les extrêmes se touchent. (Fr.) Mercier (Tableau de Paris, 1782, vol. iv., Title of cap. 348).—*Extremes meet.*
Also found in Anquetil (*Louis XIV., sa Cour et le Régent*, Paris 1789, vol. i.). Pasc. Pens. 31, 27, comparing first principles with their most widely extended effects, says *Les extrêmes se touchent et se réunissent à force de s'estre éloignées, et se retrouvent en Dieu, et en Dieu seulement.* Cf. La Bruyère (Car. vol. ii. p. 76), *Une gravité trop étudiée devient comique; ce sont comme des extrémités qui se touchent et dont le milieu est dignité.*—*A too carefully studied gravity becomes almost comic; it is like extremities meeting, the centre of which is dignity.* (See Büchmann, p. 215.)
2734. Les femmes ont toujours quelque arrière-pensée. (Fr.) Destouches, Dissipateur.—*Women always speak with some mental reservation.*
2735. Les femmes ont un instinct céleste pour le malheur. (Fr.)—*Women have a divinely-implanted instinct for misfortune.* They are naturally compassionate.
2736. Les femmes peuvent tout, parcequ'elles gouvernent les personnes qui gouvernent tout. (Fr.) Prov.—*Women can effect everything, because they govern those who govern everything.*

2737. Les femmes sont extrêmes : elles sont meilleures ou pires que les hommes. (Fr.) La Bruy. Car. vol. i. p. 58.—*Women, ever in extremes, are always either better or worse than men.*

For men at most differ as Heaven and Earth,
But women, worst and best, as Heaven and Hell.

—Tennyson, Idylls, Merlin and Vivien.

2738. Les foux font des festins, et les sages les mangent. (Fr.) —*Fools make feasts, and wise men eat them.* Fools build houses and wise men live in them.
2739. Les gens qui ont peu d'affaires, sont de très grands parleurs. Moins on pense, plus on parle. (Fr.) Montesquieu ?—*People who have little business are great talkers. The less men think, the more they talk.*
2740. Les girouettes qui sont placées le plus haut, tournent le mieux. (Fr.)—*Weathercocks placed on the most elevated stations, turn the most freely.* This has been sarcastically applied to political turncoats.
2741. Les grands hommes sont non-seulement populaires : ils donnent la popularité à tout ce qu'ils touchent. (Fr.) Fournier, L'Esprit des autres.—*Great men are not only popular themselves : they give popularity to everything which they touch.* Thus forgotten authors still live by some line which a famous writer has embodied in his works.
2742. Les grands ne sont grands que parce que nous sommes à genoux ; relevons-nous ! (Fr.) Prudhomme ?—*The great are only great because we are on our knees. Let us rise !* Adopted by Prudhomme as motto for his *Journal des Révol. de Paris.*
2743. Les grands noms abaissent, au lieu d'élever ceux qui ne les savent pas soutenir. (Fr.) La Rochef. Max. p. 43, § 94.—*High titles degrade, instead of elevating, those who know not how to carry them.*
2744. Les haines sont si longues et si opiniâtres, que le plus grand signe de mort dans un homme malade, c'est la réconciliation. (Fr.) La Bruy. Car. vol. ii. p. 49.—*Hatred is so long lived and inveterate a malady, that the surest sign of approaching death, is a sick man's desire to be reconciled.*
2745. Les hommes font les lois, les femmes font les mœurs. (Fr.) Guibert, Connétable de Bourbon, 1, 4.—*Men make the laws, women make the morals.*

2746. Les hommes ne sont justes qu'envers ceux qu'ils aiment.
(Fr.) Joubert?—*Men are only just to those whom they love.*
2747. Les hommes sont cause que les femmes ne s'aiment point.
(Fr.) La Bruy. Car. vol. i. p. 58.—*It is the men who are the reason why women do not love each other.*
2748. Les hommes sont rares. (Fr.) Prov.—*Men are rare.*
2749. Les honneurs changent les mœurs. (Fr.) Prov.—*Honours change manners.*
2750. Les honneurs content à qui veut les posséder. (Fr.)—*Honours are dearly bought by whoever wishes to possess them.*
2751. Le silence du peuple est la leçon des rois. (Fr.) M. de Beauvais, Oraison Fun. de Louis XV.—*A people's silence is a lesson to their kings.*
2752. Le silence est la vertu de ceux qui ne sont pas sages. (Fr.) Bouhours?—*Silence is the virtue of those who are not clever.*
2753. Le silence est le parti le plus sûr pour celui qui se défie de soi-même. (Fr.) La Rochef. Max. p. 41, § 79.—*Silence is the best policy for the man who is diffident of his own powers.*
2754. Les jeunes gens, à cause des passions qui les amusent, s'accommodent mieux de la solitude que les vieillards.
(Fr.) La Bruy. Car. vol. ii. p. 52.—*Young people, on account of the amusement they derive from their feelings, can put up with solitude more easily than the old.*
2755. Les jeunes gens disent ce qu'ils font, les vieillards ce qu'ils ont fait, et les sots ce qu'ils ont envie de faire. (Fr.)?—*Young people tell what they are doing, old people what they have done, and fools what they would like to do.*
2756. Les jours se suivent et ne se ressemblent pas. (Fr.) Prov.—*The days follow, but do not resemble each other.*
2757. Les larmes dans la voix. (Fr.)?—*Tears in the voice.* Said of some great singer, but (?) of whom and by whom?
2758. Les moissons, pour mûrir, ont besoin de rosée,
Pour vivre et pour sentir, l'homme a besoin des pleurs.
(Fr.) A. de Musset, Nuit d'Octobre.

The corn needs the dewfall to ripen its ears,
And man too, to live and to feel, must have tears.—*Ed*

2759. Les mortels sont égaux : ce n'est point la naissance,
C'est la seule vertu qui fait leur différence.
(Fr.) Volt. Mahom. 3, 1.
All mortals are equal : it is not high birth
But virtue alone that can constitute worth.—*Ed.*
2760. Le soleil ni la mort ne se peuvent regarder fixement. (Fr.)
La Rochef. Max. p. 34, § 26.—*Neither the sun nor death
can be looked at fixedly.*
2761. Les ouvrages accomplis sont rares : car il faut qu'ils soient
produits aux heureux jours de l'union du goût et du
génie. Or, cette grande rencontre, comme celle de quelques
astres, semble n'arriver qu'après la révolution de plusieurs
siècles, et ne dure qu'un instant. (Fr.) Chateaub.
Essai sur la Littérat. Angl.—*Perfect works are rare,
because they are only produced at the happy moment when
taste and genius unite : and this supreme conjunction,
like that of certain planets, appears to occur only after the
revolution of several cycles, and then only lasts for an
instant.*
2762. Les passions sont les seuls orateurs qui persuadent toujours.
(Fr.) La Rochef. Max. p. 32, § 8.—*The passions are
the only orators which never fail to convince us.*
2763. L'espérance est le songe d'un homme éveillé. (Fr.) Prov.
—*Hope is the dream of a waking man.*
2764. Les plus malheureux osent pleurer le moins. (Fr.) Rac.?
—*The most wretched are just those who dare weep the
least.*
2765. L'esprit a son ordre, qui est par principes et démonstrations,
le cœur en a un autre. (Fr.) Pasc. Pens. 31, 31.—*The
mind has its system, proceeding on principles and demon-
strations : the heart has a different course of action.*
2766. L'esprit de la conversation consiste bien moins à en montrer
beaucoup qu'à en faire trouver aux autres. (Fr.) La
Bruy. Car. vol. i. p. 83.—*Wit in conversation consists
much less in being witty one's self than in supplying wit to
others.*
2767. L'esprit est le dieu des instants, le génie est le dieu des âges.
(Fr.) Lebrun ?—*Wit is the god of the moment, but genius
is the god of time. Wit sparkles as a meteor, and is
transient ; but genius shines like one of the steadfast
luminaries of heaven.*

2768. L'esprit est toujours la dupe du cœur. (Fr.) La Rochef. Max. p. 44, § 102.—*Our understanding is always the dupe of the heart.*
2769. L'esprit est une plante dont on ne sauroit arrêter la végétation sans la faire périr. (Fr.)?—*Wit is a plant the vegetation of which you cannot arrest without destroying the stock.*
2770. L'esprit qu'on veut avoir, gâte celui qu'on a. (Fr.) Gresset, Le Méchant, 4, 7.—*The kind of wit one aims at is apt to spoil the kind one naturally possesses.*
2771. L'esprit ressemble aux coquettes; ceux qui courent après lui sont ceux qu'il favorise le moins. (Fr.)—*Wit is a coquette; those who run after it are the least favoured.* Wit must flow spontaneously, and unsolicited, to be really effective.
2772. Les querelles ne dureraient pas longtemps, si le tort n'était que d'un côté. (Fr.) La Rochef. Max. p. 95, § 520.—*Quarrels would not last so long, if the fault lay all on one side.*
2773. Les races se féminisent. (Fr.) Buffon?—*The races of the earth are growing effeminate.* The naturalist's judgment on the progress of humanity.
2774. Les rivières sont des chemins qui marchent et qui portent où l'on veut aller. (Fr.) Pasc. Pens.—*Rivers are moving roads, which carry one whither one would go.* "Oui," adds M. Havet in a note on this, "pourvu qu'on veuille aller où elles portent."
2775. Les soldats d'Alexandre érigés tous en rois. (Fr.) Volt. Olymp. 2, 2.—*Alexander's soldiers promoted to be so many kings.* Might have been said of the titles and crowns, princely and royal, bestowed by the great Napoleon on his generals.
2776. Les sots depuis Adam sont en majorité. (Fr.) Cas. Delavigne, L'Épître.—*Since Adam's time fools have always been in the majority:* and, unfortunately, it is the majority that governs.
2777. Le style est l'homme même. (Fr.) Buffon, Discours de Réception (Recueil de l'Académie, 1753, pp. 337, 338).—*An author's style is nothing less than the man himself.* His subject and materials may be drawn from other sources, but in his treatment of them is seen the man himself.

2778. Les vers sont enfants de la lyre,
Il faut les chanter, non les lire. (Fr.) La Motte?—
Verses are children of the lyre, they should be sung, not read.
2779. Les vertus se perdent dans l'intérêt comme les fleuves se perdent dans la mer. (Fr.) La Rochef. Max. p. 52, § 171.—*Our virtues lose themselves in our interests, as rivers lose themselves in the ocean.*
2780. Les vieilles coutumes sont les bonnes coutumes. (Fr.) Breton Prov.—*The old customs are the good customs.*
2781. L'État c'est moi. (Fr.)—*I am the State.*
Reply attributed to Louis XIV., and addressed to the President of the Parliament of Paris in 1655, when, in hunting-dress and whip in hand, the king presented himself before the assembly to enforce his royal wishes. The fact has more to warrant it than the *mot*.
V. Chervel's ADMINISTRATION MON. EN FRANCE.
2782. Le temps est un grand maître, il règle bien les choses. (Fr.) Corneille, Sertorius, 2, 4.—*Time is a great master, it disposes things well.*
2783. Le temps n'épargne pas ce qu'on fait sans lui. (Fr.) Fayolle, 1800.—*Time preserves nothing that has not taken time to do.* Said of any work that has been hurriedly done.
2784. Le temps, qui change tout, change aussi nos humeurs ;
Chaque âge a ses plaisirs, son esprit et ses mœurs.
(Fr.) Boil. A. P. 3, 373.
All-changing time changes our fancies soon :
Each age has ways and feelings of its own.—*Ed.*
2785. Le travail du corps délivre des peines de l'esprit ; et c'est ce qui rend les pauvres heureux. (Fr.) La Rochef. ?
—*Bodily labour alleviates the pains of the mind ; and hence arises the happiness of the poor.*
2786. Le travail éloigne de nous trois grand maux, l'ennui, le vice, et le besoin. (Fr.) Volt. ?—*Labour relieves us from three great evils, tediousness, vice, and want.*
2787. Le trépas vient tout guérir ;
Mais ne bougeons d'où nous sommes :
PLUTÔT SOUFFRIR QUE MOURIR,
C'est la devise des hommes. (Fr.) La Font. 1, 16.
Death comes all things to cure,
Yet stir not if help it we can :
"Sooner than die, endure"—
Is the proper motto for man.—*Ed.*

2788. Le trident de Neptune est le sceptre du monde. (Fr.) Lemierre, Commerce.—*The trident of Neptune is the sceptre of the world.* A good motto for a naval and commercial power like Great Britain.
2789. Leurs écrits sont des vols qu'ils nous ont faits d'avance. (Fr.) Piron.—*Their writings are thoughts stolen from us by anticipation.* Said of the works of men of genius that find their echo in every age.
2790. Leve fit quod bene fertur onus. (L.) Ov. Am. 1, 2, 10.—*The burden which is borne with cheerfulness becomes light.* Buoyancy of spirit greatly diminishes the pressure of misfortune.
2791. Leve incommodum tolerandum est. (L.)—*A slight evil must be endured.* Maxim of ecclesiastical lawyers in reference to a quarrelsome wife.
2792. Levia perpassi sumus,
Si flenda patimur. (L.) Sen. 1.—*Our sufferings are light, if they are merely such as we should weep for.*
2793. Levis est dolor qui capere consilium potest. (L.) Sen. Med. 155.—*That grief is light which is able to take advice.*
2794. Le vrai est le sublime des sots. (Fr.) Griffet 1.—*Truth is a fool's idea of the sublime.*
2795. Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres. (Fr.) La Rochef. Max. p. 47, § 127.—*The most sure way to be taken in, is to think one's self more clever than other people.*
2796. LEX. (L.)—*The law.* Law Maxims depending on :
 (1.) Lex aliquando sequitur æquitatem.—*The law sometimes gives way to Equity.* (2.) Lex Angliæ sine parlamento mutari non potest.—*The law of England cannot be altered except by Parliament.* (3.) Lex citius tolerare vult privatum damnum quam publicum malum.—*The law will allow an individual to be injured rather than the State should suffer hurt.* (4.) Lex neminem cogit ad vana seu inutilia.—*The law will not force any one to do a thing which will be vain and fruitless.* (5.) Lex neminem cogit ostendere quod nescire præsumitur.—*The law forces no one to declare that which he is presumed to be ignorant of.* (6.) Lex nil frustra facit.—*The law does not attempt an act which would be vain.* (7.) Lex non cogit ad impossibilia (or Nemo tenetur ad imp.).—*The law does not compel a man to do what he cannot possibly perform.* (8.) Lex non requirit verificari quod apparet curiæ.—*The law does not require verification on a point which is clear to the court.* (9.) Lex plus laudatur quando ratione probatur.—*The law is most worthy of approval, when it is confirmed by reason.* (10.) Lex posterior derogat priori.—*An earlier*

statute must give place to a later one. (11.) *Lex rejicit superflua, pugnancia, incongrua.*—*The law rejects all superfluities, contradictions, and irrelevant matter.* (12.) *Lex semper dabit remedium.*—*The law always gives a remedy, i.e., for recovery of rights given.* (13.) *Lex spectat naturæ ordinem.*—*The law respects the order of nature.* It will not compel any one to demand what he cannot recover.

2797. L'exactitude de citer. C'est un talent plus rare que l'on ne pense. (Fr.) Bayle, Dict. Art. SANCHEZ, *Remarques.*—*Exactness of quotation is a rarer talent than is commonly supposed.*

2798. L'exactitude est la politesse des rois. (Fr.)—*Punctuality is the politeness of kings.* Maxim of Louis XVIII.

2799. Lex non scripta. (L.)—*The unwritten law, i.e., the Common law established by precedent and custom, as opposed to Equity and Canon law.* (2.) Lex scripta.—*Statute law, contained in the Statute Book.* (3.) Lex talionis.—*The law of retaliation.* An eye for an eye, etc.

2800. L'expérience de beaucoup d'opinions donne à l'esprit beaucoup de flexibilité, et l'affermir dans celles qu'il croit les meilleures. (Fr.) Joubert ?—*An acquaintance with a wide range of opinions gives the mind great flexibility, and confirms it in the view which it believes to be the best.*

2801. L'heure est à Dieu, l'espérance à tous. (Fr.)—*The hour is in God's hands, Hope is in the reach of all.* Inscription on sundial.

2802. L'histoire n'est que le tableau des crimes et des malheurs. (Fr.) Volt. L'Ingénu, ch. 10.—*History is indeed little else than a picture of human crimes and misfortunes.* Gibbon (Decline and Fall, ch. 3) says: ". . . History, which is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind."

2803. L'homme est de glace aux vérités,
Il est de feu pour les mensonges. (Fr.) La Font. 9, 6.

Where truth's concerned men are as ice,
But fire, when they're telling lies.—*Ed.*

2804. L'homme est toujours l'enfant, et l'enfant toujours l'homme. (Fr.) ?—*The man is always the child, and the child is always the man.*

2805. L'homme est un apprenti, la douleur est son maître ;
Et nul ne se connaît, tant qu'il n'a pas souffert. (Fr.)
A. de Musset, Nuit d'Octobre.—*Man is an apprentice,
sorrow is his master ; and none knows himself until he
has suffered.*
2806. L'homme n'est jamais moins misérable, que quand il paroît
dépourvu de tout. (Fr.) J. J. Rouss. ?—*Man is never
less miserable than when he appears to have lost every-
thing.*
2807. L'homme n'est qu'un roseau le plus faible de la nature,
mais c'est un roseau pensant. (Fr.) Pasc. Pens. 23, 6.
—*Man is but a reed, the weakest thing in all nature, but
it is a reed that thinks.*
2808. L'homme propose et Dieu dispose. (Fr.) Prov.—*Man
proposes and God disposes.* Cf. Cor hominis disponit
viam suam, sed Domini est dirigere gressus ejus. (L.)
Vulg. Prov. xvi. 9.—*A man's heart deviseth his way, but
the Lord directeth his steps ; and, Homo proponit, sed
Deus disponit.* A Kempis, Imitat. J. C. 1, 19, 2.
2809. L'homme, sujet ondoyant et divers. (Fr.) Montaigne,
Essays, 1, 1.—*Man is a wavering and inconstant thing.*
2810. L'honneur acquis est caution de celui qu'on doit acquérir.
(Fr.) La Rochef. Max. p. 68, § 278.—*Honours acquired
may be regarded as an earnest of those which are to
follow.*
2811. L'honneur sans argent n'est qu'une maladie. (Fr.) Rac.
Plaid. 1, 1.—*Honour (or title) without money is nothing
else than a disease.*
2812. L'hypocrisie est un hommage que le vice rend à la vertu.
(Fr.) La Rochef. Max. p. 60, § 223.—*Hypocrisy is the
homage which vice renders to virtue.*
2813. Libera chiesa in libero stato. (It.)—*A free church in a
free State.* The maxim of Cavour, and his last audible
words on his deathbed, June 6, 1861
2814. Libera Fortunæ mors est : capit omnia tellus
Quæ genuit : cælo tegitur qui non habet urnam.
(L.) Luc. 7, 818.

Death's beyond Fortune's reach : the earth finds room
For all she bare : and he that has no urn
Has heav'n to cover him.—*Ed.*

2815. *Liberius si Dixero quid, si forte jocosius, hoc mihi juris*
Cum venia dabis. (L.) Hor. S. 1, 4, 103.—*If I have been*
too free or joking in my talk, you will, I trust, forgive me.
2816. *Libertas.* (L.)—*Liberty.* Motto of Lord Carbery.
2817. *Libertas est potestas faciendi id quod jure licet.* (L.) Law
Max.—*Liberty consists in the power of doing that which*
the law permits.
2818. *Libertas in legibus.* (L.)—*Liberty in the law.* Motto of
Lord Wynford.
2819. *Libertas inquit populi quem regna coercent*
Libertate perit; ejus servaveris umbram
Si, quicquid jubeare, velis. (L.) Lucan. ?
A people's liberty, where kings are strong,
Is lost through the abuse of it to wrong:
But you may keep the shadow of the word
By doing what's ordered of your own accord.—*Ed.*
It will be the wisdom of the weaker party to save their dignity by
a willing compliance with commands which they will in any case
have to submit to.
2820. *Libertas: quæ, sera, tamen respexit inertem*
Respexit tamen, et longo post tempore venit. (L.)
Virg. E. 1, 28, and 30.—*Liberty, which late in life, yet*
at length regarded my helpless condition, and after a long
while came to me.
2821. *Libertas scelerum est, quæ regna invisa tuetur,*
Sublatusque modus gladii. (L.) Luc. 8, 491.
Full range of crime and daggers freely drawn,
These are the props of hated governments.—*Ed.*
2822. *Libertas sub rege pio.* (L.)—*Liberty under a pious king.*
Motto of Viscount Sidmouth.
2823. *Libertas ultima mundi Quo steterit ferienda loco.*
(L.) Lucan. 7, 580.
Liberty.
Where liberty had made her final stand,
There must she be assailed with impious hand.—*Ed.*
2824. *Liberté toute entière.* (Fr.)—*Complete liberty.* Motto of
Earl of Lanesborough.
2825. *Libito fè licito.* (It.) Dante, Inf. 5, 56.—*What was*
pleasing she made law. Like is law. Said of Semiramis.
She in vice
Of luxury was so shameless, that *she made*
Liking be lawful by promulged decree.—*Cary.*
Cf. Chaucer, Monkes Tale:
His lustes were as a law in his degree.

2826. Liceat concedere veris. (L.) Hor. S. 2, 3, 365.—*Let us confess the truth.*
2827. Licet superbus ambules pecunia,
Fortuna non mutat genus. (L.) Hor. Epod. 4, 5.—*Although you may strut about, proud of your money, fortune does not change your low birth.*
Fortune cannot change your blood,
Although you strut as if it could. (?)
2828. Liebe kennt der Allein, der ohne Hoffnung liebt. (G.) Schiller, Don Carl.—*He only knows what love is, who loves without hope.*
2829. Liebe ohne Gegenliebe ist wie eine Frage ohne Antwort. (G.) Prov.—*Unrequited love is like a question without an answer.*
2830. Ligna crucis palmes cedrus cupressus oliva. (L.)—*The wood used in making the cross was vine, cedar, cypress, and olive.*
2831. Limæ labor ac mora. (L.) Hor. A. P. 291.—*The labour and tediousness of polishing (any work of art, poetry, painting, etc.) as though with a file.*
2832. L'imagination est la folle du logis. (Fr.) Malebranche.—*Imagination is the mad creation of the brain. Lit. the madwoman of the house.*
2833. L'imagination galope, le jugement ne va que le pas. (Fr.)? —*The imagination gallops, the judgment merely walks. The former is impatient for the issue, which the latter patiently awaits.*
2834. L'impossibilité où nous sommes de prouver que Dieu n'est pas, nous découvre son existence. (Fr.)? —*The utter impossibility which we feel of proving that there is not a God, proclaims His existence.*
2835. L'industrie des hommes s'épuise à briguer les charges, il ne leur en reste plus pour en remplir les devoirs. (Fr.) D'Alembert? —*The energies of men are so exhausted in soliciting places, that they have none left to aid them in performing the duties which belong to them.*
2836. L'influence féminine devient l'auxiliaire indispensable de tout pouvoir spirituel, comme le moyen âge l'a tant montré. (Fr.) Comte? —*The influence of woman is the natural and indispensable auxiliary of all spiritual power, as the middle ages have so abundantly testified.*

2837. *Lingua mali pars pessima servi.* (L.) Juv. 9, 120.—*The tongue is the worst part of a bad servant.*
2838. *Lingua, sile; non est ultra narrabile quicquam.* (L.) Ov. Ep. 2, 2, 61.—*Silence, my tongue! not a word more must be spoken.*
2839. *L'injure se grave en métal;*
Et le bienfait s'escrit en l'onde. (Fr.) Jean Bertaut († 1611).—*Wrongs are engraved in metal, and kindnesses written in water.*
 Cf. Shakesp. Hen. VIII. 4, 2:
 Men's evil manners live in brass : their virtues
 We write in water.
 and Sir T. More, Richard III., For men use, if they have an evil
 tourne, to write it in marble, and whoso doth us a good tourne we
 write it in duste.
2840. *Linquenda tellus, et domus, et placens*
Uxor, neque harum, quas colis, arborum,
Te, præter invisas cupressos,
Ulla brevem dominum sequetur.
 (L.) Hor. C. 2, 14, 21.
 Your land, your house, your lovely bride
 Must lose you : of your cherished trees
 None to its fleeting master's side
 Will cleave, but those sad cypresses.—*Conington.*
2841. *L'institut des Jésuites est une épée dont la poignée est à Rome et la pointe partout.* (Fr.) Dupin (Procès de tendance, 1825).—*The order of the Jesuits is a sword the handle of which is at Rome and the point everywhere.*
 Cf. L'Anti-coton, p. 73, 1610, "La Société de Jésus est une épée dont la lame est en France et la poignée à Rome."
2842. *Lis litem generat.* (L.)—*Strife genders strife.*
2843. *List geht über Gewalt.* (G.) Prov.—*Cunning outwits strength.*
2844. *L'Italia farà da se.* (It.)—*Italy will act by herself.* Motto of the Italian Revolution of 1849, and attributed to Charles Albert, Gioberti, Cola di Rienzi, and others. (V. Büchmann, Gefl. W. 358.)
2845. *Literæ Bellerophontis.* (L.)—*Bellerophon's letter.*
 Bellerophon was sent by Prætus, at the instigation of his wife Sthenoboea, with a letter to Iobates to put the bearer to death. Hence the bearer of any missive unfavourable to himself (like Uriah's letter to Joab) is called a Bellerophon, and the letter, *literæ Bellerophontis.* Cf. Plaut. Bacch. 4, 7, 12.

2846. *Literæ humaniores.* (L.)—*The politer arts.* Term used to signify the Final Classical School at Oxford.
2847. *Litera gesta docet : quid credas allegoria ;
Moralis quid agas : quo tendas anagogia.* (L.) Monkish distich.—*The letter of Scripture gives the facts : its allegorical meaning gives what you are to believe ; its moral teaching furnishes a rule of life, and its heavenly meaning shows whither you should aim.*
2848. *Litera occidit, spiritus autem vivificat.* (L.) Vulg. Cor. 2, 3, 6.—*The letter killeth, the spirit giveth life.*
2849. *Litera scripta manet, verbum at inane perit.* (L.) ?—*The written word remains, but that which is spoken is lost in the air.* Another form with same meaning is *Vox emissa volat, litera scripta manet.* A caution to be very careful in what we write and put our names to in writing.
2850. *Litus ama . . . Altum alii teneant.* (L.) Virg. A. 5, 163, and 164.—*Hug thou the shore, let others hold the deep.* Be content with modest efforts.
2851. *Locum tenens.* (L.)—*A person acting for, or holding the situation of another.* A substitute or deputy.
2852. *Locus est et pluribus umbris.* (L.) Hor. Ep. 1, 5, 28.
There's room enough, and each may bring his friend.—*Creech.*
The *umbra* is the uninvited guest, brought to the feast by one of the *invités.*
2853. *Locus in quo.* (L.)—*The place in which* (anything is situate).
2854. *Locus sigilli.* (L.)—*The place of the seal.* Denoted on documents by the initials L. S.
2855. *Locus standi.* (L.)—*Standing-room, or place.* A footing, position, ground to go upon ; position in an argument. Equivalent to the Greek *ποῦ στῶ*, a place *where I may stand*, as Archimedes is said to have demanded, declaring that, given the necessary *ποῦ στῶ*, he could with his lever move the earth.
2856. *L'on espère de vieillir et l'on craint la vieillesse ; c'est à dire l'on aime la vie et l'on fuit la mort.* (Fr.) La Bruy. Car. vol. ii. p. 32.—*We hope to grow old, yet we dread age ; that is, we are attached to this life, and we wish to avoid the thoughts of death.*

2857. Longæ (canitis si cognita) vitæ

Mors media est.

(L.) Luc. 1, 457.

Death's not the end (if true your prophecies)
But meeting-point 'twixt two eternities.—*Ed.*

2858. Longa est injuria, longæ

Ambages, sed summa sequar fastigia rerum.

(L.) Virg. A. 1, 341.

Long

And dark the story of her wrong :
To thread each tangle time would fail,
So learn the summits of the tale.—*Conington.*

2859. Longa mora est quantum noxæ sit ubique repertum

Enumerare : minor fuit ipsa infamia vero. (L.) Ov.

M. 1, 214.—*It were long to enumerate all the crime that was perpetrated on either side ; even the report of it fell short of the actual truth.*

2860. Longe aberrat scopo. (L.)—*He is very wide of the mark.*

2861. Longe absit. (L.)—*Far be it ! or quod absit* (or *absit* alone), meaning *Heaven forefend ! It is impossible.* Cf. *Quod avertat Deus.—God forbid !*

2862. Longe mea discrepat istis

Et vox et ratio. (L.) Hor. S. 1, 6, 92.—*Both my words and feelings differ widely from theirs.*

2863. Longum iter est per præcepta, breve et efficax per exempla.

(L.) Sen. Ep. 6, 5.—*It is a long way of teaching by precepts, short and efficacious by example.*

2864. L'on ne peut aller loin dans l'amitié, si l'on n'est pas disposé à se pardonner, les uns aux autres, les petits défauts.

(Fr.) La Bruy. Car. ?—*Friendship cannot be longlived, if we are not disposed mutually to forgive each other's venial faults.*

2865. L'on ne vaut dans ce monde, que ce que l'on veut valoir.

(Fr.) La Bruy. Car. ?—*A man's value in this world will be precisely at the rate at which he desires to be valued.*

2866. L'on se repent rarement de parler peu, très souvent de trop parler : maxime usée et triviale que tout le monde sait, et que tout le monde ne pratique pas. (Fr.) La Bruy.

Car. vol. ii. p. 63.—*We rarely repent of having spoken too little, often of having said too much : a maxim which is old and trivial, and which every one knows, but which every one does not so generally practise.*

2867. L'ordre règne à Varsovie. (Fr.)—*Order reigns at Warsaw.*
In this form the quotation is usually repeated; the wording, however, differs slightly in the original. General Sébastiani in announcing to the Chamber of Deputies, at Paris, the news of the bloody occupation and fall of Warsaw (Sept. 16, 1831), said: *Des lettres que je reçois de Pologne m'annoncent que la tranquillité règne à Varsovie.* The letters which I have received from Poland announce that tranquillity is restored at Warsaw (*vide* Alex. Dumas, *Mémoires*, 2d series, vol. iv. chap. 3).
2868. L'oreille est le chemin du cœur. (Fr.) Volt. Réponse au roi de Prusse.—*The ear is the road to the heart.*
2869. L'orgueil ne veut pas devoir, et l'amour-propre ne veut pas payer. (Fr.) La Rochef. Max. p. 61, § 235.—*Pride wishes not to owe, and self-love does not wish to pay.*
2870. Lorsque sur cette mer on vogue à pleines voiles,
Qu'on croit avoir pour soi le vent et les étoiles :
Il est bien malaisé de régler ses desirs :
La plus sage s'en dort sur la foi des zéphyrs.
(Fr.) La Font. Nymphes de Vaux.
While with full-spreading sails we speed over life's waters,
With the stars in our favour, the wind in right quarters,
'Tis not easy to stifle desires as one pleases,
The wisest will sleep with full trust in the breezes.—*Ed.*
2871. Louer les princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures. (Fr.) La Rochef. Max. p. 74, § 327.—*To lavish on princes praises for virtues which they do not possess, is to insult them with impunity.*
2872. Louis ne sut qu'aimer, pardonner et mourir
Il aurait su régner s'il avait su punir. (Fr.) Tilly.—*Louis (XVI.) knew only how to love, forgive, and die: had he known how to punish, he would have known how to reign.*
2873. Loyal à la mort. (Fr.)—*Loyal unto death.* Lord Rowton.
(2.) Loyal à mort.—*Loyal unto death.* Marquess of Ely. (3.) Loyal en tout.—*Loyal in all.* Motto of the Earl of Kenmare. (4.) Loyal je serai durant ma vie.—*I will be loyal during my life.* Motto of Lord Mowbray and Stourton.
2874. Loyauté m'oblige. (Fr.)—*Loyalty binds me.* Motto of the Earl of Lindsey and Lord Aveland. (2.) Loyauté n'a honte.—*Loyalty feels no shame.* Motto of the Duke of Newcastle.
2875. Δύχνου ἀρθέντος, γυνὴ πάντα ἡ αὐτή. (Gr.) Prov.—*When the candle is removed, every woman is alike.*

2876. *Lucidus ordo.* (L.) Hor. A. P. 41.—*Method.* A clear perspicuous arrangement of a subject.

2877. *Lucri bonus est odor ex re*
Qualibet. Illa tuo sententia semper in ore
Versetur, dis atque ipso Jove digna, poetæ :
Unde habeas, quærit nemo, sed oportet habere.
 (L.) Juv. 14, 204.

“ Profit smells sweet from whatsoe’er it springs.”
 This golden sentence, which the powers of Heaven
 Or Jove himself might glory to have given,
 Will never, poets, from your thoughts, I trust ;
 None question whence it comes, but come it must.—*Gifford.*

The golden maxim, here referred to, came from Vespasian’s lips when his son Titus expostulated with him on the tax levied on latrines.

2878. *Lucus a non lucendo.* (L.)—*A grove is called from its not giving light.*

Lucus is supposed to be derived from *lucco*, i.e., the shining or open spaces in a wood through which light is seen. The phrase is, however, generally used to denote any absurd or self-contradictory etymology, like *Bellum a nulla re bella*, War, because there is nothing beautiful about it ; *cælum a non celando, quia apertum est*, Heaven, because it does not conceal, but is open, etc.

2879. *Ludere cum sacris.* (L.)—*To jest on sacred subjects.*

2880. *Luget avarities Stygiis innexa catenis,*
Cumque suo demens expellitur ambitus auro.
Non dominantur opes : non corrumpentia sensus
Dona valent : emitur sola virtute potestas.
 (L.) Claud. 3 Cons. Hon. 185.

Purity of Election.

Foul avarice mourns in hellish chains confined,
 And bribery with its gold is overthrown ;
 Money is nought, nor gifts that sway the mind ;
 Power is bought by virtue’s worth alone.

2881. *Lugete o Veneres Cupidinesque*
Et quantum est hominum venustiorum !
Passer mortuus est meæ puellæ :
Quem plus illa oculis amabat. (L.) Cat. 3, 1.

Lesbia’s Sparrow.

Queens of Beauty, saucy Cupids,
 Handsome folk all the world over,
 Come and join me in my sorrow ;
 My own darling’s lost her sparrow ;
 He was her pet, her own darling ;
 Better than her eyes she loved him.—*Shaw.*

2882. L'une des marques de la médiocrité d'esprit, est de toujours conter. (*Fr.*) La Bruy. ?—*It is a proof of a mediocrity of intellect to be always telling anecdotes.*
2883. L'union fait la force. (*Fr.*)—*Union is strength.* Motto of the kingdom of Belgium.
2884. Lupo agnum eripere postulant. (*L.*) Plaut. Pæn. 3, 5, 131.—*They wish to snatch the lamb out of the wolf's jaws. They are bent upon a difficult task.*
2885. Lupus in fabula (or sermone). (*L.*)—*The wolf in the story.* Said of the appearance of any one who is the immediate subject of conversation. Talk of the Devil, etc.
De Varrone loquebamur, lupus in fabula: venit enim ad me. Cic. Att. 13, 33, 4.—*We were talking about Varro, and (talk of the Devil) in he came!*
2886. L'usage fréquent des finesses est toujours l'effet d'une grande incapacité, et la marque d'un petit esprit. (*Fr.*) ?—*The frequent recourse to finesse is always a proof of a want of capacity and of a small mind.*
2887. Lusisti satis, edisti satis, atque bibisti.
Tempus abire tibi est. (*L.*) Hor. Ep. 2, 2, 214
You've frolick'd, eaten, drunk to the content
Of human appetite: 'tis time you went.—*Conington.*
2888. Lusus naturæ. (*L.*)—*A freak of nature.* A five-legged calf, spotted lady, two-headed nightingale, etc.

M.

2889. Mach 'es Wenigen recht: Vielen gefallen ist schlimm. (*G.*) Schill. Votivtafeln.—*Be content to satisfy a few, to please many is bad.*
2890. Macies et nova febrium
Terris incubuit cohors. (*L.*) Hor. C. 1, 3, 30.
Pale Fever's stranger host, and wan Decay
Swept o'er earth's polluted face.—*Conington.*
2891. Macte nova virtute, puer, sic itur ad astra. (*L.*) Virg. A. 9, 641.—*Increase in new deeds of valour, my son! That is the road to immortality.*
Go on, and raise your glories higher!
'Tis thus that men to heaven aspire.—*Conington.*
The first half of the line is sometimes said ironically, and the latter has been applied to ballooning. Cf. Liv. 10, 40: Macte virtute diligentiaque esto.—*Persevere in virtue and diligence.*

2892. Madame cependant a passé du matin au soir, ainsi que l'herbe des champs. Le matin elle fleurissait; avec quelle grâce, vous le savez: le soir nous la vîmes séchée. (Fr.) Bossuet, Or. Fun. de Madame Henr. d'Angleterre (daughter of Charles I.).—*Her Highness passed from morning to evening like the grass of the field. In the morning she bloomed with a grace that you all remember. In the evening we saw her withered.*
2893. Madame fut douce envers la mort, comme elle l'était envers tout le monde. (Fr.) *Id. ibid.*—*She was gentle towards death, as she was with every one.* A passage often quoted in speaking of any person whose end was particularly calm and resigned.
2894. Magalia quondam. (L.) Virg. A. 1, 421.—*Formerly cottages.* These splendid buildings occupy ground where once mere hovels used to stand.
2895. Magis magnos clericos non sunt magis magnos sapientes. (L.)—*The greatest churchmen are not always the wisest of men.* (See Rabelais, 1, 39, and Montaigne, Essays, 1, 24.) Regnier has the same in a different shape: "Pardieu! les plus grands clercs ne sont pas les plus fins."
2896. Magister alius casus. (L.) Prov.—*Misfortune is a second master.*
2897. Magister artis ingenique largitor
Venter, negatas artifex sequi voces. (L.) Pers. Prol. 10.
—*The stomach (hunger) is the true master of arts, skilled as it is in acquiring an eloquence which nature had denied.*
The stomach,
That great master who supplies the
Wits that niggard nature grudges.—*Shaw.*
2898. Magistratum legem esse loquentem, legem autem mutum magistratum. (L.) Cic. Leg. 3, 12.—*The magistrate (judge) is the law speaking, the law is the magistrate keeping silence.*
2899. Magistratus indicat virum. (L.)—*Command (or office) shows the man.* Earl of Lonsdale.
2900. Magna Charta. (L.)—*The Great Charter.*

Obtained by the Barons of England from King John at a conference held at Runnymede, Windsor, 1215. This covenant, which has always been considered the basis of English liberties, may be said, in general terms, to assure the protection of the life, liberty, and

property of the subject from all arbitrary attack and spoliation. Its provision that no one be imprisoned without trial by his peers, furnished the principle of the later *Habeas Corpus* Act of Charles II.

2901. *Magna civitas, magna solitudo.* (L.) ?—*A great city is a great solitude.* Trans. of Greek ἐρημία μεγάλη ὅστιν ἡ Μεγαλήπολις.—*Megalepolis* (or, the great city) *is a great desert.* Of no city is, perhaps, this more true than of London.
2902. *Magna comitante caterva.* (L.) Virg. A. 2, 40.—*A great throng accompanying.*
2903. *Magna fuit quondam capitis reverentia cani,*
Inque suo pretio ruga senilis erat. (L.) Ov. F. 5, 57.
The degeneracy of the age.
 Great was the reverence once to grey hairs shown,
 And wrinkled age had honours of its own.—*Ed.*
2904. *Magna mcenis mcenia.* (L.) Plaut. Mil. 2, 2, 73.—*You are building great walls.* A great undertaking.
2905. *Magna movet stomachum fastidia, si puer unctis*
Tractavit calicem manibus. (L.) Hor. S. 2, 4, 78.
 It turns the stomach
 If the servant who behind you stands
 Has fouled the beaker with his greasy hands.—*Conington.*
2906. *Magnanimiter crucem sustine.* (L.)—*Bravely support the cross.* Motto of Lord Kenyon.
2907. *Magnas inter opes inops.* (L.) Hor. C. 3, 16, 28.—*Poor in the midst of wealth.* Description of a miser.
2908. *Magna vis est, magnum nomen, unum et idem sentientis*
senatus. (L.) Cic. ?—*The power and prestige of a senate which is unanimous in its opinions, is great indeed.*
2909. *Magni animi est magna contemnere, ac mediocria malle*
quam nimia. (L.) Sen. Ep. 39.—*It is a sign of a great mind to despise greatness, and to prefer a modicum of good things to a superfluity of them.*
2910. *Magni refert quibuscum vixeris.* (L.) Prov.—*It is of much consequence with whom you live.* The Spanish proverb says, *Dime con quien andas, decirte he quien eres*, Tell me your company, and I'll tell you who you are. Similar to *Noscitur a sociis.*

2911. Magno de flumine mallem

Quam ex hoc fonticulo tantundem sumere. (L.) Hor. S. 1, 1, 56.—*I'd rather drink from the mighty river than take as much from this little rivulet.* Great sources (authors, works) are to be preferred to small. It is better to study an author in the original than to read him in selections or elegant extracts.

2912. Magno jam conatu magnas nugas. (L.) Ter. Heaut. 4, 1, 8.—*An extraordinary effort for a mere trifle.*

2913. Magnum hoc ego duco

Quod placui tibi qui turpi secernis honestum. (L.) Hor. S. 1, 6, 62.—*I count it a great distinction to have pleased you who know the difference between what is base and honourable.*

2914. Magnum hoc vitium vino est,

Pedes captat primum: luctator dolosu'st. (L.) Plaut. Ps. 5, 1, 5.—*'Tis a great fault in wine; it first trips up your feet: it is a crafty wrestler.*

2915. Magnum iter ascendo, sed dat mihi gloria vires;

Non juvat ex facili lecta corona jugo. (L.) Prop. 4, 10, 3.

The ambitious poet.

A dizzy path I climb: fame lends me wings;
Not mine the bay on lower hills that springs.—*Ed.*

2916. Magnum pauperies opprobrium jubet

Quidvis et facere et pati. (L.) Hor. C. 3, 24, 32.

Poverty.

No crime too great, no hardship too severe,
That poverty won't urge, or won't endure.—*Ed.*

2917. Magnumque decus, ferroque petendum

Plus patria potuisse sua: mensuraque juris

Vis erat. (L.) Lucan. 1, 174.

'Twere a proud boast indeed and one to win
At the sword's point, to force one's private aims
On an unwilling country and to make
Violence the rule of law.—*Ed.*

2918. Magnus ab integro sæclorum nascitur ordo.

(L.) Virg. E. 4, 5.

A mighty age revisits earth
And fateful times renew their birth.—*Ed.*

2919. Magnus sine viribus ignis Incassum furit. (L.) Virg. G.

3, 99.—*A great fire with little to feed it, expends its rage in vain.* Cf. Shakesp. Rich. II. 2, 1: *His rash fierce blaze of riot cannot last, For violent fires soon outburn themselves.*

2920. Mai aguçosa, filha preguiçosa. (P.) Prov.—*A busy mother makes an idle daughter.*

2921. Mais au moindre revers funeste
Le masque tombe, l'homme reste
Et le héros s'évanouit.

(Fr.) J. B. Rouss. Ode à la Fortune.

Fortune.

But if perchance his fortune wanes,
The mask drops off, the man remains ;
The hero disappears.—*Ed.*

Lines quoted when any one disappoints the expectations formed of him.

2922. Mais elle était du monde où les plus belles choses

Ont le pire destin,

Et rose, elle a vécu ce que vivent les roses,

L'espace d'un matin.

(Fr.) Malherbe, Ode à Du Perrier.

An early death.

A world was hers where all that fairest blows

Meets with the cruellest doom :

The rose had but the lifetime of a rose—

A single morning's bloom.—*Ed.*

2923. Major e longinquo reverentia. (L.) Tac. A. 1, 47.—*Respect is greater from a distance.* Said of the majesty which surrounds royalty. In this, as in many other cases, distance lends enchantment to the view.

2924. Majore tumultu

Planguntur nummi quam funera, nemo dolorem

Fingit in hoc casu

Ploratur lacrimis amissa pecunia veris. (L.) Juv. 13, 130.

Money's bewailed with much more harrowing pains

Than a man's death : for that none sorrow feigns.

The loss of cash is mourned with genuine tears.—*Ed.*

2925. Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset. (L.) Tac. H. 1, 49.

Galba.

As long as he remained a private individual he always seemed to be more than one ; and had he never come to the throne, he would have been deemed by common consent capable of the supreme power.

Cf. Soph. Ant. 175 :

ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχῇν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.

(Gr.)

But who can penetrate man's secret thought
The quality and temper of his soul,
Till by high office put to frequent proof,
And execution of the laws?—*Potter.*

Vide the saying of Bias, ἀρχὴ ἀνδρα δείξει, *Command will shew the man.*

2926. Major rerum mihi nascitur ordo

Majus opus moveo. (L.) Virg. A. 7, 44.—*A more important series of events now rises before me; I touch upon a greater subject. Æneas' landing in Italy. Early history of Latium.*

2927. Major sum quam cui possit Fortuna nocere

Multaque ut eripiat, multo mihi plura relinquet.
Excessere metum mea jam bona. (L.) Ov. M. 6, 195.

Niobe's boast to Latona.

I am too great for fortune's injuries:
Though she take much, yet must she leave me more.
The blessings I enjoy can smile at fears.—*Ed.*

2928. Majus ab hac acie, quam quod sua sæcula ferrent,
Vulnus habent populi: plus est quam vita salusque
Quod perit: in totum mundi prosternimur ævum.

(L.) Lucan. 7, 638.

Pharsalia.

Rome has received from this day's fight
A deeper wound than meets the sight.
A century would not have dealt
One half the ruin we have felt:
'Tis more than loss of life and limb,
We're crushed unto the end of time.—*Ed.*

2929. Mala causa silenda est. (L.) Ov. Ep. 3, 1, 147.—*A bad cause is best kept silent.*

2930. Mala fides. (L.)—*Bad faith.* Dishonesty. Deception.

2931. Mala gallina, malum ovum. (L.)—*Bad hen, bad eggs.*

2932. Mala grammatica non vitiat chartam. (L.) Law Max.—*False grammar does not make a deed void.*

2933. Mala mens, malus animus. (L.) Ter. And. 1, 1, 137.—*Bad mind, bad heart.*

2934. Mala merx hæc, et callida est. (L.) Plaut. Cist. 4, 2, 61.—*She's a bad lot and a cunning one.*

2935. Mala ultro adsunt. (L.) Prov.—*Misfortunes come without our seeking them.*

2936. Malbrouck s'en va-t-en guerre
 Mi ron ton, ton ton, mirontaine!
 Malbrouck s'en va-t-en guerre,
 Ne sçait quand reviendra, etc. (Fr.)—*Marlborough is off to the wars, mi ron ton, ton ton, mirontaine, Marlborough is off to the wars and no one knows when he will return.* Old French song of the 18th cent.
2937. Maledicus a malefico non distat nisi occasione. (L.) Quint.?—*An evil-speaker differs only from an evil-doer in the want of opportunity.* Willing to wound, and yet afraid to strike.
2938. Male secum agit æger, medicum qui hæredem facit. (L.) Pub. Syr. ?—*A sick man does badly for himself who makes his doctor his heir.*
2939. Male verum examinat omnis
 Corruptus Judex. (L.) Hor. S. 2, 2, 8.
 The judge who soils his fingers by a gift
 Is scarce the man a doubtful case to sift.—*Conington.*
2940. Malheureuse France, malheureux roi! (Fr.)—*Unhappy France, unhappy king!* Etienne Béquet in the *Débats* shortly before the "Ordinances" of July 1830.
2941. Malim equidem indisertam prudentiam, quam stultitiam loquacem. (L.) Cic. de Or. 3, 35, 142.—*I prefer common sense though it may be at a loss for words, to fluent folly.*
2942. Mali principii malus finis. (L.) ?—*A bad end of a bad beginning.* Ill begun, ill finished.
2943. Malo mori quam fœdari. (L.)—*I had rather die than be disgraced.* Motto of Lords de Freyne and Trimleston.
2944. Malorum facinorum ministri quasi exprobrantes aspiuntur. (L.) Tac. A. 14, 62.—*Accomplices in crime always appear to reproach their principals with the deed done.*
2945. Malo Venusinam quam te, Cornelia mater
 Gracchorum, si cum magnis virtutibus affers
 Grande supercilium, et numeras in dote triumphos.
 - (L.) Juv. 6, 166.

Rather some poor Apulian girl,
 The Gracchi's mother though you be :
 You vaunt your high descent, and curl
 Your lip too haughtily for me.—*Ed.*

2946. *Malum consilium consultori est pessimum.* (L.) Annal. Max. ap. Gell. 4, 5 (trans. of Hes. Op. et D. 264 : ἡ δὲ κακὴ βουλὴ τῷ βουλευσάντι κάκιστη). (Gr.)—*Bad counsel is worst for the counsellor.* Like Haman's advice to Ahasuerus.
2947. *Malum est consilium, quod mutari non potest.* (L.) Gell. Noct. Attic. 18.—*It is bad advice that cannot be altered.*
2948. *Malum est mulier, sed necessarium malum.* (L.)—*Woman is an evil, but a necessary one.*
2949. *Malum in se.* (L.)—*A thing evil in itself.* Bad in itself, and in all its stages.
2950. *Malus clandestinus est amor; damnum 'st merum.* (L.) Plaut. Curc. 1, 1, 49.—*Clandestine love is bad; it is simple ruin.*
2951. *Malus usus est abolendus.* (L.) Law Max.—*An evil custom ought to be abolished.* Notwithstanding that long usage gives the force of law, yet, when it is proved to be prejudicial, it should be abolished.
2952. *Mandamus.* (L.) Law Term.—*We enjoin.* Writ in form of command from the Court of King's Bench requiring any person, corporation, or inferior Court of Judicature to perform certain duties.
2953. *Man darf nur sterben um gelobt zu werden.* (G.) Prov.—*Man has only to die to be praised.*
2954. *Manet alta mente repostum*
Judicium Paridis spretæque injuria formæ. (L.) Virg. A. 1, 26.—*Deep-seated in her heart remains the decision of Paris, and the affront shewn to her slighted beauty.* Juno resenting the judgment of Paris in awarding the golden apple to Venus as most fair.
2955. *Manibus victoria dextris.* (L.)—*Victory by my right-hand.* Lord Waveney.
2956. *Man lebt nur einmal in der Welt.* (G.) Goethe, Clavigo, 1, 1 (Carlos loq.).—*Man lives but once in the world.* Cf. Schiller's (Resignation) *Des Leben's Mai blüht einmal und nicht wieder.*—*The May of life blooms once and not again.*

2957. Manliana. (L.)—*A Manlian command. A severe order.*
 Called after L. Manlius Torquatus Imperiosus, who ordered his son to be scourged and executed for fighting against orders. Cf. Vide, ne ista sint Manliana vestra aut majora etiam, si imperes quod facere non possim. Cic. Fin. 2, 32, 105.—*Are not your commands very Manlian, or even more than Manlian, if you command me to do what I cannot possibly perform?*
2958. Man schont die Alten, wie man die Kinder schont. (G.)
 Goethe, Sprüche.—*We bear with age, as with children.*
2959. Man sieht sich, lernt sich kennen,
 Liebt sich, muss sich trennen. (G.)?—*We meet, we learn to know and to love each other, and then—we have to part!*
2960. Man spricht vergebens viel, nur zu versagen,
 Der And're hört von Allem nur das Nein! (G.) Goethe, Iphigenia, 1, 3.—*In vain one adds words only to refuse, the other, first and last, only hears the "No!"*
2961. Man steigt den grünen Berg des Lebens hinauf, um oben auf dem Eisberge zu sterben. (G.) Jean Paul?—*We climb up the green mountain of life in order to die upon the glaciers.*
2962. Μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς. (Gr.) Eurip. Fr. 944, Dind.—*He is the best divine who best divines. He is the best prophet who guesses best. Motto of "Guesses at Truth."*
2963. Mantua me genuit, Calabri rapuere, tenet nunc Parthenope. Cecini pascua, rura, duces. (L.) Donat. Vit. Virg.?—*Mantua was my birth-place, the Calabrian winds carried me off, Naples holds me now. I sang pastures, fields, heroes. Virgil's epitaph.*
2964. Mantua, vae! miseræ nimium vicina Cremonæ. (L.) Virg. E. 9, 28.—*Ah! Mantua! too near the unhappy Cremona.* Said to have been quoted by Dean Swift on seeing a lady whisk a violin off a table with the edge of her mantle.
2965. Manu forti. (L.)—*With a strong hand.* M. of Lord Reay.
2966. Manum de tabula. (L.) Cic. Fam. 7, 25, 1.—*Hands off the picture!* Add no more to your work! Enough!
2967. Manum non vertere (ne manum quidem vertere). (L.)—*Not to move a hand, make no effort.* Cf. Cic. Fin. 5, 31, 93. Ne digitum quidem ejus causa porrigendum. Id. *ibid.* 3, 17, 57.—*It is not worth while moving a finger for the sake of it.*

2968. Manus hæc inimica tyrannis
 Ense petit placidam sub libertate quietem. (L.) Alg.
 Sidney ?—*My hand is hostile to tyrants alone, and draws
 the sword only to obtain peaceful retirement combined
 with liberty.* First line is motto of Earl of Carysfort.
 John Quincy Adams (+ 1848) in his *Album* has thus rendered it :
 This hand, to tyrants ever sworn the foe,
 For freedom only deals the deadly blow :
 Then sheathes in calm repose the vengeful blade
 For gentle peace in freedom's hallowed shade.
2969. Manus manum lavat. (L.) Sen. Apoc. 9.—*One hand
 washes the other.* One helps the other. Cf. La Font. 8,
 17 : Il se faut entr'aider, c'est la loi de nature.—*It is
 our duty to assist each other ; it is the law of nature.*
2970. Marchand qui perd, ne peut rire. (Fr.) Mol. G. Dandin,
 2, 9.—*The dealer who loses cannot afford to laugh.* Let
 those laugh who win.
2971. Mare apertum. (L.)—*An open sea.* Mare clausum.—*A
 closed sea, viz., to general commerce and navigation.*
2972. Mare cælo miscere. (L.)—*To mingle sea and sky together.*
 Raise heaven and earth, make a terrific bluster.
 Cf. Cælum ac terras miscere. Liv. 4, 3, 6.—*To confound heaven
 and earth, throw all into confusion.* Clames licet et mare cælo
 Confundas, homo sum. Juv. 6, 282.—*Though you may shout and
 make such a bluster, I am a poor mortal, like the rest ; and id.*
 2, 25.
2973. Mare ditat, rosa decorat. (L.)—*The sea enriches, the rose
 adorns.* Motto of the town of Montrose.
2974. Maria montesque polliceri cæpit. (L.) Sall. C. 23.—*He
 began to promise seas and mountains.* To make extra-
 vagant promises.
2975. Marie ton fils quand tu voudras, mais ta fille quand tu
 pourras. (Fr.) Prov.—*Marry your son when you please,
 your daughter when you can.*
2976. Marmoreo Licinus tumulo jacet, at Cato parvo ;
 Pompeius nullo. Quis putet esse Deos ?
 Saxa premunt Licinum, levat altum fama Catonem,
 Pompeium tituli. Credimus esse Deos. (L.) See
 Varr. Atac. in Anthol. Lat. Tom. i. p. 205.—*Licinus
 (barber and freedman of Augustus) lies in a splendid
 marble tomb, Cato in a poor one, Pompey in none. Who
 would believe that God existed? Reply (by a later*

hand): *Licinus is buried in oblivion, while fame exalts the noble Cato, and Pompey lives by his renown. We believe that God does exist.*

2977. Mars gravior sub pace latet. (L.) Claud. VI. Cons. Hon. 307.—*A graver warfare lies concealed under a semblance of peace.*

2978. Martem accendere cantu. (L.) Virg. A. 6, 165.—*To incite to battle by martial music.* Thus in the Highland regiments, the sound of the pibroch rouses the men almost to madness, and nothing can resist the impetus of their charge.

2979. Mater artium necessitas. (L.) Prov.—*Necessity is the mother of invention (lit. arts).*

Cf. The Greek χρεια διδάσκει, κᾶν βραδύς τις ᾗ, σοφόν. Eur. Fr. 709.—*Necessity will teach a man, however slow he be, to be wise*; and Χρεια διδάσκει, κᾶν ἄμουνσος ᾗ. Menand. Carchedon. 6.—*Necessity teaches, however unpolished she may be*; and Πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος.—*Hunger teaches a man many things* (in Latin, *Multa docet fames*).

2980. Mater familias. (L.)—*The mother of a family.*

2981. Materiem, qua sis ingeniosus, habes. (L.) Ov. A. A. 2, 34.—*You have materials in which to show your ingenuity.*

2982. Materiem superabat opus. (L.) Ov. M. 2, 5.—*The workmanship surpassed in value the material.* Description of the Palace of the Sun, the silver doors of which were enriched with embossed work by Vulcan. This may be said of any object of art where the material falls out of sight and the workmanship is everything.

2983. μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι. (Gr.) Æsch. Ag. 39.—*I speak to those who understand, those who do not I purposely pass over.* Like *Verbum sap.*

2984. Mature fieri senem, si diu velis esse senex. (L.) Prov. ap. Cic. Sen. 10, 32.—(The proverb says) *You must be an old man young, if you would be an old man long.*

2985. Maulesel treiben viel Parlaren
Dass ihre Voreltern Pferde waren. (G.) Prov.

Mules deliver big discourses,
Because their ancestors were horses.—Ed.

2986. Mauvaise honte. (Fr.)—*False shame.*

2987. *Maxima quæque domus servis est plena superbis.* (L.)
Juv. 5, 66.—*Every great house is crowded with insolent servants.*

Every big house has a crowd of
Supercilious servants.—*Shaw.*

2988. *Maximus in minimis.* (L.)—*Very great in very little things.*
A person who gives great attention to trifling objects.

2989. *Mea culpa!* (L.)—*My fault!* I am to blame.

2990. *Mecum facile redeo in gratiam.* (L.) Phædr. 5, 3, 6.—*I easily effect a reconciliation with myself.*

2991. *Medice, cura te ipsum.* (L.) Prov. Vulg. Luc. 4, 33.—*Physician, heal thyself.*

2992. *Medicus dedit qui temporis morbo curam,*
Is plus remedii quam cutis sector dedit. (L.)?—*The physician who allows time for the cure of a disease, gives a better remedy than if he used the knife.*

2993. *Mediocria firma.* (L.)—*The middle station is the most secure.* Motto of Earl of Verulam, and inscribed over his door at Gorhambury by Sir N. Bacon.

2994. *Médiocre et rampant, et l'on arrive à tout.* (Fr.) Beaum. Mar. de Figaro.—*Be second-rate, cringe, and you may attain to anything.* Cf. *Omnia serviliter pro dominatione.* (L.) Tac. H. 1, 36.—*Servile in all things so it might lead him to power.* Said of the Emperor Otho.

2995. *Mediocribus esse poetis*
Non Dii, non homines, non concessere columnæ.
(L.) Hor. A. P. 372.

But gods and men and booksellers agree
To place their ban on middling poetry.—*Conington.*

2996. *Mediocritatem illam tenere, quæ est inter nimium et parum.* (L.) Cic. Off. 1, 25, 89.—*To observe that mediocrity which is the mean between too much and too little.*

2997. *Medio tutissimus ibis.* (L.) Ov. M. 2, 137.—*You will be safer to go in the middle.* And *id. ibid.*, *Inter utrumque tene.*—*Hold your course between the two.* Avoid extremes. Phæbus' directions to Phaethon for guiding the chariot of the Sun.

2998. *Me focus et nigros non indignantia fumos*
Tecta juvant, et fons vivus et herba rudis.
Sit mihi verna satur: sit non doctissima conjux,
Sit nox cum somno, sit sine lite dies.

(L.) Mart. 2, 90, 7.

Earthly bliss.

Give me my hearth, my roof-tree well-defiled
 With welcome reek, a spring and herbage wild,
 A well-fed slave, and not too learn'd a wife,
 Sound sleep by night, and days devoid of strife.—*Ed.*

2999. Μέγα βιβλίον μέγα κακόν. (Gr.) Callim.—*A great book is a great evil.*
3000. Meglio amici da lontano che nemici d'appresso. (It.)—*It is better to be friends at a distance, than enemies near to each other.*
3001. Meglio è un magro accordo che una grassa sentenza. (It.) Prov.—*Better a lean agreement than a fat judgment.*
 Esto consentiens adversario tuo cito dum es in via cum eo. (L.)
 Vulg. Matt. v. 25.—*Agree with thine adversary quickly whilst thou art in the way with him.*
3002. Meglio solo che mal accompagnato. (It.) Prov.—*It is better to be alone than in bad company.*
3003. Meglio tardi che mai. (It.) Prov.—*Better late than never.*
3004. Mehr Licht! (G.) Goethe.—*More light!* His last words.
3005. Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' ἄτησιν. (Gr.) Hes. Op. 352.—*Do not make evil gains: they are equal to losses.*
3006. Μὴ κίνει Καμαρίναν. (Gr.) Prov.—*Do not stir Camarina.*
 Let well alone.
3007. Μελέτη τὸ πᾶν. (Gr.)—*Practice is everything.*
 Saying of Periander, one of the seven wise men of Greece. The word also includes the notion of attention and application. Τὸ πᾶν=*the whole*; all that can be conceived or expressed; the universe.
3008. Me liceat casus misereri insontis amici. (L.) Virg. A. 5, 350.
 Let me be suffered to extend
 Compassion to a helpless friend.—*Conington.*
3009. Mel in ore, verba lactis,
 Fel in corde, fraus in factis. (L.)
 Words of milk, and honied tongue:
 Heart of gall and deeds of wrong.—*Ed.*
3010. Melior (or Potior) est conditio possidentis. (L.) Law Max.—*The claim of the party in possession is the better of the two.* Cf. Favorabiliores rei potius quam actores habentur, *The case of the defendant shall be favoured rather than that of the plaintiff.* Where it appears that the plaintiff has no cause of action, the Court will never favour his suit.

3011. *Melioribus auspiciis.* (L.)—*Under better auspices.*
3012. *Melius est cavere semper, quam pati semel.* (L.) Prov.—
It is better to be always on one's guard, than once to suffer. This saying Julius Cæsar used to reverse, holding that it was better to suffer once than to live in continual apprehension. *Melius est pati semel, quam cavere semper.*
3013. *Melius omnibus quam singulis creditur.* Singuli enim decipere et decipi possunt: nemo omnes, neminem omnes fefellerunt. (L.) Plin. Sec. Pan.—*More credence is reposed on united than on particular testimony. Individuals can both mislead and be misled: but no one man ever yet succeeded in imposing on the whole world, nor has the whole world ever combined to deceive one man.* The universal consent of mankind must be taken as the final decision on any given point.
3014. *Melius, pejus, prosit, obsit, nil vident nisi quod lubet.* (L.) Ter. Heaut. 4, 1, 30.—*Better or worse, help or hurt, they see nothing but what suits their humour.*
3015. *Melius te posse negares*
Bis terque expertum frustra: delere jubebat
Et male tornatos incudi reddere versus.
 (L.) Hor. A. P. 439.

Verse-making.

Tell him you found it hopeless to correct:
 You've tried it twice and thrice without effect;
 He'd calmly bid you make the three times four,
 And take the unlicked cub in hand once more.—*Conington.*

3016. *Membra reformidant mollem quoque saucia tactum:*
Vanaque sollicitis incutit umbra metum.
 (L.) Ov. Ep. 2, 7, 13.
 Of the least touch a wounded limb's afraid:
 And timorous souls are frightened at a shade.—*Ed.*
3017. *Me, me (adsum, qui feci) in me convertite ferrum*
O Rutuli: mea fraus omnis: nihil iste nec ausus,
Nec potuit; cælum hoc et conscia sidera testor.
 (L.) Virg. A. 9, 427.

Nisus and Euryalus.

Me! me, he cried, turn all your swords alone
 On me! The fact confess'd, the fault my own!
 He neither could nor durst, the guiltless youth:
 Yon heaven and stars bear witness to the truth.—*Dryden.*

3018. *Memento mori.* (L.)—*Remember you must die.* Motto of the Order of the Death's Head.

A reminder of our latter end. The Egyptians passed round a skull at their feasts for this purpose: and behind the Roman general in his triumphal chariot stood a slave whispering in his ear, *Respice post te, hominem memento te*, Look behind you, remember that you are but a man. The Russian Tsars used to be presented with specimens of marble at their Coronation, from which to select one for their tombs.

3019. *Meminerunt omnia amantes.* (L.) Ov. Her. 15, 43.—*Lovers remember everything.*

3020. *Memini etiam quæ nolo: oblivisci non possum quæ volo.* (L.) Themist. ap. Cic. Fin. 2, 32, 104.—*I remember things I had rather not: and I am unable to forget those I would.*

3021. *Memorabilia.* (L.)—*Things to be remembered.* Things worthy of record.

3022. *Memorem immemorem facit, qui monet quod memor meminit.* (L.) Plaut. Ps. 4, 1, 30.—*Who is for ever reminding a man of good memory of what he remembers, makes him forget.*

3023. *Memoria pii in æterna.* (L.)—*The remembrance of the just is eternal.* Motto of Lord Sudeley.

3024. *Memoria technica.* (L.)—*Artificial memory.* Lines or sentences so composed as to contain any series of things necessary to be remembered, such as dates and principal events.

3025. *Menace-moy de vivre et non pas de mourir.* (Fr.) Sallebray (1640), Troade.—*Threaten me with life and not with death.* Andromache, Hector's wife, thus retorts on Ulysses in words that might well have been hurled in the face of Fouquier Tinville by the last survivor of some aristocratic house during the Reign of Terror.

3026. *Mendacem memorem esse oportet.* (L.) Quint. 4, 2, 91.—*A liar should have a good memory.* Corneille borrows the line for his *Menteur*, 4, 5: Il faut bonne mémoire, après qu'on a menti.

3027. *Mendici, mimi, balatrones, hoc genus omne.* (L.) Hor. S. 1, 2, 2.—*Beggars, buffoons, and jesters, all this class.* Id genus omne, *All that class*, is often used in the same way to denote in a comprehensive manner any category or description of people or things.

3028. Mene fugis? per ego has lachrymas, dextramque tuam te
 (Quando aliud mihi jam miseræ nihil ipsa reliqui)
 Per connubia nostra, per inceptos Hymenæos;
 Si bene quid de te merui, fuit aut tibi quicquam
 Dulce meum, miserere domus labentis, et istam
 Oro, siquis adhuc precibus locus, exue mentem.
 (L.) Virg. A. 4, 314.

Dido's appeal to Æneas.

See whom you fly, am I the foe you shun?
 Now, by those holy vows so late begun,
 By this right hand (since I have nothing more
 To challenge, but the faith you gave before);
 I beg you by these tears so truly shed,
 By the new pleasures of our nuptial bed;
 If ever Dido, when you most were kind,
 Were pleasing in your eyes, or touch'd your mind,
 By these my pray'rs, if pray'rs may yet have place,
 Pity the fortunes of a fallen race.—*Dryden.*

3029. Me nemo ministro Fur erit. (L.) Juv. 3, 46.—*No man shall have my help to play the thief.*
3030. Me non solum piget stultitiæ meæ, sed etiam pudet. (L.) Cic. 1.—*I am more than annoyed, I am ashamed at my folly.*
3031. Mens æqua rebus in arduis. (L.)—*Self-controlled in difficulties.* Motto of Viscount Hardinge and, omitting *rebus*, of Warren Hastings.
3032. Mens agitat molem. (L.) Virg. A. 6, 727.—*A mind moves the mass.* Said of the celestial principle of life supposed to animate the universe in all its parts. The disciples of St Simon adopted the words as motto for their scheme of regeneration of the masses by the lights of the "New Christianity."
3033. Mens conscia recti. (L.)—*A mind conscious of rectitude.* Motto of Viscount Ashbrook.
3034. Mens cujusque is est quisque: non ea figura quæ digito demonstrari potest. (L.) Cic. Rep. 6, 24, 26.—*The mind is the man, not the human body which can be pointed out with the finger.* First five words, Motto of Earl of Cottenham.
3035. Mens immota manet, lacrimæ volvuntur inanes.
 (L.) Virg. A. 4, 449.

Unchanged his heart's resolves remain,
 And falling tears are idle rain.—*Conington.*

3036. Mens regnum bona possidet. (L.) Sen. Thyest. 380.—*A good conscience is a kingdom.*

My mind to me a kingdom is
Such perfect joy therein I find.

—Byrd, Psalmes and Sonnets, 1588.

3037. Mens soluta quædam et libera, segregata ab omni concre-
tione mortali, omniaque sentiens et movens, ipsaque
prædita motu sempiterno. (L.) Cic. Tusc. 1, 27, 66.

Conception of the Divine Being.

A mind, acting freely and independently, entirely separated from
all earthly matter, conscious of all and moving all; itself being
endowed with a perpetual motion of its own.

3038. Mentem peccare, non corpus; et, unde consilium abfuerit,
culpam abesse. (L.) Liv. 1, 58, 9.—*The mind sins, not
the body, and where there is no criminal intention, there
is no guilt.*

3039. Mentis penetralia. (L.) Ambros. in Luc. Lib. 9, p. 240
(Ed. Paris, 1586).—*The inmost recesses of the mind. The
secrets of the heart.*

3040. Me pinguem et nitidum bene curata cute vises
Quum ridere voles, Epicuri de grege porcum.

(L.) Hor. Ep. 1, 4, 15.

Ask you of me? you'll laugh to see me grown
A hog of Epicurus, full twelve stone.—*Conington.*

3041. Me quoque Musarum studium sub nocte silenti
Artibus assuetis sollicitare solet.

(L.) Claud. Præf. in Sext. Con. 11.

Me too the study of the Muse invites
With wonted charm upon the silent nights.—*Ed.*

3042. Merses profundo pulcrior evenit;
Luctere, multa proruert integrum

Cum laude victorem. (L.) Hor. C. 4, 4, 65.

Plunged in the deep, it mounts to sight
More splendid; grappled, it will quell
Unbroken powers.—*Conington.*

Pliny says of the crocus (H.N. 21, 6, 17, § 34), Gaudet calcari et
atteri, pereundoque melius provenit.—*It loves to be trodden and
bruised under foot, and the more it is destroyed, the better it thrives.*

3043. Mes jours s'en sont allez errant. (Fr.) Villon, Grand
Testament.—*My days are gone a wandering.* Cf. Vulg.
Iob. vii. 6.

3044. Messe tenus propria vive. (L.) Pers. 6, 25.—*Live within
your proper means, lit. harvest.*

3045. Messieurs les gardes françaises, tirez ! (Fr.)—*Gentlemen of the French guard, fire !*

Speech of Lord C. Hay at the battle of Fontenoy, 1745 ; to which the Comte d'Anteroches, Lieutenant of the French Grenadiers, replies, " Monsieur, nous ne tirons jamais les premiers, tirez vous-mêmes " (*Sir, we never fire first, please to fire yourselves*). This, which M. Fournier (*L'Esprit dans l'histoire*) gives as the authentic account and as redounding to the chivalrous spirit of the French, tells equally, it seems to me, for the courtesy of the English officer.

3046. Métier d'auteur, métier d'oseur. (Fr.) Beaum. ?—*The man who writes much, must dare much.*

3047. Mettre les pieds dans le plat. (Fr.) Prov.—*To put one's foot in it.*

3048. Metuenda corolla draconis. (L.)—*The dragon's crest is to be feared.* Marquess of Londonderry and Earl Vane.

3049. Meum et tuum. (L.)—*Mine and thine.* The rights of personal property.

3050. Meus mihi, suus cuique est carus. (L.) Plaut. Capt. 2, 3, 40.—*What is mine is dear to me, and so is his own to every man.*

3051. Micat inter omnes. (L.) Hor. C. 1, 12, 46.—*It shines amongst all.* *Jeu-de-mot*, affixed as an inscription under the picture of a favourite cat.

3052. Mieulx serra. (Fr.)—*Better times are coming.* Lord Beaumont.

3053. Mieux vaut goujat debout qu'empereur enterré. (Fr.) La Font. *Matrone d'Éph.*—*A fool on his legs is better than a buried emperor.* Cf. Eccles. ix. 4.

3054. Mieux vaut un bon renom, que du bien plein la maison. (Fr.) Prov.—*Better a good name than a house full of riches.*

3055. Mieux vaut un Tiens, que deux Tu l'auras. (Fr.) Prov.—*A bird in the hand is worth two in the bush.*

3056. Mieux vaut voir un chien enragé, qu'un soleil chaud en Janvier. (Fr.) Breton Prov.—*Better see a mad dog than a hot sun in January.*

3057. Mihi cura Non mediocris inest, fontes ut adire remotos
Atque haurire queam vitæ precepta beatæ.

(L.) Hor. S. 2, 4, 93.

As for myself, I feel a thirst inbred
To drink these maxims at the fountain-head.—*Conington.*

3058. Mihi est propositum in taberna mori. (L.)?—*I purpose dying in an inn.*
3059. Mihi forsan, tibi quod negarit,
Porriget hora. (L.) Hor. C. 2, 16, 32.—*Time may, perhaps, extend to me what it has denied to you.*
3060. Mihi istic nec seritur nec metitur. (L.) Plaut. Epid. 2, 2, 80.—*There is neither sowing nor reaping in this affair for me. It will not redound to my profit any way.*
3061. Mihi misero cerebrum excutiunt
Tua dicta, soror: lapides loqueris. (L.) Plaut. Aul. 2, 1, 29.—*Your words, sister, are battering my poor brains out. You speak stones.*
3062. Mihi tarda fluunt ingrataque tempora. (L.) Hor. Ep. 1, 1, 23.—*The time goes by slowly and tediously to me.*
3063. Militat omnis amans. (L.) Ov. Am. 1, 9, 1.—*Every lover is engaged in warfare.*
Cf. Militiæ species amor est: discedite segnes
Non sunt hæc timidis signa tuenda viris. Ov. A. A. 2, 233.
Love is a kind of war: sluggards, depart!
Its ranks cannot be kept by craven heart.—*Ed.*
3064. Mille hominum species et rerum discolor usus;
Velle suum cuique est, nec voto vivitur uno.
(L.) Pers. 5, 52.
Countless the kinds of men of countless hues:
With each his own, and not another's views.—*Ed.*
3065. Mille verisimili non fanno un vero. (It.) Prov.—*A thousand probabilities do not make one truth.*
3066. Millia frumenti tua triverit area centum,
Non tuus hinc capiet venter plus ac meus.
(L.) Hor. S. 1, 1, 45.
Say you've a million quarters on your floor,
Your stomach is like mine; it holds no more.—*Conington.*
3067. Minima de malis. (L.) Prov. ap. Cic. Off. 2, 29, 105.—*Of two evils choose the least.*
3068. Minus aptus acutis Naribus horum hominum. (L.) Hor. S. 1, 3, 29.—*Hardly fitted for the society of persons of such fastidious tastes. Not up to the level of very select society. Description of an honest country fellow.*
3069. Minutiæ. (L.)—*Trifles.* To enter into *minutiæ*, means to discuss the most minute details and particulars of anything.

3070. *Minuti Semper et infirmi est animi exiguique voluptas*
Ultio. (L.) Juv. 13, 189.—*Revenge is always the*
delight of a weak and small mind.

3071. *Mirabile dictu !* (L.)—*Wonderful to be told.* (2.) *Mirabile*
visu.—*Wonderful to behold !*

3072. *Mirantur taciti, et dubio pro fulmine pendent.*
(L.) Stat. T. 10, 920.

Suspense.

Amazement and suspense strike all men dumb,
Fearing which way the thunderbolt may come.—*Ed.*

3073. *Miremur te non tua.* (L.) Juv. 8, 68.—*Give us something*
to admire in yourself, not in your belongings. To one
who boasts of his fine relations.

3074. *Misce stultitiam consiliis brevem,*
Dulce est desipere in loco. (L.) Hor. C. 4, 12, 27.
And be for once unwise. While time allows,
'Tis sweet the fool to play.—*Conington.*

3075. *Misera est magna custodia census.* (L.) Juv. 14, 304.—
The charge of a great estate is a miserable thing.

3076. *Miserere mei, Deus, secundum magnam misericordiam*
tuam. (L.) Vulg. Ps. l. 1.—*Have mercy on me, O God,*
after thy great goodness. Legend round the rim of the
coronet of Garter King-at-Arms.

3077. *Miser est qui se beatissimum non judicat, licet imperet*
mundo. . . . Non est beatus, esse se qui non putat ; quid
enim refert qualis status tuus sit, si tibi videtur malus ?
(L.) Sen. Ep. 9.

He is wretched who does not think himself most happy, though he
be master of the world. . . .

“*Not blest is he who thinks himself unblest,*”

For what does it matter what your condition is, if it seem a bad
one in your own eyes ?

3078. *Misericordia Domini inter pontem et fontem.* (L.) ? St.
August.—*The Lord's mercy may be found between bridge*
and stream. “Between the saddle and the ground, I
mercy sought and mercy found.”

3079. *Miserum est aliorum incumbere famæ*
Ne collapsa ruant subductis tecta columnis.
(L.) Juv. 8, 76.

Don't support yourself on others ;
If the column falls, where are you ?—*Shaw.*

3080. *Miserum est opus*,
 Igitur demum fodere puteum, ubi sitis fauces tenet.
 (L.) Plaut. Most. 2, 1, 32.—*It is wretched work to be beginning to dig a well when thirst has got you by the weasand!*
3081. *Miserum istuc verbum et pessimum 'st, habuisse et nihil habere.* (L.) Plaut. Rud. 5, 2, 34.—*A miserable and hateful expression that, "I had, but have not."*
3082. *Μισῶ μνήμονα συμπότην.* (Gr.) Mart. 1, 28.—*I hate a boon companion with a good memory.* One should not tell tales out of school.
3083. *Μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφός.* (Gr.) ?—*I hate the sophist who is not wise in his own affairs.*
3084. *Mit der Dummheit kämpfen Götter selbst vergebens.* (G.) Schill. Jungfrau von Orleans, 3, 6 (Talbot loq.).—*With stupidity the Gods themselves battle in vain.*
3085. *Mitis depone colla, Sicamber! incende quod adorasti; adora quod incendisti!* (L.) Greg. Turon. ?—*Bow thy neck, gentle Sicambrian! Burn what thou hast adored (idols), and adore what thou hast burnt (the Cross)! Speech of St Remigius to Clovis, King of the Franks, at his baptism at Reims, 496.*
3086. *Mitte hanc de pectore curam.* (L.) Virg. A. 6, 85.—*Dismiss this anxiety from your mind.*
3087. *Mittimus.* (L.) Law Term.—*We send.* (1.) A writ for transferring records from one court to another. (2.) A precept under the hand and seal of a Justice of Peace committing an offender.
3088. *M. l'ambassadeur, j'ai toujours été le maître chez moi, quelquefois chez les autres; ne m'en faites pas souvenir.* (Fr.) Louis XIV. to Lord Stair.—*Mr Ambassador, I have always been master in my own affairs, and sometimes in those of other people. I beg your Lordship not to remind me of these things.*
3089. *Mobilium turba Quiritium.* (L.) Hor. C. 1, 1, 7.—*A crowd of fickle citizens.*
3090. *Modeste tamen et circumspecto iudicio de tantis viris pronunciandum est, ne, quod plerisque accidit, damnent quæ non intelligunt.* (L.) Quint. 10, 1, 26.—*One ought in the case of such eminent men to speak with due deference and discretion, lest, like many persons, one should con-*

damn what one does not understand. Maxim to be remembered by would-be critics who can always find fault when they can do nothing else. *Damnante quæ non intelligunt,* They damn what is above their comprehension.

3091. *Modo vir, modo fœmina.* (L.) Ov. M. 4, 280.—*Now as a man, now as a woman.* A person assuming either shape at will.

3092. *Modus omnibus in rebus, soror, optimum est habitu.*
Nimia omnia nimium exhibent negotium hominibus ex se. (L.) Plaut. Pœn. 1, 2, 29.—*In everything, sister, moderation is the best principle: any excess of itself causes men excessive trouble.*

3093. *Modus operandi.* (L.)—*The way to do it.* (2.) *Modus vivendi.*—*A way of living.* An arrangement between two parties enabling them to live and act harmoniously either together or independently.

3094. *Moi! dis-je, et c'est assez.* (Fr.) Corn. Médée, 1, 5.—*Me! I replied, and is not that enough?* Apart from all egotism, most of us, like Medea herself, find our own personality to be a tolerably important rôle in the drama of life.

3095. *Molle meum levibusque cor est violabile telis,
 Et semper causa est, cur ego semper amem.*
 (L.) Ov. H. 15, 79.
 Cupid's light darts my tender bosom move,
 And that's the reason why I always love.—Pope.

3096. *Mollissima corda
 Humano generi dare se natura fatetur,
 Quæ lachrymas dedit: hæc nostri pars optima sensus.*
 (L.) Juv. 15, 131.

When tears to man Dame Nature did impart,
 It was to prove she'd given a feeling heart;
 It is our noblest gift.—Ed.

3097. *Mollissima fandi Tempora.* (L.) Virg. A. 4, 293.—*The most favourable opportunity for speaking.* An opportune moment for pressing a request, or mentioning any delicate subject. This must be carefully watched for, since everything may depend upon securing the *mollissima tempora fandi.*

3098. *Molliter austerum studio fallente laborem.* (L.) Hor. S. 2, 2, 12.—*The pursuit agreeably lightening the arduousness of the labour.*

3099. Molliter ossa cubent. (L.) Ov. T. 3, 3, 76.—*Light rest his bones!*
3100. Mon âme a son secret, ma vie a son mystère. (Fr.) Arvers, Heures Perdues, 1833.—*My soul has its secret, my life its mystery.*
3101. Mon ami, le temps de la commandite va passer, mais les badauds ne passeront pas—occupons nous de ce qui est éternel. (Fr.) Philipon.—*My friend, the age of chivalry is passing away, but the age of loafers will never end—let us occupy ourselves with the eternal.*
3102. Mon Dieu est ma roche. (Fr.)—*God is my rock.* Lord Fermoy.
3103. Mone sale. (L.)—*Advise with salt.* Lord Emly.
3104. Moniti meliora sequamur. (L.) Virg. A. 3, 188.—*Being admonished (or warned), let us pursue a better course.*
3105. Monstro quod ipse tibi possis dare: semita certe Tranquillæ per virtutem, patet unica vitæ.
(L.) Juv. 10, 363.
I but teach
The blessings man by his own powers may reach.
The path to peace is virtue.—*Gifford.*
3106. Monstrum horrendum, informe, ingens, cui lumen ademptum. (L.) Virg. A. 3, 657.—*An awful, hideous, huge, sightless monster.* Description of Polyphemus, the Cyclops, after his one eye had been put out by Ulysses.
3107. Montis insignia Calpe. (L.)—*The insignia of Mount Calpe (Gibraltar).* Motto of 39th, 56th, and 58th Foot.
3108. Morbus signa cibus blasphemia dogma fuere
Causæ cur Dominum turba secuta fuit. (L.) St Albert?
Sickness, food, miracles, blasphemy, the Word,
Are reasons five why crowds pursued our Lord.—*Ed.*
3109. More meo or suo, etc. (L.)—*As is my or his wont.* (2.)
More majorum.—*After the manner of our ancestors.*
(3.) Sicut meus est mos. Hor. S. 1, 9, 1.—*As is my wont.* (4.) Suus cuique mos.—*Every one has his own habits.*
3110. Morgen-Stunde hat Gold im Munde. (G.) Prov.—*The morning hour has gold in its mouth.* Early to bed, etc.
3111. Moriamur, et in media arma ruamus,
Una salus victis nullam sperare salutem.
(L.) Virg. A. 2, 353.

Come, rush we on our fate !
 No safety may the vanquished find
 Till hope of safety be resigned.—*Conington*.

An instance of ἵστέρον πρότερον, or inversion of order of ideas (let us *die*, and *rush into the field*).

3112. Moribus antiquis res stat Romana virisque.

(*L.*) Enn. ap. Aug. Civ. Dei. 2, 21.

It is her simple, hardy ancestry
 That gives to Rome her greatness of to-day.—*Ed.*

3113. Moriemur inultæ ?

Sed moriamur, ait. Sic, sic juvat ire sub umbras.
 (*L.*) Virg. A. 4, 659.

Death of Dido.

To die, and unrevenged ! she cried,
 Yet let me die ! thus, thus I'll go
 Rejoicing to the shades below.—*Conington*.

Cf. Horace's Parody (S. 2, 8, 34) :

Nos nisi damnose bibimus, moriemur inulti.
 Except we drink his cellar dry
 'Tis plain that unavenged we die.—*Ed.*

3114. MORS. (*L.*) MORT, LA. (*Fr.*)—*Death*.

(2.) Pallida mors æquo pulsat pede pauperum tabernas
 Regumque turres. O beate Sexti,
 Vitæ summa brevis spem nos vetat inchoare longam.
 (*L.*) Hor. C. 1, 4, 12.

Pale death, impartial, walks his rounds : he knocks at cottage-
 gate
 And palace-portal. Sestius, child of bliss !
 How should a mortal's hopes be long, when short his being's
 date ? —*Conington*.

(3.) Sub tua purpurei venient vestigia reges
 Deposito luxu, turba cum paupere mixti.
 Omnia mors æquat. Claud. Rapt. Pros. 2, 300.
 Kings in thy train shall come (their purple robes
 And state laid down) mixed with the common herd :
 Death levels all. —*Ed.*

(4.) Tendimus huc omnes : metam properamus ad unam
 Omnia sub leges mors vocat atra suas. Ov. Liv. 359.
 Here tend we all : all hasten to one goal,
 Beneath its sway death summons every soul.—*E.*

(5.) Nec forma æternum, aut cuiquam est fortuna perennis :
 Longius aut propius, mors sua quemque manet.
 Prop. 2, 28, 57.

Beauty must fade ; fortune has but its day :
 Death, soon or late, claims each one as its prey.—*Ed.*

- (6.) Tibi crescit omne
 Et quod occasus videt, et quod ortus;
 Sis licet segnis, properamus ipsi:
 Prima quæ vitam dedit, carpsit hora. Sen. Herc. Fur. ?
 Thine, death, is all that lives and grows,
 Thine both its blossom and decay:
 We hasten fast though thou delay,
 And life's first hour portends its close.—*Ed.*
- (7.) Scilicet omne sacrum Mors importuna profanat,
 Omnibus obscuras injicit illa manus. Ov. Am. 3, 9, 19.

Death of Tibullus.

Death lays his impious touch on all things rare:
 His shadowy hands no sacred office spare.—*Ed.*

- (8.) Miremur periisse homines? monumenta fatiscunt:
 Mors etiam saxis nominibusque venit. Auson. Epig. 35, 9.—
Can you wonder that men perish, when even their monuments crumble to pieces? Death visits even marbles, and stone inscriptions.
- (9.) Frange toros: pete vina: rosas cape: tingere nardo.
 Ipse jubet mortis te meminisse Deus. Mart. 2, 59, 3.
 Fill the couches, call for wine-cups, unguents bring and rosy wreath!
 In the midst of your carousing God bids you remember death.
 —*Ed.*
- (10.) Moriendum enim certe est, et id incertum, an eo ipso die.
 Cic. Sen. 20, 74.—*It is certain we must die, and we know not if it may not be this very day.* (11.) Mors . . . quasi saxum Tantalos, semper impendit. Cic. Fin. 1, 18, 60.—*Death, like Tantalus' rock, is always hanging over us.* (12.) Mors ultima linea rerum est. Hor. Ep. 1, 16, 79.—*Death is the furthest limit of human vicissitude.* (13.) Mors sola fatetur Quantula sint hominum corpuscula. Juv. 10, 172.—*Death alone proves how very puny are the bodies of mortal men.* Originally said of Alexander the Great. Macaulay quotes the line of Louis XIV., whose stature, reputed tall during his lifetime, was discovered on the exhumation of his body (in the First Revolution) not to have exceeded 5 ft. 8 in. (*Essay on Mirabeau.*) (14.) Nil melius æterna lex fecit, quam quod unum introitum nobis ad vitam dedit, exitus multos. Sen. Ep. 70.—*The fixed law of our existence has done nothing better than in ordering one mode of entering life, and many modes of departing out of it.* (15.) Dulce et decorum est pro patria mori. Hor. C. 3, 2, 13.—*It is sweet and honourable to die for one's country.* Cf. O fortunata mors, quæ naturæ debita, pro patria est potissimum reddita! Cic. Phil. 14, 112, 31.—*Happy is the death which, though due to nature, is cheerfully surrendered for the sake of one's country.* (16.) Optima mors parca quæ venit apta die. Prop. 3, 3, 40.—*That death is best which arrives opportunely and soon.* (17.) Quem di diligunt, Adolevens moritur, dum valet, sentit, sapit. Plaut. Bacch. 4, 7, 18.—*Whom the gods love dies young while his strength and senses and faculties are in their full vigour.* Byron says, "God gives his favourites early death." (18.) Optanda mors est, sine metu mortis

mori. Sen. Troad. 869.—*That death is to be desired which is free from all fear of death.* (19.) Mortem optare, malum; timere pejus. Sen. CEd. ?—*To wish for death is bad, to fear it, worse.*

(20.) C'est ici que j'attends la mort,
Sans la désirer, ni la craindre. (Fr.) Maynard ?

The hour of death I wait for here :
Without desire, and without fear.—*Ed.*

(21.) Et metus ille foras præceps Acherontis agendus
Funditus humanam qui vitam turbat ab imo,
Omnia suffuscans mortis nigróre, neque ullam
Esse voluptatem liquidam puramque relinquit.

(L.) Lucret. 3, 39.

Drive headlong out of doors that fear of death
That troubles human life from top to base,
And clouds all things in inky gloom, nor leaves
One single joy to be completely pure.—*Ed.*

(22.) Seire mori sors prima viris, sed proxima cogi. Lucan. 9, 211.—*To die of one's own free choice is man's best fortune, the next best to be slain.*

(23.) Eripere vitam nemo non homini potest
At nemo mortem.

Sen. Theb. ?

Any 'an take from me the right to live,
But none the right to die.—*Ed.*

(24.) Nihil sic revocat a peccato, quam frequens mortis meditatio. S. Aug. lib. exhort. ?—*Nothing is so efficacious in preserving a man from sin, as constant meditation on death.* (25.) Mourir n'est rien, c'est notre dernière heure. (Fr.) Palisse, Deserteurs.—*To die is nothing, 'tis but our last hour.*

(26.) Heureux l'inconnu qui s'est bien su connaître

Il ne voit pas de mal à mourir plus qu'à naître :

Il s'en va comme il est venu. Hénault ?—*Happy the man who though unknown to others has learnt to know himself well. He thinks no more harm in dying than in being born. He departs as he came.* (27.) Mors janua vitæ. (L.)—*Death is the entrance into life.* (28.) Mortem aliquid ultra est? Vita, si cupias mori. Sen. Ag. 996.—*Electra. Is there anything after death?* Ægistheus. *Yes, life, if you desire to die.* (29.) Acerba semper et immatura mors eorum, qui immortale aliquid parant. Plin. Min. 5, 5.—*The deaths of those men who have some immortal work in hand, always seem cruelly premature.*

3115. Mors potius macula. (L.)—*Death rather than dishonour.*
Lord Ffrench.

3116. Mortales inimicitias, sempiternas amicitias. (L.) Cic.
Rab. Post. 12, 32.—*Let our enmities be short-lived, our friendships immortal.*

3117. Mortalia facta peribunt,
Nedum sermonum stet honos et gratia vivax.

(L.) Hor. A. P. 68.

Man's works must perish : how should words evade
The general doom, and flourish undecayed ?—*Conington.*

3118. Mortalium rerum misera beatitudo. (L.) Boeth. Cons. Ph. 2, 4.—*The miserable blessedness attending human affairs.*
3119. Mos pro lege. (L.)—*Usage for law.* Long established custom has the force of law.
3120. Mot à mot. (Fr.)—*Word for word.* Literally. (2.) Mot du guet.—*A watch-word.* (3.) Mots d'usage.—*Words in common use.*
3121. Moveo et profiteor. (L.)—*I move and prosper.* Earl of Ranfurly.
3122. Mugitus labyrinthi. (L.) Juv. 1, 53.—*The roaring of the labyrinth.*
The monster, Minotaur, half man, half bull, was imprisoned in the Labyrinth in Crete, and fed on human flesh. Theseus slew him and escaped by the clew furnished by Ariadne. Juvenal mentions it as a hackneyed topic of fourth-rate Roman poets.
3123. Mulier cupido quod dicit amanti,
In vento et rapida scribere oportet aqua. (L.) Catull. 70, 3.—*What a woman says to her ardent lover, ought to be written on the winds, or on running water.* Transient, fleeting vows and professions.
Cf. Keats' epitaph :
Here lies one whose name was writ in water.
3124. Mulier profecto nata est ex ipsa mora. (L.) Plaut. Mil. 4, 7, 9.—*Woman certainly is the offspring of tardiness itself.*
3125. Mulier quæ sola cogitat male cogitat. (L.) Prov.—*A woman who thinks alone, thinks of mischief.*
3126. Mulier recte olet, ubi nihil olet. (L.) Plaut. Most. 1, 3, 141.—*A woman smells sweetest, when she smells of nothing.*
3127. Multa cadunt inter calicem supremaque labra. (L.) ? Aul. Gell.—*There's many a slip 'twixt cup and lip.*
3128. Multa dies, varique labor mutabilis ævi,
Rettulit in melius, multos alterna revisens
Lusit, et in solido rursus fortuna locavit.
(L.) Virg. A. 11, 425.

Vicissitudo.

Time, toil, and circumstance full oft
A humbled cause has raised aloft,
And fortune whom she mocked before
Has placed on solid ground once more.—*Conington.*

3129. *Multæ terricolis linguæ, cœlestibus una.* (L.), or Πολλὰὶ μὲν θνητοῖς γλώτται, μία δ' ἀθανάτοισιν. (Gr.) H. Carey?
—*The inhabitants of earth have many languages, those of heaven have but one.*

3130. *Multa fero ut placeam genus irritabile vatum.*
(L.) Hor. Ep. 2, 2, 102.
Much I endure indeed (perhaps you know it)
To please the irritable *genus* poet.—*Ed.*

3131. *Multa ferunt anni venientes commoda secum ;*
Multa recedentes adimunt. (L.) Hor. A. P. 175.
Years, as they come, bring blessings in their train :
Years, as they go, take blessings back again.—*Conington.*

3132. *Multa petentibus*
Desunt multa. Bene est cui Deus obtulit
Parca, quod satis est, manu. (L.) Hor. C. 3, 16, 42.
Who much require are much in want ;
'Tis best if, just what life demands,
God furnish us with sparing hands.—*Ed.*

3133. *Multa quidem scripsi : sed quæ vitiosa putavi*
Emendaturis ignibus ipse dedi. (L.) Ov. T. 4, 10, 61.
—*I have written much, but what I thought faulty I threw myself into the corrective flames.*

3134. *Multa renascentur quæ jam cecidere, cadentque*
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est, et jus, et norma loquendi.
(L.) Hor. A. P. 71.

Yes, words long faded may again revive ;
And words may fade now blooming and alive,
If usage wills it so, to whom belongs
The rule and law, the government of tongues.—*Conington.*

3135. *Multa rogant utenda dari ; data reddere nolunt.* (L.)
Ov. A. A. 1, 433.—*They (women) are always asking you to lend them money ; but they never repay the loan.*

3136. *Multa senem circumveniunt incommoda ; vel quod*
Quærit, et inventis miser abstinet, ac timet uti ;
Vel quod res omnes timide gelideque ministrat.
(L.) Hor. A. P. 169.

Drawbacks of old age.

Grey hairs have many evils : without end
The old man gathers what he dares not spend.
While, as for action, do he what he will,
'Tis all half-hearted, spiritless, and chill.—*Conington.*

3137. Multi adorantur in ara qui cremantur in igne. (L.)
Augustin. ?—*Many are worshipped at the altar who are burning in flames.* Said of the worship paid to heathen deities, the emperor, etc.
3138. Multi Committunt eadem diverso crimina fato,
Ille crucem sceleris pretium tulit, hic diadema.
(L.) Juv. 13, 103.
Men the same crimes commit with varying end ;
And some a scaffold, some a throne ascend.—*Ed.*
3139. Multi, inquam, sunt, Lucili, qui non donant, sed projiciunt ;
non voco ego liberalem, pecuniæ suæ iratum. (L.) Sen.
Ep. 120.—*There are many, Lucilius, who do not give, but throw away ; and I do not call a man liberal because he is angry with his money.*
3140. Multi multa, nemo omnia novit. (L.) ?—*Many men have known much, no one has ever known everything.*
3141. Multis ille bonis flebilis occidit ;
Nulli flebilior quam tibi, Virgili. (L.) Hor. C. 1, 24, 9.
By many a good man wept, Quintilius dies ;
By none than you, my Virgil, trulier wept.—*Conington.*
3142. Multitudinem decem faciunt. (L.) Coke ?—*Ten persons make a crowd.*
3143. Multo plures satietas quam fames perdidit viros. (L.)—
Many more men die of surfeit than of hunger. Cf.
Multos morbos multa fercula fecerunt. Sen. Ep. 95.—
Many maladies are the result of dinners of many courses.
3144. Multorum manibus grande levatur opus. (L.)—*Many hands make light work.*
3145. Multos experimur ingratos, plures facimus. (L.) Sen.
Ben. 1, init.—*We find many men who are ungrateful ; we make more.*
3146. Multos in summa pericula misit
Venturi timor ipse mali. Fortissimus ille est
Qui promptus metuenda pati, si cominus instent,
Et differre potest. (L.) Lucan. 7, 104.

True courage.

Many's the mortal whom the very dread
Of coming ill has into danger sped.
But bravest he who, prompt to meet his fate,
Can face the shock, or can with patience wait.—*Ed.*

3147. Multos modios salis simul edendos esse, ut amicitiae munus expletum sit. (L.) Cic. Am. 19, 67.—(As the saying goes) *We must eat many bushels of salt together, before we can achieve a real friendship.*
3148. Multum est demissus homo. (L.) Hor. S. 1, 3, 57.—*He is a very unassuming man.*
3149. Multum in parvo. (L.)—*Much in little.* Much in a little compass.
3150. Multum sapit qui non diu desipit. (L.)—*He is wise who does not persist in folly long.*
3151. Mundæque parvo sub lare pauperum
Cœnæ, sine aulæis et ostro,
Sollicitam explicuere frontem. (L.) Hor. C. 3, 29, 14.
The poor man's supper, neat but spare,
With no gay couch to seat the guest,
Has smooth'd the rugged brow of care.—*Conington.*
3152. Munditiis capimur. (L.) Ov. A. A. 3, 133.—*We are attracted by neatness.*
3153. Mundus scena, vita transitus, venisti, vidisti, abiisti. (L.)?
—*The world is a stage, and life your passage across it; you enter, you look around you, you make your exit.*
3154. Mundus universus exercet histrioniam. (L.) Petron. Fr. 10.—*All the world plays the actor's part.*
3155. Munit hæc, et altera vincit. (L.)—*This defends, and the other conquers.* Nova Scotia Knights.
3156. Munus et officium nil scribens ipse docebo,
Unde parentur opes, quid alat formetque poetam;
Quid deceat, quid non: quo virtus, quo ferat error.
(L.) Hor. A. P. 306.
Although no writer, I may yet impart
To writing folk the precepts of their art.
Whence come its stores, what trains and forms the bard,
And how a work is made, and how 'tis marred.—*Conington.*
3157. Munus nostrum ornato verbis quod poteris. (L.) Ter. Eun. 2, 1, 8.—*Set off my present with all the eloquence you can.*
3158. Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos.
(L.) Virg. A. 12, 529.
Murranus too, whose boastful tongue
With high-born sires and grandsires rung,
And pedigrees of long renown
Through Latian monarchs handed down.—*Conington.*

3159. Murus æneus conscientia sana. (L.)—*A healthy conscience is a wall of brass.* Motto of the Earl of Scarborough.
3160. Mutare vel timere sperno. (L.)—*I scorn either to change or to fear.* M. of the Duke of Beaufort and Lord Raglan.
3161. Mutatis mutandis. (Law L.)—*The necessary changes being made.* If the persons, places, dates, events, circumstances (or what not) be changed, the same remark will apply.
3162. Mutum est pictura poema. (L.)
A picture is a poem without words.

N.

3163. Nach Canossa gehen wir nicht. (G.)—*We are not going to Canossa.* Bismarck in Parliament, May 1872.
Canossa is a town near Reggio in Northern Italy, where Emperor Henry IV. (1077) obtained absolution from Pope Gregory VII. (Hildebrand) after three days' humiliation. Bismarck's phrase implied that the present German Empire was not going to surrender so abjectly to the Papal claims.
3164. Næ amicum castigare ob meritam noxiam
Immune est facinus. (L.) Plaut. Trin. 1, 1, 1.—*Truly, it is a thankless office enough to reprove a friend for a fault when he deserves it.*
3165. Nam de mille fabæ modiis dum surripis unum,
Damnum est, non facinus mihi pacto lenius isto.
(L.) Hor. Ep. 1, 16, 55.
Steal but one bean, although the loss be small,
The crime's as great as if you stole them all.—*Conington.*
3166. Nam dives qui fieri vult, Et cito vult fieri.
(L.) Juv. 14, 176.
Who'd be rich would be so quickly.—*Shaw.*
3167. Nam et ipsa scientia potestas est. (L.) Bacon, Medit. Sacr. de Hæresibus.—*For knowledge itself is power.*
Cf. Vir sapiens, fortis est: et vir doctus robustus et validus. Vulg. Prov. 24, 5.—*A wise man is strong, and a learned man is powerful and mighty.*
3168. Nam genus, et proavos, et quæ non fecimus ipsi,
Vix ea nostra voco. (L.) Ov. M. 13, 140.
For birth and lineage and all such renown,
Bequeathed not made, can scarce be called our own.—*Ed.*
Last four words, Motto of Earl of Warwick and Lord Greville.

3169. Nam jam non domus accipiet te læta, neque uxor
Optuma, nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent.
(L.) Lucret. 3, 907.

A father's death.

No more shall thy family welcome thee home,
Nor around thee thy wife and sweet little ones come,
All clamouring joyous to snatch the first kiss,
Transporting thy bosom with exquisite bliss.—*Ed.*

3170. Nam neque divitibus contingunt gaudia solis,
Nec vixit male qui natus moriensque fefellit.
(L.) Hor. Ep. 1, 17, 9.

Joys do not happen to the rich alone,
Nor he liv'd ill, that lived and died unknown.—*Ed.*

3171. Nam nunc mores nihil faciunt quod licet, nisi quod lubet.
(L.) Plaut. Trin. 4, 3, 25.—*Nowadays it is the custom
to make no account of what is correct, but only what is
pleasant.*

3172. Nam quæ inscitia est Adversum stimulum calces. (L.) Ter.
Phorm. 1, 2, 27.—*What folly 'tis to kick against the
goad!* Cf. Si stimulos pugnis cædis, manibus plus dolet.
Plaut. Truc. 4, 2, 55.—*If you fight the goad with your
fists, so much the worse for your knuckles.* An evil is
often only aggravated by useless opposition.

3173. Namque adserit urbes
Sola fames, emiturque metus quum segne potentes
Vulgus alunt: nescit plebes jejuna timere.
(L.) Lucan. 3, 56.

How to stifle panic.

Hunger's enough to set whole cities free.
Then buy your fears, like some commodity,
And let the rich supply the poor with bread;
A famished mob has lost all sense of dread.—*Ed.*

3174. Nam quum magna malæ superest audacia causæ,
Creditor a multis fiducia. (L.) Juv. 13, 109.

Urge a bad cause with boundless impudence
And 'twill be thought by many innocence.—*Ed.*

3175. Nam timor unus erat, facies non una timoris. (L.) Ov.
A. A. 1, 121.—*One and the same fear possessed them all,
but they did not all show it in the same way.* The atti-
tude of the Sabine women when seized by the soldiers of
Romulus.

3176. Nam tua res agitur paries quum proximus ardet :
Et neglecta solent incendia sumere vires.

(L.) Hor. Ep. 1, 18, 84.

No time for sleeping with a fire next door ;
Neglect such things, they only blaze the more.—*Conington.*

3177. Nascentes morimur, finisque ab origine pendet. (L.)
Manil. Astr. 4, 16.—*We are born but to die, and the end*
joins on to the beginning. Cf. Chaque instant de la vie
est un pas vers la mort. (Fr.) Corn. Tite et Bérén. 1,
5.—*Each moment of life is a step tow'rd's the grave.*

3178. Natales grate numeras ? ignoscis amicis ?
Lenior et melior fis accedente senecta ?

(L.) Hor. Ep. 2, 2, 210.

Signs of improvement.

D'ye keep your birth-days thankfully, forgive,
Grow gentler, better, every day you live ?—*Ed.*

3179. Natio comœda est. Rides ? meliore cachinno
Concutitur : flet, si lacrymas conspexit amici,
Nec dolet. Igniculum brumæ si tempore poscas
Accipit endromidem : si dixeris, Æstuo, sudat,
Non sumus ergo pares. (L.) Juv. 3, 100.

Greeks.

The race are actors born. Smile, and your Greek
Will laugh until the tears run down his cheek.
He'll weep as soon, if he observe a friend
In tears, but feels no grief. For fire you send
In winter ; straight his overcoat he gets :
And, if you cry, How hot it is, he sweats.
We are not therefore equal.—*Ed.*

3180. Natura abhorret vacuum. (L.)—*Nature abhors a vacuum.*

Dictum of Descartes, borrowed from the Peripatetic (Aristotle)
School, and originally employed to account for the rise of water in
a pump. As far as is known, there is no *vacuum* in the material
universe, *i.e.*, no part of its containing space is devoid of matter ;
everything which is not a solid body being filled with the atmo-
sphere, beyond which exists a *medium* sufficient to disturb sensibly
the motion of the planets.

3181. Natura in operationibus suis non facit saltum. (L.)—*Nature*
in her operations does not proceed by leaps. All is gradual,
progressive.

This is quoted in *La Vie et Mort du géant Theutobocus*, 1613 (v.
Fournier, *Variétés hist. et littéraires*) : Cf. Linnæus, *Philosoph.*
botan. 77 (1751), *Natura non facit saltus.*—*Nature does not make*
leaps ; and Leibnitz, *Nouveaux Essais iv.* 16 (1765), says : *Tout va*
par degrés dans la nature, et rien par saut. (Fr.)—*Everything pro-*
ceeds gradually in nature, and never by leaps.

3182. Natura il fece, e poi roppe la stampa.
(*It.*) Ariost. *Orl. Fur.* 10, 79.
Nature broke the mould
In which she cast him, after fashioning
Her work.—*Rose.*
Said originally of *Il duca di Roscia* (? Duke of Rothesay), it has
been applied to Raphael and others, as, *e.g.*, by Lord Byron in his
Monody on the Death of Sheridan, 117 :
Sighing that nature formed but one such man,
And broke the die—in moulding Sheridan.
3183. Naturalia non sunt turpia. (*L.*)—*What is natural is never
shameful.* Trans. of Eurip. (*Fr.* 863, p. 542, Dindorf),
οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.
3184. Naturam expellas furca tamen usque recurret.
(*L.*) Hor. *Ep.* 1, 10, 24.
Drive Nature out with might and main,
She's certain to return again.—*Ed.*
Destouches imitates it in his *Glorieux*, 3, 5 :
Je ne le sais que trop :
Chassez le naturel, il revient au galop. (*Fr.*)
If you drive nature out, I know well to my pain,
She's sure to come back at full gallop again.—*Ed.*
Frederick the Great (to Voltaire, 1771) applies the saying to pre-
judices : “Chassez les préjugés par la porte, ils rentreront par la
fenêtre.”
3185. Natus nemo. (*L.*) Plaut. *Most.* 2, 1, 55.—*Not a living
soul.*
3186. Naufragium in portu facere. (*L.*) Quint. *Decl.* 12, 23.—
To make shipwreck in port. To fail on the verge of
success.
3187. Naufragium rerum est mulier malefida marito. (*L.*)?—*An
unfaithful wife is the shipwreck of her husband's fortunes.*
3188. Naviget Anticyram. (*L.*) Hor. *S.* 2, 3, 166.—*Let him
make a cruise to Anticyra.* He's mad! to Bedlam with
him! Hellebore, supposed to be good for hypochondria
and insanity, was found at Anticyra, a town on the gulf
of Corinth.
3189. Ne Æsopum quidem trivit. (*L.*) Prov.—*He has not
begun to thumb his Æsop yet.* He has not begun the
most elementary manuals. A backward scholar.
3190. Nec aspera terrent. (*L.*)—*Not even difficulties alarm us.*
Motto of the Hanoverian Guelphic Order : 3d Hussars :
8th, 14th, 23d (Welsh Fusiliers), 25th, and 27th Foot.

3191. Nec caput nec pedes. (L.) Prov.—*Neither head nor tail.*
All confusion.

3192. Nec conjugis unquam

Prætendi tædas : aut hæc in fœdera veni. (L.) Virg.
A. 4, 338.—*I never pretended to be your husband, nor entered I into any such covenant as this.*

Quoted in the form *Non hæc in f. v.* (in law and elsewhere), the words are used to repudiate alleged non-fulfilment of contracts, and to assert one's freedom from agreements never actually entered into. In reply to the propositions to which X. wishes me to accede, I can only say, *non hæc in fœdera veni*, These were no part of the original engagement.

3193. Nec cupias, nec metuas. (L.)—*Neither desire nor fear.*
Motto of Earl of Hardwicke.

3194. Nec deus intersit nisi dignus vindice nodus. (L.) Hor.
A. P. 191.—*Never bring in a god unless there be a knotty point absolutely requiring such a solution.*

Advice to dramatic authors. Such an introduction was called a *Deus ex machina* (A god in a machine), i.e., some one who interposes at the last moment, to lend effective help at a critical juncture.

3195. Nec duo sunt, at forma duplex, nec femina dici
Nec puer ut possint, neutrumque et utrumque videntur.
(L.) Ov. M. 4, 378.—*Nor are they two individuals, but one with double shape : so that you can neither call it man or woman, but they seem something of both.* Motto of Spectator 435 on ladies' masculine attire.

Both bodies in a single body mix,
A single body with a double sex.—*Addison.*

3196. Ne cede malis sed contra. (L.)—*Do not yield to misfortune but oppose it.* Motto of Lord Garvagh and (first three words) Earl of Albemarle.

3197. Necesse est cum insanientibus furere, nisi solus relinqueris.
(L.) Petr. Arb. ?—*With mad people you must be mad unless you wish to be left alone.*

3198. Necessitas non habet legem. (L.)—*Necessity has no law.*

3199. Nec facile invenias multis e millibus unum

Virtutem pretium qui putet esse sui.

Ipse decor, recte facti si præmia desint,

Non movet, et gratis pœnitet esse probum.

(L.) Ov. Ep. 2, 3, 11.

To find one in a thousand it is hard
Who reckons virtue as its own reward :
E'en honour fails unless it's dearly bought,
For people grudge to be upright for naught.—*Ed.*

3200. Nec habeo, nec careo, nec curo. *I have not, want not, care not.* Bowstring-makers' Company.

3201. Nec loquor hæc, quia sit major prudentia nobis ;
Sed sim, quam medico, notior ipse mihi. (L.) Ov. Ep.
1, 3, 91.—*I do not say this because I have any great powers of foresight, but because I know myself better than my doctor does.*

3202. Nec lusisse pudet, sed non incidere ludum.
(L.) Hor. Ep. 1, 14, 36.

Wild oats.

No shame I count it to have had my sport,
The shame is not to cut such follies short.—*Ed.*

3203. Nec male notus eques. (L.)—*A knight of good repute.*
Motto of Viscount Southwell.

3204. Nec meus audet
Rem tentare pudor, quam vires ferre recusent.
(L.) Virg. G. 3, 78.

Nor will my modesty the effort dare
Which my unaided powers decline to bear.—*Ed.*

3205. Nec meus hic sermo est, sed quæ præcepit Ofella. (L.)
Hor. S. 2, 2, 2.—*These ideas are not mine, but what Ofella told me.*

3206. Nec minor est virtus, quam quærere, parta tueri :
Casus inest illic, hic erit artis opus. (L.) Ov. A. A. 2, 13.
'Tis no small art to keep what you've acquired :
Chance lies in one, for th' other skill's required.—*Ed.*

3207. Nec mora, nec requies. (L.) Virg. G. 3, 110.—*No delay, no rest.* No intermission was allowed, the matter was urged on with all possible dispatch.

3208. Nec morti esse locum. (L.) Virg. ?—*There is no place for death.* The poet here expresses his belief, that after their dissolution in this world, all things revert to God. Cf. Longfellow, *Resignation*, "There is no death : what seems so is transition."

3209. Nec multo opus est nec diu. (L.) Sen. Q. N. 3, Præf.
—*Man wants but little, nor that little long.* Young, *Night Thoughts*, 14, 118. Cf. Goldsmith's *Hermit*, st. 8 :

Man wants but little here below
Nor wants that little long.

3210. Nec nos obniti contra, nec tendere tantum
 Sufficimus; superat quoniam fortuna sequamur,
 Quoque vocat vertamus iter. (L.) Virg. A. 5, 21.
 Nor can we struggle or resist;
 Come, let us bow to fortune's sway,
 And, as she beckons, shape our way.—*Conington.*
3211. Nec pietas ulla est velatum sæpe videri
 Vortier ad lapidem, atque omnes accedere ad aras. (L.)
 Lucret. 5, 1198.—*That is not piety, to be often seen bending
 with veiled head before the statue of the god, and to visit
 all the altars.*
3212. Nec pluribus impar. (L.)—*Sufficient for many.*
 Assumed as his motto by Louis XIV. (or rather invented for him
 by Dourvier the herald), with the Sun for emblem; but the words
 had already been adopted more than a century before by Philip II.,
 who as King of Spain and the Indies had a better right to speak
 in the character of the sun shining equally over more realms than
 one.
3213. Nec pluteum cædit, nec demorsos sapit unguës. (L.) Pers.
 1, 106.—*It does not smack of the desk, or bitten nails.*
 Said of insipid poetry, composed without care and labour.
3214. Nec prece nec pretio. (L.)—*Neither by entreaty nor by
 bribe.* Motto of Lord Bateman and Lord Cottesloe.
3215. Nec, quæ præteriit, iterum revocabitur unda,
 Nec, quæ præteriit, hora redire potest.
 (L.) Ov. A. A. 3, 63.
Irrevocable Time.
 The wave that's passed you, is recalled in vain:
 And time once vanished ne'er returns again.—*Ed.*
3216. Nec quærere nec spernere honorem. (L.)—*Neither to seek
 nor to despise honours.* Motto of Viscount Bolingbroke.
3217. Nec requies erat ulla mali: defessa jacebant
 Corpora: mussabat tacito medicina timore. (L.) Lucret.
 vi. 1177.—*No respite was there of ill: their bodies would
 lie quite spent. The healing art muttered low in voiceless
 fear.* Said of the plague in Egypt which baffled all
 medical skill.
3218. Nec scire fas est omnia. (L.) Hor. C. 4, 4, 22.—*It is not
 permitted us to know all things.*
3219. Nec sibi cœnarum quivis temere arroget artem
 Non prius exacta tenui ratione saporum.
 (L.) Hor. S. 2, 4, 35.

Let no man fancy he knows how to dine

Till he has learnt how taste and taste combine.—*Conington.*

Lit. No one can pretend to know the art of giving good dinners, until he has mastered the subtle law of flavours.

3220. Nec, si forte roges, possim tibi dicere quot sint.

Pauperis est numerare pecus. (L.) Ov. M. 13, 823.

Polyphemus.

Nor can I tell how many more I keep ;

'Tis a poor man that always counts his sheep.—*Ed.*

3221. Nec si me subito videas agnoscere possis,

Ætatis facta est tanta ruina meæ. (L.) Ov. Ep. 1, 4, 5.—*Were you to come across me suddenly, you would not know me. I am such a wreck of what I used to be.*

3222. Nec tenere, nec timide. (L.)—*Neither rashly nor timidly.*

Duke of Cleveland and Earls of Bradford and Munster.

3223. Nec tibi quid liceat, sed quid fecisse decebit

Occurrat ; mentemque domet respectus honesti. (L.) Claud. Cons. Hon. 4, 267.—*Consider not what you may do but what you ought, and let your sense of what is right govern your conduct.*

Cf. Quid deceat vos, non quantum liceat vobis, spectare debetis. Cic. Rab. Post. 5, 11.—*You ought to consider what is becoming, not how far a thing may be lawful ; and, Omnia mihi licent, sed omnia non expediunt.* Vulg. Ep. Cor. 1, 10, 23.—*All things are lawful to me, but all things are not expedient.*

3224. Nec timeo, nec sperno. (L.)—*I neither fear nor despise.*

Motto of Viscount Boyne.

3225. Nec tu divinam Æneida tenta

Sed longe sequere, et vestigia semper adora. (L.) Statius. Theb. 12, 816.—*Do not compete with the divine Æneid, but follow far behind, reverencing Virgil's footsteps at a distance.* Poet to his own Muse.

3226. Nec Veneris pharetris macer est, aut lampade fervet :

Inde faces ardent ; veniunt a dote sagittæ.

(L.) Juv. 6, 137.

The mercenary lover.

Not Venus' quiver makes him lean,

Nor Cupid's flambeaux scorch :

It is her money-bags, I ween,

Thence come both darts and torch.—*Ed.*

3227. Nec verbum verbo curabis reddere fidus

Interpres ; nec desilies imitator in arctum,

Unde pedem proferre pudor vetet aut operis lex. (L.) Hor. A. P. 133.—*Even in a faithful translation it will*

not be necessary to give word for word : nor to plunge, as a mere imitator, into chains from which shame and the requirements of your work will afterwards not allow you to escape.

3228. Nec vero illa parva vis naturæ est rationisque, quod, unum hoc animal sentit quid sit ordo, quid sit, quod deceat, in factis dictisque qui modus. (L.) Cic. Off. 1, 4, 14.—*It is no slight characteristic of the nature of perceptive faculties of man, that he alone of all living creatures goes feeling after the discovery of an order, a law of good taste, a measure for his words and actions.* (Mr Matthew Arnold, tr.)

3229. Nec vidisse semel satis est, juvat usque morari
Et conferre gradum, et veniendi discere causas. (L.)
Virg. A. 6, 487.—*Nor are they satisfied to have merely seen him (Æneas), they were delighted to prolong the interview, and to approach nearer, and to learn the cause of his coming.* The ghosts of departed Trojans crowd round Æneas when he visits the infernal regions.

3230. Nec vultu destrue dicta tuo. (L.) Ov. A. A. 2, 3, 12.—*Take care not to belie your words by your looks.*

3231. Ne depugnes in alieno negotio. (L.)?—*Do not fight in another man's business.*

3232. Ne exeat regno. (L.) Law Term.—*Let him not go out of the kingdom.* Name of a writ issued to prevent a person leaving the country without the sovereign's licence.

3233. Ne faut-il que délibérer?

La cour en conseillers foisonne :

Est-il besoin d'exécuter?

L'on ne rencontre personne. (Fr.) La Font. 2, 2.

Have plans to be discussed? Of course,

Then counsellors abound.

Should plans resolved be put in force?

Then no one's to be found.—*Ed.*

3234. Ne forçons point notre talent,

Nous ne ferions rien avec grâce. (Fr.) La Font. 4, 5, 1.—*Do not let us force our powers unduly, we shall else never do anything with good effect.*

3235. Negligere quid de se quisque sentiat, non solum arrogantis est, sed omnino dissoluti. (L.) Cic. Off. 1, 28, 99.—*To be unconcerned at what persons may think of you, is not merely a mark of presumption, but of an utterly abandoned character.*

3236. *Negotii sibi qui volet vim parare*
Navem et mulierem, hæc duo comparato.
Nam nullæ magis res duæ plus negotii
Habent, forte si obceperis exornare. (L.) Plaut. Pæn.
1, 2, 1.—Let the man who wants to make himself a
world of business, get a vessel and a wife. No two things are
so troublesome, if you by chance undertake to fit them out.
3237. *Ne Hercules quidem contra duos. (L.) Aul. Gel. ?—Even*
Hercules himself cannot contend against two at once.
3238. *Νεκρὸς οὐ δάκνει. (Gr.) Plutarch, Pomp. 78.—Dead men*
don't bite.
3239. *Nem. con.* Abbrev. of *Nemine contradicente. (L.)—No-*
body opposing; unanimously. (2.) Nem. diss. (Nemine
dissentiente) means the same.
3240. *Nemo allegans suam turpitudinem audiendus est. (L.)*
Law Max.—No one bearing testimony of his own turpi-
tude ought to be heard.
3241. *Nemo dat quod non habet. (L.) Law Max.—Nobody can*
give what he does not possess.
In the transfer of a property, Nemo plus juris ad alium transferre
potest quam ipse haberet, No one can transfer to another a better
title than he himself had.
3242. *Nemo debet bis puniri pro uno delicto. (L.) Law Max.*
—No man shall be punished more than once for the same
offence.
3243. *Nemo debet bis vexari pro una et eadem causa. (L.) Law*
Max.—No one shall be twice vexed for one and the same
cause.
“If he be thus indicted a second time, he may plead autrefois
acquitt, and it will be a good bar to the indictment.”—Broom, Leg.
Max. p. 340.
3244. *Nemo debet esse judex in propria causa. (L.) Law Max.*
—No one should be judge in his own cause, i.e., where
he is a party interested in the case.
3245. *Nemo doctus unquam . . . mutationem consilii incon-*
stantiam dixit esse. (L.) Cic. Att. 16, 7, 3.—No wise
man ever imputed a charge of unsteadiness to another for
having changed his opinion.
3246. *Nemo est tam senex qui se annum non putat posse vivere.*
(L.) Cic. Sen. 7, 24.—No man is so old as not to think
he can live one year more.

3247. *Nemo ex proprio dolo consequitur actionem.* (L.) Law Max.—*No man can found any claim upon his own fraud; and, Nullus commodum capere potest de injuria sua propria, No one can take advantage of his own wrongful act.*

These two maxims state the same general principle, viz., that a man's wrongful act, much more his wrong intention not expressed, shall not be allowed to gain him the favourable interpretation of the law. Thus, a deed or gift of goods to a third party, to escape an action for debt brought by a second party, would be held fraudulent and of no effect in restraining the process, for *Nemo ex suo delicto meliorem suam conditionem facere potest*, No man can be allowed to make his case better by his own wrong-doing.

3248. *Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit.* (L.) Cic. N. D. 2, 66.—*There never has been any really great man who had not some divine inspiration.*

3249. *Nemo ita pauper vivit, quam pauper natus est.* (L.) Prov.—*No one is so poor as he was when he came into the world.*

3250. *Nemo læditur nisi a seipso.* (L.) Prov.—*No man is hurt but by himself.*

3251. *Nemo malus felix, minime corruptor.* (L.) Juv. 4, 5.—*No wicked man can be happy, least of all one who corrupts others.*

3252. *Nemo mathematicus genium indemnatus habebit.* (L.) Juv. 6, 561.—*No mathematician is thought a genius until he is condemned.* A saying which would apply both to Galileo and to Dr Colenso.

3253. *Nemo me impune lacessit.* (L.)—*No one provokes me with impunity.* Motto of the Order of the Thistle, 21st Fusiliers, and 42nd (Black Watch). A Scotch maxim.

3254. *Nemo me lacrumis decoret, nec funera fletu Faxit.* Cur? Volito vivu' per ora virom.

(L.) Enn. ap. Cic. Tusc. 1, 15, 34.

Weep not for me, nor mourn when I am gone.
On lips of men I live, and flutter on.—Ed.

Cf. Virg. G. 3, 8:

Tentanda via est, qua me quoque possim
Tollere humo, victorque virom volitare per ora. (L.)

The Poet's ambition.

By me, too, must a way be dared
To rise above the common herd:
And, winged with the poetic pen,
Soar conqueror on the lips of men.—Ed.

3255. *Nemo mortalium omnibus horis sapit.* (L.) Plin.?—*No man is wise at all times.*
3256. *Nemo patriam in qua natus est exuere nec ligeantiæ debitum ejurare possit.* (L.) Law Max.—*No one can abjure his native country or the allegiance which he owes to his sovereign.*
3257. *Nemo potest mutare consilium suum in alterius injuriam.* (L.) Law Max.—*No one may change his mind to the prejudice of another.*
A rule of legislative policy, restraining the law-giver from altering the law to the damage of any vested rights; and accordingly it is laid down, *Nova constitutio futuris formam imponere debet, non præteritis*, A new statute ought to be prospective, not retrospective, in its operation.
3258. *Nemo potest nudo vestimenta detrahere.* (L.) Prov.—*You cannot strip a naked man of his clothes.*
3259. *Nemo præsumitur alienam posteritatem suæ prætulisse.* (L.) Law Max.—*No one is presumed to have preferred another man's offspring to his own.*
3260. *Nemo propheta acceptus est in patriâ suâ.* (L.) Prov. Vulg. S. Luc. 4, 24.—*No prophet is accepted in his own country.*
3261. *Nemo punitur pro alieno delicto.* (L.) Law Max.—*No one must be punished for another man's fault.*
3262. *Nemo quam bene vivat, sed quamdiu, curat: quum omnibus possit contingere ut bene vivat, ut diu nulli.* (L.) Sen. Ep. 22.—*No one cares how well he may live, but how long he may do so: a thing which it is impossible for any to count upon, while the other is within every one's reach.*
3263. *Nemo solus sapit.* (L.) Plaut. Mil. 3, 3, 12.—*No man is sufficiently wise by himself.* We all stand in need of friendly advice.
3264. *Nemo tenetur se ipsum accusare.* (L.) Law Max.—*No one is bound to criminate himself.* A magistrate cautions the accused before receiving any statement from him: and a witness may decline to answer where his answer would criminate, or even indirectly tend to criminate him.
3265. *Ne musca quidem.* (L.) Prov.—*Not even a fly.* Not a living creature. Perfect solitude.

3266. Ne nimium. (L.)—*Not too much.* Earl of Aberdeen.

3267. Ne obliviscaris. (L.)—*Do not forget.* Duke of Argyll.

3268. Νήπιοι, οὐδ' ἴσασιν ὅσῳ πλέον ἤμισυ παντός,
Οὐδ' ὅσον ἐν μαλάχῃ τε δὲ ἀσφοδέλῳ μέγ' ὄνειαρ. (Gr.)
Hes. Op. 40.—*Fools, they know not how much more the
half is than the whole, nor how much nourishment there
is in mallow and asphodel.*

3269. Ne plus ultra. (L.)—*No farther can be done.* The highest possible degree, perfection, greatest attainment.

3270. Ne, pueri, ne tanta animis assuescite bella ;
Neu patriæ validas in viscera vertite vires.

(L.) Virg. A. 6, 833.

Nay, children, nay, your hate unlearn,
Nor 'gainst your country's vitals turn
The valour of her sons.—*Conington.*

3271. Nequam illud verbum 'st, Bene volt, nisi qui bene facit.
(L.) Plaut. Trin. 2, 4, 38.—*That expression, "He means
well," is worth nothing except the man "does well."*

3272. Nequaquam satis in re una consumere curam. (L.) Hor.
S. 2, 4, 48.—*It is foolish to devote all your care to one
object.*

3273. Neque enim concludere versum
Dixeris esse satis : neque, si quis scribat, uti nos,
Sermoni propiora, putes hunc esse poetam.

(L.) Hor. S. 1, 4, 40.

'Tis not enough to turn out lines complete
Each with its proper quantum of ten feet ;
Colloquial verse a man may write like me,
But (trust an author) 'tis not poetry.—*Conington.*

3274. Neque enim lex æquior ulla est
Quam necis artifices arte perire sua.

(L.) Ov. A. A. 1, 655.

This is the justest law that Heaven imparts
That murderers should die by their own arts.—*Ed.*

3275. Neque fœmina, amissa pudicitia, alia abnuerit. (L.) Tac
A. 4, 3.—*When once a woman has lost her chastity, she
will refuse nothing.*

3276. Neque mala vel bona quæ vulgus putet. (L.) Tac. A. 6,
22.—*Things are neither to be pronounced good or bad
merely upon public opinion.*

3277. Neque quies gentium sine armis neque arma sine stipendiis neque stipendia sine tributis haberi queunt. (L.) Tac. H. 4, 74.—*International peace cannot be maintained without armies; armies must be paid; and the pay requires taxation.*

3278. Nequicquam exornata est bene, si morata est male; Pulchrum ornatum turpes mores pejus cæno collinunt. (L.) Plaut. Most. 1, 3, 132.—*It is no good her being well dressed, if she's badly mannered: ill breeding mars a fine dress worse than dirt.*

3279. Nequicquam populo bibulas donaveris aures; Respue quod non es. Tollat sua munera cerdo. Tecum habita et noris, quam sit tibi curta supellex. (L.) Pers. 4, 51.

'Tis labour lost, trust me, with thirsting ears
To listen to the flattery of the town:
Disown your acted part, and let the clown
Take back his gifts. Look close at home and know
How small a stock of virtue you've to show.—*Ed.*

3280. Ne quid hiet, ne quid protuberet, angulus æquis Partibus ut coeat, ne quid deliret amussis. (L.) Auson. Id. 16.—*Avoiding all gaps and all excrescences, so that the angle shall have its sides equal, and the plumb-line wander neither hither nor thither.*

Said of a man making a strict examination of conscience (Cf. the passage); but, applicable also to the final touches or polish given to any composition in poetry, letters, or art.

3281. Ne quid nimis. (L.) Ter. And. 1, 1, 35.—*Avoid excess.* Viscount Sherbrooke.

3282. Nervos belli pecuniam infinitam. (L.) Cic. Phil. 5, 2, 5.—*Endless money makes the sinews of war.*

Cf. Libanius, orat. 4, 6 (vol. ii. p. 477, Ed. Reiske), τὰ νεῦρα τοῦ πολέμου. (Gr.)—*The sinews of war*; and Rabelais, Gargantua, 1, 46, Les nerfs des batailles sont les pécunes. (Fr.)—*Cash is the sinews of battles.* Diogenes Laert. (Vit. Bionis, 4, 7, § 3) ascribes to Bion the saying, τὸν πλοῦτον εἶναι τὰ νεῦρα πραγμάτων. (Gr.)—*Money is the sinews of affairs.* See also Æschin. adv. Ctes. cap. 53.

3283. Nescia mens hominum fati sortisque futuræ, Et servare modum, rebus sublata secundis.

(L.) Virg. A. 10, 501.

O impotence of man's frail mind,
To fate and to the future blind,
Presumptuous and o'erweening still
When fortune follows at its will!—*Conington.*

3284. Nescio qua natale solum dulcedine captos
Ducit, et immemores non sinit esse sui.

(L.) Ov. ap. Ep. 1, 3, 25.

Home, sweet home.

There's a magical charm in the land of our birth,
That entrances beyond every region of earth :
Its spell is upon us where'er we may roam,
And forbids us to dim the sweet image of home.—*Ed.*

Cf. Super flumina Babylonis, illic sedimus et flevimus,
quum recordaremur Sion, etc. Vulg. Ps. 137, 1 *seqq.*

3285. Nescio qua præter solitum dulcedine læti. (L.) Virg. G.
1, 412.—*Their spirits excited by some secret and unwonted
delight.*

3286. Nescire autem quid antea quam natus sis acciderit, id est
semper esse puerum. Quid enim est ætas hominis, nisi
memoria rerum veterum cum superioribus contextitur?
(L.) Cic. Or. 34, 120.—*To be unacquainted with events
which took place before you were born, is always to be a
child; for where is the value of human life, unless memory
enables us to carry back earlier events to the times which
went before?*

3287. Nescis tu quam meticulosa res sit ire ad judicem. (L.)
Plaut. Most. 5, 1, 52.—*You do not know what a frightful
thing it is to go to law.*

3288. Nescit vox missa reverti. (L.) Hor. A. P. 390.—*The
word which has once gone forth can never be recalled.*

3289. Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria. (It.) Dante, Inf. 5, 12, 1.

There is no greater woe
Than in the hour of misery to recall
The happy days of yore.—*Ed.*

The words form the Motto of Byron's *Corsair*, and are referred to
in *Locksley Hall*:

“This is truth the poet sings,
That a sorrow's crown of sorrows is remembering happier
things.”

Cf. Boethius (De Consol. Phil. lib. 2), *In omni adversitate*, etc.; and
Vulg. Jer. Thren. 1, 7, *Recordata est Ierusalem*, etc.

Chaucer, *Troilus and Cressida*, 3, 1625, has:

For of fortune's sharpe adversite,
The worst kind of infortune is this,
A man that has been in prosperite,
And it remember when it passed is.

3290. N'est on jamais tyran qu'avec un diadème? (*Fr.*) Chénier, Caius Gracchus.—*Cannot a man be a tyrant except he wear a crown?* This line lost none of its point, recited as it was in the presence of Robespierre.

3291. Ne sutor supra crepidam (judicaret). (*L.*) Plin. 35, 10, 36.—*A cobbler should stick to his last.*

When a cobbler, not content with pointing out defects in a shoe of Apelles' painting, presumed to criticise the drawing of the leg, the artist checked him with the rebuke here quoted. It is often said of those who offer opinions on subjects with which they are not professionally acquainted.

3292. Ne te longis ambagibus ultra
Quam satis est morer. (*L.*) Hor. Ep. 1, 7, 82.—*To make a long story short.*

3293. Ne tentes, aut perface. (*L.*)—*Either attempt not, or accomplish it.* Marquess of Downshire.

3294. Neu regio foret ulla suis animantibus orba,
Astra tenent cæleste solum, formæque deorum.
(*L.*) Ov. M. 1, 72.

Creation nowhere lacks inhabitants:
Heaven has the stars, and moving shapes of gods.—*Ed.*

3295. Ne vile fano. (*L.*)—*Bring nothing base to the shrine, or fane.* Motto of the Earl of Westmoreland (Fane). (2.)
Ne vile velis.—*Desire nothing vile.* Motto of the Marquess of Abergavenny and Lord Braybrooke (Nevile).

3296. Nicht grösseren Vorthail wüsst' ich zu nennen
Als des Feindes Verdienst erkennen. (*G.*) Goethe, Sprüche.—*I know no greater advantage than to recognise the worth of an enemy.*

3297. Nichts halb zu thun ist edler Geister Art. (*G.*) Wieland, Oberon, 1, 1.—*To do nothing by halves is the way of noble souls.*

3298. Nichts ist höher zu schätzen, als der Werth des Tages.
(*G.*) Goethe, Reflex. u. Max.—*Nothing should be valued more highly than the value of a single day.* Cf. Was aber ist deine Pflicht? Die Forderung des Tages. *Id. ibid.*—*What is thy duty? The claims of each day.*

3299. Nichtswürdig ist die Nation, die nicht
Ihr Alles freudig setzt an ihre Ehre. (*G.*) Schill. Jungfr. v. Orleans, 1, 5.—*Unworthy is the nation that does not gladly stake its all for its honour.*

3300. Nie erwirbt man sich Hochachtung,
 Wo man Alles von sich wissen,
 Alles übersehen lässt. (G.) Herder?—*No one ever earns veneration who allows everything about him to be known.*
3301. Nihil ad Andromachen. (L.) Tert. de Pudic, cap. 8, n. 65.—*This is nothing to Andromache, i.e., nothing to the purpose. Beside the question. Similar to Nihil ad verum, nihil ad rem (see Cic. Cæcin. 58).—It is not to the point. Cf. Lucret. 3, 830, Nil est ad nos.—It is nothing to us. It concerns us not.*
3302. Nihil agit qui diffidentem verbis solatur suis :
 Is est amicus qui in re dubia re juvat, ubi re est opus. (L.) Plaut. Ep. 1, 2, 9.—*It is no good comforting a downhearted man with words; a true friend in misfortune helps a man with deeds, where deeds are required.*
3303. Nihil aliud necessarium ut sis miser, quam ut te miserum credas. (L.)?—*Nothing else is necessary to make you miserable, than to imagine that you are so.*
3304. Nihil aliud potest Rex quam quod de jure potest. (L.) Law Max.—*The king can do nothing but what the law allows him to do.*
3305. Nihil apud hunc lautum, nihil elegans, nihil exquisitum. (L.) Cic. in Pis. 27, 67.—*There was nothing about the man to indicate any feeling of taste, elegance, or refinement. Said of a coarse meal, or rude appointments of a house or table. A man of no taste.*
3306. Nihil cum fidibus graculo. (L.) Gell. N. A. præf. 19.—*Jackdaws have no business with a lute. Ignoramuses must not meddle with poetry.*
3307. Nihil difficile est naturæ, utique ubi in finem sui properat. . . . Urbes constituit ætas : hora dissolvit. Memento fit cinis : diu sylva. (L.) Sen. Q. N. 3, 27, 3.—*Nothing is difficult for Nature, particularly when she is advancing to a given end. It takes an age to build cities, but an hour brings them to nothing. A forest is long in growing, but a moment reduces it to ashes.*
3308. Nihil enim legit, quod non exciperet. Dicere etiam solebat, nullum esse librum tam malum, ut non aliqua parte prodesset. (L.) Plin. Ep. 3, 5, 10.—*He never read a book without making extracts from it. He also used to say, No book was so bad, but what some part of it might be found of use. Said of the elder Pliny.*

3309. Nihil est aliud magnum quam multa minuta. (L.) Prov.
—*Every great thing is nothing more than an assemblage of many minute particles.*
Sands form the mountains, moments make the year.—*Young.*
3310. Nihil est, Antipho,
Quin male narrando possit depravarier. (L.) Ter.
Phorm. 4, 4, 15.—*No tale so good, my Antipho, but can be spoilt & the telling.*
3311. Nihil est furacius illo :
Non fuit Autolyçi tam piceata manus.
(L.) Mart. 8, 59, 3.
It is the greatest thief the world e'er knew ;
Autolycus had not such hands of glue.—*Ed.*
3312. Nihil est hirsutius illis. (L.) Ov. T. 2, 259.—*Nothing more rugged than they are to read.* Of the annals of Rome, as a piece of reading.
3313. Nihil est quod credere de se Non possit. (L.) Juv. 4, 70.—*There is nothing which he would not believe of himself.*
3314. Nihil est sub sole novum. (L.) Vulg. Eccles. i. 9.—*There is nothing new under the sun.*
3315. Nihil est toto quod perstet in orbe.
Cuncta fluunt, omnisque vagans formatur imago.
(L.) Ov. M. 15, 177.
There's nothing in this world that can remain :
All fades and flits, like pictures of the brain.—*Ed.*
3316. Nihil hic nisi carmina desunt. (L.) Virg. E. 8, 67.—*Nothing is wanting here but a song.*
3317. Nihil morosius hominum judiciis. (L.) Erasmus.—*Nothing so embittered as men's criticism of one another.*
Peevish and sour criticism.
3318. Nihil perfectum est dum aliquid restat agendum. (L.) Law Max.—*Nothing is perfect while there still remain something to be done.*
3319. Nihil quod est inconueniens est licitum. (L.) Law Max.
—*Nothing that is productive of inconvenience is allowed by law.* Where a construction of a statute would produce great *inconuenience* it becomes a forcible argument against its adoption.
3320. Nihil simul est inventum et perfectum. (L.) Law Max.
—*Nothing can be invented and brought to perfection at the same time.*

3321. Nihil tam absurdum dici potest ut non dicatur a philosopho.
(*L.*) Cic. ?—*There is nothing too absurd for a philosopher to utter.*

3322. Nihil tam conveniens est naturali æquitati quam unumquodque dissolvere ligamine quo ligatum est. (*L.*) Law Max.—*Nothing is more consonant with natural equity than that every contract should be dissolved by the same means which made it binding; and, Naturale est quilibet dissolvi eo modo quo ligatur, Every contract or agreement ought to be dissolved by matter of as high a nature as that which originally made it obligatory.*

Hence a deed is made void by a deed; a record by a record, and an Act of Parliament by an Act of Parliament, upon the principle that *Eodem modo quo quid constituitur, eodem modo dissolvitur*, A thing can only be cancelled by the same means which first made it valid. (See Broom, Leg. Max. p. 843.)

3323. Nihil tam difficile 'st, quin quærendo investigari possit.
(*L.*) Ter. Heaut. 4, 2, 8.

Nothing so hard but search will find it out.

Herrick († 1674), *Seek and Find*.

3324. Nihil tam munitum, quod non expugnari pecunia possit.
(*L.*) Cic. Verr. 1, 2, 4.—*Nothing so strongly fortified but what money can capture it.*

3325. Nihil turpius est quam grandis natu senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem. (*L.*) Sen. Tranq. 3.—*Nothing can be more despicable than an old man, who has no other proof to produce, except his years, of having lived long in the world.* Cf. Non ætate verum ingenio adipiscitur sapientia. Plaut. Trin. 2, 2, 88.—*Wisdom does not come with years, but by natural abilities.*

3326. Nihil unquam peccavit, nisi quod mortua est. (*L.*) ?—*The only wrong she ever did was to die.* Inscription on a wife's tomb.

3327. Nil admirari prope est res una, Numici,
Solaque, quæ possit facere et servare beatum.
(*L.*) Hor. Ep. 1, 6, 1.

Not to admire, Numicius, is the best,
The only way to make and keep men blest.—*Conington*.

First two words are the motto of Lord Carew.

3328. Nil æquale homini fuit illi. (*L.*) Hor. S. 1, 3, 9.—*There was nothing consistent in that man.* Cf. *id. ibid.* 18,

Nil fuit unquam Sic impar sibi.—*So strange a jumble ne'er was seen before* (Conington). A mass of inconsistencies and contradictions.

3329. Nil agit exemplum litem quod lite resolvit. (L.) Hor. S. 2, 3, 103.—*An instance, which solves one difficulty by involving us in another, is not to the purpose.*

3330. Nil conscire sibi. (L.)—*To be conscious of no guilt.*
Motto of the Earl of Winchilsea and Nottingham.

3331. Nil consuetudine majus. (L.) Ov. A. A. 2, 345.—*Nothing so strong as custom, or, nothing is greater than habit.*

3332. Nil debet. (L.) Law Term.—*He owes nothing.* The common plea in resisting an action for debt.

3333. Nil desperandum Teucro duce, et auspice Teucro. (L.) Hor. C. 1, 7, 27.—*There is nothing to be despaired of when we are under Teucer's leadership and auspices.*
First two words Motto of Earl of Lichfield.

3334. Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est.

Maxima debetur puero reverentia, si quid
Turpe paras, ne tu pueri contemseris annos :
Sed peccaturo obsistat tibi filius infans. (L.) Juv. 14, 44.

The training of youth.

Let no immodest sights or sounds e'er come
Within the precincts of a young boy's home !
The greatest reverence to a child is due ;
And, if some shameful course you would pursue,
Slight not his weakness, and your foul intent
Let a consideration of his youth prevent.—*Ed.*

3335. Nil dictum quod non dictum prius : methodus sola artificem ostendit. (L.) Wecker?—*There can be nothing said now which has not been said before, the form only in which it is cast will display a master's hand.*

3336. Nil ego contulerim jucundo sanus amico. (L.) Hor. S. 1, 5, 44.—*There is nothing in the world which I, while I have my senses, would prefer to an agreeable friend.*

3337. Nil erit ulterius quod nostris moribus addat
Posteritas ; eadem cupient facientque minores,
Omne in præcipiti vitium stetit. (L.) Juv. 1, 147.

Nothing is left, nothing, for future times,
To add to the full catalogue of crimes.
Our children needs must feel the same desires,
And act the same mad follies as their sires :
Vice has attained its zenith.—*Gifford*.

3338. Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit. (L.) Juv. 3, 152.

Unhappy poverty has no sting more cruel
Than that it turns a man to ridicule.—*Ed*.

The Russian proverb says, Poverty is not a sin, it is something worse.

3339. Nil illi larva aut tragicis opus esse cothurnis.
(L.) Hor. S. 1, 5, 64.

No buskin, mask, or other aid of art
Would be required to make him look his part.—*Conington*.

Said of a hideous actor, and motto of Spectator (32) on the *Ugly Club*.

3340. Nil mi officit unquam,
Ditior hic, aut est quia doctior ; est locus uni-
Cuique suus. (L.) Hor. S. 1, 9, 50.

I'm never distanced in my friend's good grace
By wealth or talent ; each man finds his place.—*Conington*.

3341. Nil mortalibus arduum est
Cælum ipsum petimus stultitia. (L.) Hor. C. 1, 3, 37.

Ballooning.

Nothing for mortal aims too high,
Our madness e'en would scale the sky.—*Ed*.

3342. Nil nisi cruce. (L.)—*No hope save in the Cross.* Motto of Marquess of Waterford and Lord Decies.

3343. Nil nisi turpe juvat : curæ est sua cuique voluptas,
Hæc quoque ab alterius grata dolore venit. (L.) Ov.
A. A. 1, 749.—*Nothing but what is shameful pleases :*
each one cares only for his own enjoyment, and if it can
be procured at another's cost, it is all the more agreeable.

3344. Nil oriturum alias, nil ortum tale fatentes.
(L.) Hor. Ep. 2, 1, 17.

Augustus Cæsar.

Like whom to mortal eyes
None e'er has risen, and none e'er shall rise.—*Pope*.

3345. Ni l'or ni la grandeur ne nous rendent heureux. (Fr.)
La Font. Phil. et Baucis.—*Neither wealth nor honours*
can confer happiness.

3346. Nil rectum nisi quod placuit sibi ducunt. (L.) Hor. Ep. 2, 1, 83.—*They think nothing right except what meets with their approval.*
3347. Nil sine magno Vita labore dedit mortalibus. (L.) Hor. S. 1, 9, 59.—*Nothing is granted to mortals in this world without great labour.*
3348. Nil sine te mei Prosunt honores. (L.) Hor. C. 1, 26, 9.—*My honours as a poet are nothing without thee. The poet's address to his muse.*
3349. Nil spernat auris, nec tamen credat statim. (L.) Phædr. 3, 10, 51.—*The ear should neither despise what it hears, nor yet believe too readily.*
3350. Nil temere novandum. (L.)—*Let us make no rash innovations.*
3351. Nil unquam longum est, quod sine fine placet. (L.) Rutilius?—*Nothing is too long which continues to afford endless gratification.*
3352. Nimia est voluptas, si diu abfueris a domo
Domum si redieris, si tibi nulla est ægritudo animo
obviam. (L.) Plaut. ?—*It is a great happiness, if after being absent from home for a time you return and find no sickening anxieties awaiting you.*
3353. Nimia subtilitas in jure reprobatur, et talis certitudo certitudinem confundit. (L.) Law Max.—*An excessive subtlety in pleading is not allowed by law, and such affected certainty destroys true and legal certainty.*
3354. Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem.
(L.) Hor. S. 2, 3, 120.
Few men can see much madness in his whim,
Because the mass of mortals ail like him.—*Conington.*
3355. Nimis acer et ultra Legem tendere opus. (L.) Hor. S. 2, 1, 1.—*Exercising the work (of a satirist) too keenly, and beyond legitimate bounds.*
3356. Nimis uncis Naribus indulges. (L.) Pers. 1, 40.—*You sneer too palpably.*
3357. Ni Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquere.
(L.) Hor. Ep. 1, 2, 34.

Unless you light your lamp ere dawn and read
 Some wholesome book that high resolves may breed,
 You'll find your sleep go from you, and will toss
 Upon your pillow, envious, lovesick, cross.—*Conington.*

3358. Nisi caste saltem caute. (L.)—*If not chastely, at least cautiously.*

3359. Nisi Dominus, frustra. (L.)—*Without the Lord all is in vain.* Motto of the City of Edinburgh.

3360. Nisi prius. (L.) Law Term.—*Unless before.*

Legal proviso by which judges try causes on circuit, the condition being that the case be heard at Westminster, *unless before* the day appointed, the judges of assize come to the county in question, which, in practice, they always do. Since 1852 this proviso has been disused, the trial taking place on circuit as a matter of course. Causes triable at *Nisi prius* in London or Middlesex, are tried at the London and Westminster sittings, held in and after every term.

3361. Nitimur in vetitum semper, cupimusque negata. (L.)
 Ov. Am. 3, 4, 17.—*We are always striving after things which are forbidden, and coveting what is prohibited.*

Cf. *id.* *ibid.* 25:

Quicquid servatur, cupimus magis, ipsaque furem
 Cura vocat. Pauci, quod sinit alter, amant. — *Whatever is carefully guarded we covet all the more, and the very care employed invites a thief. Few long for what others leave alone. Quod licet ingratum est: quod non licet acrius urit. Ov. Am. 2, 193.—What is lawful is unattractive, what is unlawful excites all the more keenly. Permissum fit vile nefas. Gallus. El. 3, 77.—Crime loses its price when once it becomes lawful.*

3362. Nitro in adversum, nec me, qui cætera vincit
 Impetus, et rapido contrarius evehor orbi.

(L.) Ov. M. 2, 72.

I forge ahead, nor can the opposing rush,
 That sways all else, my onward progress check,
 But bears me on against a whirling world.—*Ed.*

Macaulay applies the lines to the poetic powers of Milton.

3363. Ni trop haut, ni trop bas; c'est le souverain style. (Fr.)
 Ronsard?—*Not too high nor too low is the sovereign mode.* Applicable to an age when, like that of Addison and Pope, poetry had become an art with fixed rules, in which smoothly-flowing rhymes and elegant antitheses took the place of real poetic genius.

3364. Nobis non licet esse tam disertis,
 Qui musas colimus severiores. (L.) Mart. 9, 12, 16.

We who court a graver muse
 May not be quite so diffuse.—*Ed.*

3365. Noblesse oblige. (*Fr.*)—*Nobility compels.* Motto of the Dukes of Lévis (France).

3366. Noctem illam tecti sylvis immania monstra
Perferimus ; nec, quæ sonitum det causa videmus.
(*L.*) Virg. A. 3, 583.

Midnight marauders.

All night, by forest branches screened
We writhe as 'neath some torturing fiend,
Nor know the horror's cause.—*Conington.*

3367. Nodum in scirpo quæris. (*L.*) Prov. Ter. 5, 4, 38.—
You are looking for a difficulty where there is none (lit. a knot in a bulrush).

3368. No hay tal razon como la del baston. (*S.*) Prov.—*There is no argument equal to that of a stick.* Argumentum baculinum q. v.

3369. Nolens Volens. (*L.*)—*Whether I will or no.* Willy Nilly.

3370. Noli affectare quod tibi non est datum,
Delusa ne spes ad querelam recidat. (*L.*) Phædr. 3, 18, 14.—*Do not aspire to gifts which have not been vouchsafed to you, lest disappointed hopes end in vain repinings.* Juno to the peacock desiring the voice of the nightingale.

3371. Noli irritare leones. (*L.*)—*Don't irritate lions.* Lord Lyons.

3372. Noli me tangere. (*L.*) Vulg. S. Joan. 20, 17.—*Touch me not.*

3373. Noli pugnare duobus. (*L.*) Catull. 62, 64.—*Do not fight against two opponents at once.*

3374. Nollesequi. (*L.*) Law Term.—*To be unwilling to prosecute.*

3375. Nolo episcopari. (*L.*)—*I do not wish to be a bishop.*

Reply made, as matter of form, by any person to whom a bishoprick is offered ; also applied to those who affect indifference about a thing which it is the great object of their ambition to obtain.

3376. Nom de guerre. (*Fr.*)—*A nickname ; sobriquet.* (2.) Nom de plume.—*An author's alias, or pseudonym.*

3377. Nomen amicitia est, nomen inane fides. (*L.*) Ov. A. A. 1, 740.—*Friendship, fidelity are but empty names.*

3378. Non adeo cecidi, quamvis abjectus, ut infra
Te quoque sim ; inferius quo nihil esse potest.

(*L.*) Ov. T. 5, 8, 1.

I have not sunk so low, though great my fall,
As to reach thee, the lowest depth of all.—*Ed.*

3379. Non agitur de vectigalibus, non de sociorum injuriis :
libertas et anima nostra in dubio est. (L.) Sall. C. 52.
—*It is no question now of state revenues, or of the honour
of our allies : our own lives and liberty are at stake.*

3380. Non amo te, Sabidi, nec possum dicere quare ;
Hoc tantum possum dicere, non amo te. (L.) Mart. 1, 33.

I do not love thee, doctor Fell,
The reason why I cannot tell ;
But this alone I know full well,
I do not love thee, doctor Fell. (?)

3381. Non Angli sed angeli. (L.) Bed. 2, 1.—*Not Angles but
angels.*

Traditional exclamation of Gregory the Great, then (c. 578, A.D.)
Abbot of St Andrea, on seeing some fair-haired British captives
exposed for sale in the slave-market in Rome. Take it all round,
this venerable *jeu-de-mots* is as well-known and well-worn a tale as
any that could be mentioned. In the beautiful language of
America, it takes the cake.

3382. Non bene conveniunt, nec in una sede morantur
Majestas et amor. (L.) Ov. M. 2, 846.

Ill-matched are love and majesty, the throne
Is not love's dwelling-place.—*Ed.*

Line 1 is quotable of any two conflicting things.

3383. Non bene junctarum discordia semina rerum.
(L.) Ov. M. 1, 9.

The jarring seeds of ill-assorted things.

3384. Non bene olet qui bene semper olet. (L.) Mart. Ep. 2,
12.—*That smells not sweet, that always sweetly smells.*
May be applied, morally, to those faultless people, who
from their very perfection pall upon one like too strong
perfumes.

3385. Non constat. (L.) Law Term.—*It does not appear.* It is
not confirmed in evidence before the court.

3386. Non convivere, nec videre saltem,
Non audire licet : nec Urbe tota
Quisquam est tam prope, tam proculque nobis.
(L.) Mart. 1, 87.

An unsociable neighbour.

He will not live with me, nor can
I get a glimpse of him, or hear :
Search all Rome through, there's not a man
So far from me, and yet so near.

3387. Non credo tempori. (L.)—*I trust not to time.* Order of
St Nicholas (Russian).

3388. Non cuicumque datum est habere nasum. (L.) Mart. 1, 42, 18.—*It is not every man that has a nose.* All men are not equally sharp, acute.

3389. Non cuivis homini contingit adire Corinthum.

Sedit, qui timuit ne non succederet : esto :

Quid ? qui pervenit, fecit ne viriliter ?

(L.) Hor. Ep. 1, 17, 36.

You know the proverb, "Corinth town is fair,

But 'tis not every man that can get there."

One man sits still, not hoping to succeed

One makes the journey ; he's a man indeed !—*Conington.*

The proverb, *Non cuivis*, etc., is quoted of any rare or difficult attainment which only energy or good fortune can achieve. In Greek it is, οὐ παντὸς ἀνδρὸς εἰς Κόρινθον εἶσθ' ὁ πλοῦς.—*The voyage to Corinth is not within every man's means.*

3390. Non decipitur qui scit se decipi. (L.) Law Max.—*He is not deceived who is deceived with his own knowledge.*

3391. Non eadem est ætas, non mens. (L.) Hor. Ep. 1, 1, 4.—*My age, my tastes, no longer are the same.*

3392. Non eadem ratio est, sentire et demere morbos :

Sensus inest cunctis : tollitur arte malum.

(L.) Ov. Ep. 3, 9, 16.

'Tis not the same to feel and heal a smart :

All men can feel : disease is cured by art.—*Ed.*

3393. Non ebur neque aureum

Mea renidet in domo lacunar. (L.) Hor. C. 2, 18, 1.

Carven ivory have I none ;

No golden cornice in my dwelling shines.—*Conington.*

3394. Non ego avarum

Quum te veto fieri, vappam iubeo ac nebulonem.

(L.) Hor. S. 1, 1, 103.

Est modus in rebus.

In bidding you a miser's life forsake,

I say not, Be a spendthrift or a rake !—*Ed.*

3395. Non ego mordaci distinxī carmine quinquam,

Nec meus ullius crimina versus habet.

Candidus a salibus suffusus felle refugi :

Nulla venenato littera mixta joco est. (L.) Ov. T. 2, 563.

I never wounded soul with verse of mine,

Nor do my works a single charge contain :

My pen is free of gall, and not a line

Breathes poison, tho' conveyed in joking strain.—*Ed.*

Crebillon says, *Aucun fiel n'a jamais empoisonné ma plume.* (Fr.)—*My pen was never dipped in gall.*

3396. Non ego omnino lucrum omne esse utile homini existimo. Scio ego, multos jam lucrum luculentos homines reddidit; Est etiam, ubi profecto damnum præstet facere, quam lucrum. (L.) Plaut. Capt. 2, 2, 75.—(Hegio loq.) *For my part I don't altogether reckon all gains to be serviceable to a man. I know that gain has made many a man distinguished; and again there are times when it is better to lose than win.*
3397. Non ego sum stultus, ut ante fui. (L.) Ov. Am. 3, 11, 32.—*I am no longer the fool I was. I have learned by experience.*
3398. Non enim si malum dolor est, carere eo malo satis est ad bene vivendum. Hoc diceret potius Ennius, "Nimium boni est, cui nihil est mali." (L.) Cic. Fin. 2, 13, 41.—*Granted that physical pain is an evil, yet the absence of it does not necessarily constitute a happy life. Ennius will tell you rather,*
"He lives too well who has no ill."
3399. Non equidem invideo, miror magis. (L.) Virg. E. 1, 11.—*I do not, indeed, envy you, I am only the rather surprised.*
3400. Non equidem studeo, bullatis ut mihi nugis
 Pagina turgescat, dare pondus idonea fumo.
 (L.) Pers. 5, 19.
*It is not my intent my book to choke
 With vapid bombast, so much food for smoke.—Ed.*
3401. Non est de sacco tanta farina tuo. (L.) Prov.—*So much meal cannot all have come from your own sack. Don't palm off other men's work as your own.*
3402. Non est in medico semper relevetur ut æger;
 Interdum docta plus valet arte malum.
 (L.) Ov. Ep. 1, 3, 17.
*Doctors can't always cure a man that's ill;
 Sickness sometimes defeats all human skill.—Ed.*
3403. Non est inventus. (L.) Law Term.—*He is not to be found.* Formal Latin words anciently used in the sheriff's return to a writ of *capias*, that the defendant was not to be found within his bailiwick. It is also used to imply any one's sudden disappearance.

3404. Non est nostri ingenii. (L.) Cic. Clu. 1, 4.—*It is not within my powers.* Such an undertaking demands other capacities than mine.

3405. Non est quod multa loquamur ;
Nil intra est oleam, nil extra est in nuce duri.
(L.) Hor. Ep. 2, 1, 30.

Is this their reasoning ? They may prove as well
An olive has no stone, a nut no shell.—*Conington.*

3406. Non exstinguar. (L.)—*I shall not be extinguished.* The
(London) Antiquarian Society.

3407. Non fumum ex fulgore, sed ex fumo dare lucem.
(L.) Hor. A. P. 143.

Not smoke from fire his object is to bring,
But fire from smoke, a very different thing.—*Conington.*

Horace compares the inflated style of the mere verse-writer with the ease and lucidity of the true poet: the one is all smoke, the other all fire.

3408. Non generant aquilæ columbas. (L.)—*Eagles do not beget doves.* Motto of Lord Rodney.

3409. Non hæc sine numine. (L.)—*These things are not without the Deity's ordering.* Viscount Clifden.

3410. Non hoc ista sibi tempus spectacula poscit. (L.) Virg. A. 6, 37.—*The present moment is not one for such exhibitions as those.*

3411. Non hominis culpa, sed ista loci. (L.) Ov. T. 5, 7, 60.—*Not the man's fault, but that of the place.* Circumstances were too strong for him.

3412. Non ignara mali miseris succurrere disco.
(L.) Virg. A. 1, 630.

Myself not ignorant of woe
Compassion I have learned to show.—*Conington.*

Cf. Garrick, 1779, Prol. on quitting the stage :

A fellow-feeling makes us wondrous kind.

Cardinal Newman, speaking of those he had left behind him in the Anglican Communion, says, "I am now in the position of the fugitive Queen in the well-known passage, who *haud ignara mali* herself, had learned to sympathise with those who were inheritors of her wanderings."—*Letter to Dr Pusey*, p. 6.

3413. Non illa colo calathisve Minervæ
Fœmineas assueta manus. (L.) Virg. A. 7, 805.—*Her hands were not accustomed to the distaff and work-basket.*

Said of Camilla, the Volscian heroine. Motto of a delightful paper (37) in the Spectator, on a visit to Leonora, a learned lady.

3414. Non immemor beneficii. (L.)—*Not unmindful of kindness.*
Duke of Leinster's motto assumed in memory of the saving of the infant heir of the FitzGerald by an ape, which carried the child to the battlements of the castle during the fight at Callan.

3415. Non in caro nidore voluptas
Summa, sed in teipso est, tu pulmentaria quære
Sudando. (L.) Hor. S. 2, 2, 19.

What gives you appetite? 'Tis not the meat
Contains the relish: 'tis in you that eat.
Get condiments by work.—*Conington.*

3416. Non liquet. (L.)—*It is not clear.*

3417. Non lubet enim mihi deplorare vitam quod multi, et ii docti, sæpe fecerunt: neque me vixisse pœnitet; quoniam ita vixi, ut non frustra me natum existimem: et ex vita ita discedo, tanquam ex hospitio, non tanquam ex domo: commorandi enim natura diversorium nobis, non habitandi locum dedit. (L.) Cic. de Sen. 23, 84.—(Cato loq.) *I do not like to deplore the termination of life, as many, and even learned men, have done. Nor do I regret my days, since I have ordered my life upon the belief that I did not come into the world for nothing; and I leave it, as I should leave an inn, rather than a home; nature having given it us more as a sort of hostelry to stop at, than as an abiding dwelling-place.*

- (2.) Vixi, et quem dederat cursum fortuna peregi,
Et nunc magna mei sub terras ibit imago. Virg. A. 4, 653.

My life is lived, and I have played
The part that fortune gave.
And now I pass, a queenly shade,
Majestic to the grave.—*Conington.*

- (3.) Exacto contentus tempore vita
Cedat uti conviva satur. Hor. S. 1, 1, 118.

And, thankful for past blessings, with good will
Retires, like one who has enjoyed his fill.—*Conington.*

- (4.) Quir non, ut plenus vitæ conviva recedis
Æquo animoque capis securam, stulte, quietem?
Lucret. 3, 951.

Fool! not to leave as life's replenished guest,
And calmly take thine undisturbed rest!—*Ed.*

3418. Non magni pendis, quia contigit. (L.) Hor. S. 2, 4, 93.—
*You do not value it highly, because it is part of your
 general good fortune.*

3419. Non mihi mille placent: non sum desultor amoris.

Tu mihi, si qua fides, cura perennis eris.

(L.) Ov. Am. 1, 3, 15.

I do not care for every girl, I'm not a fickle rover,

If constancy not perish'd be, my choice thou art for ever.—*Ed.*

3420. Non mihi si linguæ centum sint oraque centum,
 Ferrea vox, omnes scelerum comprehendere formas
 Omnia pænarum percurrere nomina possim.

(L.) Virg. A. 6, 625.

The punishments of the Inferno.

No; had I e'en a hundred tongues

A hundred mouths and iron lungs,

Those types of guilt I could not show

Nor tell the forms of penal woe.—*Conington.*

3421. Non missura cutem nisi plena cruoris hirudo. (L.) Hor.
 A. P. 476.—*A leech that does not quit the skin until it is
 gorged with blood.*

3422. Non nobis, Domine, non nobis, sed nomini tuo da gloriam.
 (L.) Vulg. Ps. cxiv. 1.—*Not unto us, O Lord, not
 unto us, but unto Thy name give the praise.* Often sung
 as a grace before meals.

3423. Non nostrum inter vos tantas componere lites. (L.) Virg.
 E. 3, 108.—*It is not our business to settle such disputes
 between you.*

3424. Non obstante. (L.)—*Notwithstanding.* Law Phrase. A
 license from the Crown conveyed by a clause in letters
 patent, to do something which by common law might be
 done, but was restrained by Act of Parliament. (2.) Non
 obstante veredicto. Law Term.—*Notwithstanding the
 verdict.* When the defendant obtains a verdict (in case
 the defence appear not to be legal to the cause of action),
 the plaintiff may sometimes be allowed to sign judgment
notwithstanding the verdict.

3425. Non omnia possumus omnes. (L.) Virg. E. 8, 63.—*We
 cannot all do everything.*

3426. Non opus est magnis placido lectore poetis;
 Quam libet invitum difficilemque tenent.

(L.) Ov. Ep. 3, 4, 9.

Great bards indulgent readers do not need.

Whether we will or no, they make us heed.—*Ed.*

3427. Non placet quem scurræ laudant, manipulares mussitant.
(*L.*) Plaut. Truc. 2, 6, 10.—*I do not like the man whom the town wits cry up, but his mates say nothing about.*

3428. Non possidentem multa vocaveris
Recte beatum. Rectius occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque leto flagitium timet;
Non ille pro caris amicis
Aut patria timidus perire. (*L.*) Hor. C. 4, 9, 45.

The happy man.

Say not that happily he lives
Because of boundless wealth possesses:
More truly his the name of blest
Who wisely uses what God gives;
Who can bear poverty's hard hand,
Who reckons sin as worse than death;
He will not shirk to yield his breath
For loving friends or fatherland.—*Ed.*

3429. Non possum ferre, Quirites, Græcam urbem. (*L.*) Juv.
3, 60.—*I cannot endure, citizens, a Greekified Rome, or,*
as we should say, a Germanized London.

3430. Non potes in nugas dicere plura meas
Ipse ego quam dixi. (*L.*) Mart. 13, 2, 4.—*You cannot say harder things of my trifles than I have said myself of them.* A humble author deprecating criticism.

3431. Non progredi est regredi. (*L.*) Prov.—*Not to make progress is to go back.*

3432. Non pronuba Juno
Non Hymenæus adest, non illi Gratia lecto.
Eumenides tenuere faces de funere raptas:
Eumenides stravere torum. (*L.*) Ov. M. 6, 428.

Marriage of Tereus and Procne.

No Juno, patroness of bridal rites,
Hymen nor Grace their genial presence shed:
But Furies held the torches, funeral lights
Snatch'd from the pyre, and strewed the marriage-bed.—*Ed.*

3433. Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.
(*L.*) Juv. 12, 50.

Men get estates not to live happily,
But, blind in vice, live for their property.—*Ed.*

3434. Non qui soletur, non qui labentia tarde
Tempora narrando fallat, amicus adest. (L.) Ov. T. 3, 3, 11.
I have no friend to solace and to baulk
Time's tedious slowness with his cheerful talk.—*Ed.*
3435. Non quo sed quomodo. (L.)—*Not by whom but how.*
Motto of Earl of Suffolk and Lord Howard de Walden.
3436. Non rationiam di lor, ma guarda, e passa.
(It.) Dante, Inf. 3, 51.
Speak not of them, but look, and pass them by.—*Cary.*
3437. Non refert quam multos, sed quam bonos habeas (sc. libros).
(L.) Sen. Ep. 45.—*It does not matter how many books
you may have, but whether they are good or no.*
3438. Non revertar inultus. (L.)—*I will not return unrevenged.*
Motto of Earl of Lisburne.
3439. Non satis est pulcra esse poemata ; dulcia suntu,
Et quocumque volent animum auditoris agunto.
(L.) Hor. A. P. 99.
Mere grace is not enough : a play should thrill
The hearer's soul, and move it at its will.—*Conington.*
3440. Non scribit, cujus carmina nemo legit. (L.) Mart. 3, 9,
2.—*He does not write, whose verses no man reads.*
3441. Non semper ea sunt, quæ videntur : decipit
Frons prima multos ; rara mens intelligit
Quod interiore condidit cura angulo. (L.) Phædr. 4, 2,
16.—*Things are not always what they seem : the first
appearance deceives many, and it takes a clever mind to
discern what is carefully hidden within the inmost recesses
of another's heart.*
3442. Non semper erunt Saturnalia. (L.)—*The holidays will not
last for ever.*
3443. Non sequitur. (L.)—*It does not follow.* Not a necessary
conclusion. A conclusion that is not warranted by its
premisses.
3444. Non sibi sed patriæ. (L.)—*Not for himself, but for his
country.* Motto of the Earl of Romney.
3445. Non si male nunc et olim Sic erit. (L.) Hor. C. 2, 10, 17.
Nor, if affairs look ill to-day
Shall it be always so.—*Ed.*
3446. Non sine numine. (L.)—*Not without the Deity.* Lord
Gifford.

3447. Non soles respicere te, quom dicas injuste alteri? (L.)
Plaut. Ps. 2, 2, 18.—*Are you not wont to consider your own faults, when you speak unjustly of another?*
3448. Non solum ingenii, verum etiam virtutis. (L.)—*Not only talent, but virtue.* Liverpool College.
3449. Non sum qualis eram bonæ
Sub regno Cinaræ. (L.) Hor. C. 4, 1, 3.—*I am not what I was in the days of kind Cinara.*
3450. Non tali auxilio, nec defensoribus istis
Tempus eget. (L.) Virg. A. 2, 521.—*The times require other aid and other defenders than these.*
3451. Non tamen id circo crimen liber omnis habebit,
Nil prodest, quod non lædere possit idem.
(L.) Ov. T. 2, 265.
You will not say all books must be refused :
There's nothing good but it may be abused.—*Ed.*
3452. Non tu corpus eras sine pectore. Di tibi formam,
Di tibi divitias dederant, artemque fruendi.
(L.) Hor. Ep. 1, 4, 6.
No brainless trunk is yours ; a form to please,
Wealth, wit to use it, Heav'n vouchsafes you these.—*Conington.*
3453. Noris quam elegans formarum spectator siem. (L.) Ter.
Eun. 3, 5, 18.—*You know what a nice judge of beauty I am.*
3454. Noscenda est mensura sui spectandaque rebus
In summis minimisque. (L.) Juv. 11, 35.—*A man should know his own measure and keep it in view in all affairs, great or small.*
3455. Nosce tempus. (L.)—*Know your time.* Hit on the right moment.
3456. Noscitur a sociis. (L.) Prov.—*A man is known by his companions.* Show me a man's company, and I'll show you what kind of man he is. (2.) As a Law Maxim in the interpretation of written instruments, the phrase signifies that *the meaning of a word may be ascertained by referring to the meaning of the words associated with it.*
3457. Nos duo turba sumus. (L.) Ov. M. 1, 355.—*We two are a multitude.* Deucalion to Pyrrha, the pair who re-peopled the earth after the deluge according to the mythological tradition. According to Lord Coke it takes *ten* to make a crowd.

3458. Nos hæc novimus esse nihil. (L.) Mart. 13, 2, 8.—*We know that these things are of no consequence. Mere trifles.*

3459. Nos nostraque Deo. (L.)—*Both we and ours come from God.* Lord Blachford.

3460. Nos numerus sumus et fruges consumere nati
Sponsi Penelopæ, nebulones, Alcinoique,
In cute curanda plus æquo operata juvenus.
(L.) Hor. Ep. 1, 2, 27.

La Jeunesse dorée.

But what are we? a mere consuming class,
Just fit for counting roughly in the mass:
Like to the suitors, or Alcinous' clan
Who spread vast pains upon the husk of man.—*Conington.*

Fruges consumere natus (plur. *nati*) is often applied to those spoilt children of Fortune, who come into the world with their bread ready buttered.

3461. Nos patriæ fines et dulcia linquimus arva
Nos patriam fugimus. (L.) Virg. E. 1, 3.

The Emigrants.

We leave familiar scenes behind,
Sweet fields of home, and native land.—*Ed.*

3462. Nosse omnia hæc salus est adolescentulis. (L.) Ter. Eun. 5, 4.—*It is salvation to a young man to know all these matters* (sc. the abominable home-life of women of the town).

3463. Nosse volunt omnes, mercedem solvere nemo. (L.) Juv. 7, 157.—*All wish to know, but none to pay the price.*

3464. Nostra sine auxilio fugiunt bona, carpite florem,
Qui nisi carptus erit, turpiter ipse cadet.
(L.) Ov. A. A. 3, 79.

Pleasures fly without our helping; cull the blossom of to-day:
Left upon its stalk, to-morrow of itself 'twill fade away.—*Ed.*

3465. Nos ubi decidimus
Quo pius Æneas, quo dives Tullus et Ancus,
Pulvis et umbra sumus. (L.) Hor. C. 4, 7, 14.

When we depart to that bleak shore
Where good Æneas went before,
Ancus, and Tullus of great store,
We are but dust and shade.—*Ed.*

3466. Nota bene, or N.B. (L.)—*Note well.* Observe.

3467. Notandi sunt tibi mores. (L.) Hor. A. P. 156.—*Study the manners of men.*

3468. Noth bricht Eisen. (G.) Prov.—*Necessity breaks iron.*
All must yield to it.

3469. Notre défiance justifie la tromperie d'autrui. (Fr.) La Rochef. Max. p. 42, § 86.—*A want of confidence on our part justifies the deceitful action of others.*

3470. Notre vie est du vent tissu. (Fr.) Joubert ?—*Our life is woven wind.* (Mr M. Arnold trans.)

3471. N'oubliez. (Fr.)—*Do not forget.* M. of Duke of Montrose.

3472. Nous avons changé tout cela. (Fr.) Mol. Méd. Malgré lui, 2, 6.—*We have changed all that.*

Sganarelle, the pretended physician, declaring that the liver was on the left side, the heart on the right, is asked by Géronte to account for such an inversion of the usual arrangement, to which he replies, "*Oui, cela était autrefois ainsi ; mais nous avons changé tout cela, et nous faisons maintenant la médecine d'une méthode toute nouvelle.*" The phrase is often used in speaking of changes or departures from old and usual customs.

3473. Nous avons tous assez de force pour supporter les maux d'autrui. (Fr.) La Rochef. Max. p. 34, § 19.—*We all have sufficient strength to bear the misfortunes of others.*

3474. Nous dansons sur un volcan. (Fr.)—*We are dancing on a volcano.*

M. de Salvandy to the Duke of Orléans, at the *fête* given by the latter to the King of Naples in the Palais Royal, not long before the insurrection of 1830. "*Ceci est une fête toute Napolitaine !*"—*Quite a Neapolitan festa, your Royal Highness, we are dancing, etc.*

3475. Nous désirerions peu de choses avec ardeur, si nous connaissions parfaitement ce que nous désirons. (Fr.) La Rochef. Max. p. 88, § 461.—*We should desire few things with anxiety, if we could justly appreciate the value of the objects we have wished for.*

3476. Nous maintiendrons. (Fr.)—*We will maintain.* Motto of the Earl of Suffolk.

3477. Nous n'écoutons d'instincts que ceux qui sont les nôtres,
Et ne croyons le mal que quand il est venu.
(Fr.) La Font. 1, 8.

We list to no instincts but what are our own,
Nor credit misfortune until it has come.—*Ed.*

3478. Nous ne savons ce que c'est que le bonheur ou le malheur absolu. (Fr.) Rousseau ?—*We do not know in what unmixed good or unmixed evil consists.*

3479. Nous ne sommes hommes, et nous tenons les uns aux autres, que par la parole. (*Fr.*) Montaigne?—*We are men, and our only medium of mutual communication is human speech.*

3480. Nous ne trouvons guère de gens de bon sens que ceux qui sont de notre avis. (*Fr.*) La Rochef. Max. p. 76, § 354. —*We seldom find any persons possessed of good sense, except those who are of our way of thinking.*

3481. Nous sommes assemblés par la volonté nationale, nous ne sortirons que par la force. (*Fr.*)—*We are here by the will of the nation, and we shall not leave except we are driven out by force.* Speech of Mirabeau to the Marquess de Brézé (sent by Louis XVI. to dismiss the National Assembly of 1789), according to the version given by the Marquess' son in the French House of Peers, 1833. (*See* Fournier, *L'Esprit dans l'histoire*, 227-230.)

I cannot, however, find these words in the Proceedings of the National Assembly of 1789. Hugon (*Mémoires Hist. etc., de la Révol.*, Paris, 1790, vol. ii. p. 88) reports Mirabeau as concluding his speech to M. de Brézé as follows: "Je vous déclare que, si l'on vous a chargé de nous faire sortir d'ici, vous devez demander des ordres pour employer la force, car nous ne quitterons nos places que par la puissance de la baïonnette." Words which were received with the unanimous acclamation of the Assembly, *Tel est le vœu de l'Assemblée.* This was the 23d June 1789.

3482. Novi ego hoc sæculum, moribus quibus siet, malus bonum malum

Esse volt, ut sit sui similis; turbant, miscent mores mali; rapax,

Avarus, invidens, sacrum profanum, publicum privatum habent,

Hiulca gens. (*L.*) Plaut. Trin. 2, 2, 6.—*I know the age and its manners. Bad men would have a good man bad, so as to be like themselves. Our evil manners confound, and disorder everything. The greedy, covetous and envious, turn what's sacred to profane, and what's of public good, to private interest. A grasping race!*

3483. Novi ingenium mulierum

Nolunt ubi velis, ubi nolis cupiunt ultro. (*L.*) Ter. Eun. 4, 7, 43.—*I know what a woman's temper is: when you will, they won't: and when you won't, then they are in a perfect fever the other way.*

3484. Novus homo. (*L.*)—*A new man.* The first man of a family to obtain curule office (prætor, consul, or ædile) at

Rome. Any one recently ennobled ; a *parvenu*, upstart, man of yesterday.

3485. Nox erat, et cælo fulgebat luna sereno

Inter minora sidera. (L.) Hor. Epod. 15, 1.—*'Twas night, and the moon was shining in the cloudless heaven among the lesser constellations.*

3486. Nox erat, et placidum carpebant fessa soporem

Corpora per terras, sylvæque et sæva quierunt
Æquora : quum medio volvuntur sidera lapsu :
Quum tacet omnis ager, pecudes, pictæque volucres,
Quæque lacus late liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibunt curas, et corda oblita laborum.

(L.) Virg. A. 4, 522.

'Tis night : earth's tired ones taste the balm,
The precious balm of sleep,
And in the forest there is calm,
And on the savage deep :
The stars are in their middle flight :
The fields are hushed : each bird or beast
That dwells beside the silver lake
Or haunts the tangles of the brake
In placid slumber lies, released
From trouble by the touch of night.—*Conington.*

3487. Nugis addere pondus. (L.) Hor. Ep. 1, 19, 42.—*To give consequence to trifles.*

3488. Nulla ætas ad perdiscendum est. (L.)?—*There is no age at which we are beyond learning anything. We may always learn something.*

3489. Nulla dies sine lineâ. (L.) Prov.—*No day without a line.* Cf. Plin. 35, 10, 36, § 84, who relates that Apelles never let a day go by without drawing something.

3490. Nulla fere causa est, in qua non fœmina litem Moverit. (L.) Juv. 6, 242.—*There's hardly a lawsuit but what a woman is at the bottom of it.*

3491. Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit. (L.) Lucan. 1, 92.

Trust 'twixt associate kings does not reside :
No chief will brook a colleague at his side.—*Ed.*

3492. Nulla pallescere culpa. (L.)—*Not to grow pale at guilt.*
Lord Winmarleigh.

3493. Nulla placere diu, vel vivere carmina possunt
Quæ scribuntur aquæ potoribus. (L.) Hor. Ep. 1, 19, 2.

No poetry can please or hope to live
That water-drinkers to the public give.—*Ed.*

3494. Nulla recordanti lux est ingrata gravisque,
Nulla fuit cujus non meminisse velit.
Ampliat ætatis spatium sibi vir bonus, hoc est
Vivere bis, vita posse priore frui. (L.) Mart. 10, 33, 5.

A good life.

No day's remembrance shall the good regret;
Nothing there is he fain would now forget:
He makes his time allotted doubly last,
And lives again as he recalls the past.—*Ed.*

3495. Nulla reparabilis arte
Laesa pudicitia est: deperit illa semel.
(L.) Ov. H. 5, 103.

Chastity.

When once a woman's virtue's gone
No art the damage can atone,
'Tis ruined once for all.—*Ed.*

Cf. Goldsmith, Vicar of Wakefield, 34 chap.:

When lovely woman stoops to folly
And finds, too late, that men betray,
What charm can soothe her melancholy,
What art can wash her guilt away?

3496. Nulla res tantum ad discendum profuit quantum scriptio.
(L.)—*Nothing so much aids us in learning, as making extracts from our reading.*

3497. Nulla sancta societas, Nec fides regni est. (L.) Enn. ap.
Cic. Off. 1, 8, 26.—*The sacred rights of human society and mutual confidence are endangered by a monarchy.*

3498. Nulla unquam de vita hominis cunctatio longa est. (L.)
Juv. 6, 220.—*No delay can be too long where a man's life is at stake.* Cf. In judicando criminosa est celeritas.
Pub. Syr. 1.—*In trying a man, haste is criminal.*

3499. Nulla venustas, Nulla in tam magno corpore mica salis.
(L.) Cat. 86, 3.—*There is no grace, no grain of salt (wit) in all that large body.* Applicable to a ponderous dull work.

3500. Nulli est homini perpetuum bonum. (L.) Plaut. Cur. 1,
3, 32.—*Perpetual enjoyment can be assured to no man.*

3501. Nulli jactantius mœrent, quam qui maxime lætantur. (L.)
Tac. A. 2, 77.—*None are so demonstrative in their sorrow as those who are in reality the most delighted.*
3502. Nulli secundus. (L.)—*Second to none.*
3503. Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes. (L.)
Hor. Ep. 1, 1, 14.—*Unforced to swear by the opinions of any master I present myself a guest at the door of any house to which the storm may carry me.* Imitated by Pope :
Sworn to no master, of no sect am I ;
As drives the storm, at any door I knock,
And house with Montaigne now, and now with Locke.
3504. Nullius boni sine socio jucunda possessio. (L.) Sen. Ep. 6.—*No earthly blessing can be enjoyed agreeably without a friend shares it.*
3505. Nullius in verba. (L.)—*At no man's dictation.* Motto of the Royal Society. (2.) Nullius non mater disciplinæ.—*The mother of all learning.* Leeds Grammar School.
3506. Nullum ab labore me reclinat otium. (L.) Hor. Epod. 17, 24.—*No ease releases me from my work.*
3507. Nullum est jam dictum, quod non dictum sit prius. (L.) Ter. Eun. Prol. 10.—*Nothing is said now, that has not been said before.*
3508. Nullum est sine nomine saxum. (L.) Lucan. 9, 973.—*Not a stone but has its history.* Said of the ruins of Troy.
3509. Nullum magnum ingenium sine mixtura dementiæ fuit. (L.) Sen. Tranq. 15 fin.—*No great genius is free from some tincture of madness.* Dryden (Abs. and Ach. 1) says :
Great wit to madness sure is near allied,
And thin partitions do their bounds divide.
Seneca quotes Aristotle (Problem 30), as also does Cicero (Tusc. 1, 33, 80), to the effect that *Omnes ingeniosos melancholicos*, All clever men (or great wits) are more or less tinctured with melancholy.
3510. Nullum numen habes si sit prudentia ; nos te
Nos facimus, Fortuna, deam cæloque locamus.
(L.) Juv. 10, 365.

To Fortune.

No godship hadst thou, Fortune, were we wise,
We make thee god, and raise thee to the skies.—*Ed.*

3511. Nullum quod tetigit non ornavit. (L.) Dr Johnson.—*He touched nothing that he did not adorn.* Epitaph on Dr Goldsmith in Westminster Abbey.

The inscription runs as follows :

Olivarii Goldsmith
Poetæ, Physici, Historici,
Qui nullum fere scribendi genus
non tetigit,
Nullum quod tetigit non ornavit
etc. etc.

3512. Nullum simile quatuor pedibus currit. (L.) Prov. ?—*No simile ever yet ran on all fours.* No comparison was ever yet absolutely perfect in all its parts.

3513. Nullum tempus occurrit regi. (L.) Law Max.—*Lapse of time does not bar the right of the crown.*

3514. Nul n'aura de l'esprit, Hors nous et nos amis. (Fr.) Molière, Femmes Savantes, 2, 2.—*No man shall be witty save we and our friends.*

3515. Nul n'est content de sa fortune,
Ni mécontent de son esprit. (Fr.) Mme. Deshoulières.
—*No one is satisfied with his fortune or dissatisfied with his talents.*

3516. Numero Deus impare gaudet. (L.) Virg. E. 8, 75.—*The god delights in uneven numbers.*

3517. Nunc animis opus, Ænea, nunc pectore firmo.
(L.) Virg. A. 6, 261.

Now for a heart that scorns dismay,
Now for a soul prepared !—*Conington.*

3518. Nunc aut nunquam. (L.)—*Now or never.* Motto of the Earl of Kilmorey.

3519. Nunc est profecto interfici quum perpeti me possum
Ne hoc gaudium contaminet vita ægritudine aliqua.
(L.) Ter. Eun. 3, 5, 3.

Now sure's the moment when I ought to die,
Lest some hereafter bitterness in life
Impair this joy.—*Ed.*

Cf. Shakesp. Oth. 2, 1 :

If it were now to die
'Twere now to be most happy ; for, I fear,
My soul hath her content so absolute
That not another comfort like to this
Succeeds in unknown fate.

3520. Nunc, o nunc liceat crudelem abrumpere vitam,
Dum curæ ambiguæ, dum spes incerta futuri!
(L.) Virg. A. 8, 579.

(Evander loq.) This, O! this very moment let me die!
While hopes and fears in equal balance lie.—*Ed.*

3521. Nunc patimur longæ pacis mala; sævior armis
Luxuria incubuit, victumque ulciscitur orbem.
Nullum crimen abest facinusque libidinis ex quo
Paupertas Romana perit. (L.) Juv. 6, 292.

The evils of a long peace.

We reap the evils of protracted peace.
Luxury, more fell than arms, oppresses us
And has avenged a subjugated world.
There lacks no crime, nor villainy of lust
Since Rome her pristine poverty forsook.—*Ed.*

3522. Nunc positis novus exuviis nitidusque juvena. (L.) Virg.
A. 2, 473.—*Now that he has cast his slough he comes
forth new and blooming with youth.*

3523. Nunquam aliud natura, aliud sapientia dicit.
(L.) Juv. 14, 321.

Wisdom and nature always speak the same. (?)

3524. Nunquam erit alienis gravis, qui suis se concinnat levem.
(L.) Plaut. Trin. 3, 2, 58.—*That man will never be un-
welcome to others, who makes himself agreeable to his
own family.*

3525. Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, ætas, usus, semper aliquid apportet novi,
Aliquid moneat; ut illa, quæ te scire credas, nescias;
Et quæ tibi putaris prima, in exercendo ut repudies.
(L.) Ter. Ad. 5, 4, 1.—(Demea loq.) *Never man yet
calculated his scheme of life so well, but what circum-
stances, years, and experience brought him something new,
taught him some fresh lesson: so that things you fancied
you knew, you were really ignorant of, and what you
imagined to be unexceptionable, you had to reject when
put on trial.*

3526. Nunquam nimis dicitur, quod nunquam satis dicitur. (L.)
Sen. ?—*Nothing can be too often repeated, which is not
effectually repeated.*

3527. Nunquam non paratus. (L.)—*Always ready.* Motto of
Lord Derwent.

3528. Nunquam se plus agere, quam nihil quum ageret ; nunquam minus solum esse, quam quum solus esset. (L.) Cic. Rep. 1, 17, 27.—*He never had more to do than when he had nothing to do, and never was less alone than when he was alone.*

Saying of P. Scipio Africanus quoted by Cato, to whom also is attributed *Nunquam minus otiosum esse, quam quum otiosus esset.* Cic. Off. 3, 1, 1.—He never had less leisure than when free from official business.

3529. Nunquam vacat lascivisse districtis : nihilque tam certum est vitia otii negotio discuti. (L.) Sen. Ep. 56.—*Business prevents a man having the time to go wrong, and nothing is more certain, than that the vices engendered by leisure can be shaken off by work.*

3530. Nur das Leben hasst, der Tod versöhnt. (G.) Tiedge?—*Life alone hates, death reconciles.*

3531. Nur der Irrthum ist das Leben
Und das Wissen ist der Tod. (G.) Schiller, Cassandra.
—*Life is only error, and knowledge comes with death.*

3532. Nur wer vor Gott sich fühlet klein
Kann vor den Menschen mächtig sein. (G.) Arndt?—*He only who feels himself little in sight of God, can hope to be mighty in the eyes of men.*

3533. Nusquam tuta fides. (L.) Virg. A. 4, 373.

No faith on earth, in heaven no trust.—*Conington.*

No one is to be trusted. Dido upbraiding Æneas for his desertion of her.

3534. Nympha pudica Deum vidit, et erubuit.
(L.) Epigr. Sac. p. 299.

The miracle at Cana.

The conscious water saw its God, and blushed.

—*R. Crashaw* († 1650).

O, including the Greek Ω.

3535. Obiter cantabant. (L.) Petr. 31.—*They sang by the way.*
(2.) Obiter cantare (cantans).—*To sing (singing) as one goes along.*

3536. Obiter dictum. (L.)—*A thing said incidentally, or by the way.* (2.) Obiter dicta.—*Passing remarks ; opposed to judicial, or authoritative statements.*

3537. Obscuris vera involvens. (L.) Virg. A. 6, 100.—*Involving truth in obscurity.* The response of the Cumæan Sibyl to Æneas.

Applied to disputants, who, seeing the weight of truth against them, encumber it with verbiage and circumlocution, not having any fair argument by which to rebut it.

3538. Obscurum per obscurius. (L.)—[To explain] *a thing that is obscure, by something still more so.*

This accords with a definition (given by I forget whom) of *Metaphysics*. It is to the effect that when one man is attempting to explain a point, which he does not himself understand, to another who does not comprehend what he is saying, *that is* "Metaphysics."

3539. Obsequium amicos, veritas odium parit. (L.) Ter. And. 1, 1, 41.—*Obsequiousness begets friends, truth hatred.*

3540. Obstupui, steteruntque comæ, et vox faucibus hæsit.
(L.) Virg. A. 2, 774.

I stood appalled, my hair erect,
And fear my tongue-tied utterance checked.—*Conington.*

3541. O cæca nocentum
Consilia, O semper timidum scelus !!
(L.) Statius, Theb. 2, 489.

How blind the counsels of the guilty breast !
How timid always crime !—*Ed.*

3542. Occasio facit furem. (L.) Prov.—*Opportunity makes the thief.*

3543. Occasionem cognosce. (L.)—*Know your opportunity.*
Cf. Shakesp. Julius Cæsar, Act 4, sc. 3, 18 :

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

3544. Occasio prima sui parte comosa, posteriore calva ; quam si occuparis teneas, elapsam semel non Jupiter ipse potest reprehendere. (L.) ?—*Opportunity has hair on her forehead, but is bald behind ; if you meet her, seize her, for once let slip Jove himself cannot catch her again.*

Cf. Rem tibi quam nosces aptam, dimittere noli ;
Fronte capellata est, post est occasio calva.
Dion. Cato, Distich. de Moribus.

Don't let escape what's suited to your mind ;
Occasion has locks before, is bald behind.—*Ed.*

3545. Occidit miseros crambe repetita magistros. (L.) Juv. 7, 154.

Like warmed-up cabbage served at each repast,
The repetition kills the wretch at last.—*Gifford*.

Said of recitations which masters had to endure in school.

First they read the essay sitting,
Then recite it standing, lastly
Sing it: sure *this everlasting*
Cabbage is enough to kill him.—*Shaw*.

The phrase is something akin to the French *toujours perdrix*, q. v.

3546. Occidit una domus, sed non domus una perire

Digna fuit. (L.) Ov. M. 1, 240.—*One house fell, but it was not the only house that deserved to perish.*

3547. Occupet extremum scabies! mihi turpe relinqui est. (L.)

Hor. A. P. 417.—*The devil take the hindmost! I'm ashamed to be left behind.*

3548. O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem et tantum meruit Redemptorem! (L.) St Augustine?—*O sin of Adam, certainly necessary as procuring its atonement by the death of Christ! Blessed transgression, that didst merit such a Redeemer and so mighty a one! Recited in the office for Easter Eve at the Benediction of the Lights.*

Cf. G. Ercolani, *In lode di Maria*:

Adam, quasi lodar ti dei
Del tuo folle desio, se per lui solo
Bella cagion della gran Donna sei. (It.)—*Adam, thy mad desire is almost worthy of praise, since by it thou art the happy cause of the great Lady.*

3549. O Corydon, Corydon, secretum divitis ullum

Esse putas? Servi ut taceant, jumenta loquentur,
Et canis, et postes, et marmora. (L.) Juv. 9, 102.

Poor simple Corydon! do you suppose
Aught is kept secret that a rich man does?
If servants hold their tongues, the beasts will blab,
The dog, the door-posts, and the marble slab.—*Ed.*

3550. Oculis magis habenda fides quam auribus. (L.)—*It is better to trust our eyes than our ears.*

3551. O curas hominum! O quantum est in rebus inane!

(L.) Pers. 1, 1.

Alas for man! how vain are all his cares!
And oh! what bubbles his most grave affairs!—*Gifford*.

3552. O curvæ in terris animæ, et cœlestium inanes! (L.) Pers. 2, 61.—*O souls! always bowed to earth, without a spark of heavenly aspiration!*

O souls, in whom no heav'nly fire is found,
Flat minds, and ever grov'ling on the ground!

3553. O dea certe. (L.) Virg. A. 1, 328.—*A goddess surely!*
O goddess, for no less you seem.

3554. O der Einfall war kindisch, aber göttlich schön. (G.) Schill. Don Carlos, 1, 2.—(Don C. loq.) *O the simplicity was childish, but divinely beautiful!*

3555. Oderint dum metuant. (L.) Accius, Atreus, ap. Cic. Off. 1, 28, 97.—*Let them hate me, so they fear me.*

3556. Odero, si potero: si non, invitus amabo. (L.) Ov. Am. 3, 11, 35.—*If I could I would hate: if I cannot I must love against my will.*

3557. Oderunt hilarem tristes, tristemque jocosì,
Sedatum celeres, agilem gnavumque remissi.
(L.) Hor. Ep. 1, 18, 89.

The grave dislike the gay, the staid the pert,
The quick the slow, the lazy the alert.—*Conington.*

3558. Oderunt peccare boni virtutis amore:
Tu nihil admittes in te formidine pænæ.
(L.) Hor. Ep. 1, 16, 52.

'Tis love of right that keeps the good from wrong,
You do no harm because you fear the thong.—*Conington.*

To the first line (above) has been added by a later hand (see Orelli, Horace, Turin, 1852 in l.), thus making an antithetical couplet:

Oderunt peccare mali formidine pænæ.

The wicked dare not sin from fear of pain.

3559. Odia in longum jaciens, quæ reconderet, auctaque promeret.
(L.) Tac. A. 1, 69.—*Storing up resentment a long time, in order to bring it forward with increased acrimony.*

3560. Odi et amo. Quare id faciam, fortasse requiris.
Nescio! sed fieri sentio, et excrucior. (L.) Cat. 85.

I love and hate: why so, you may inquire:

I know not: but 'tis so, I am on fire.—*Ed.*

Cf. Reynard's "On aime sans raison et sans raison l'on hait"
(Folies amoureuses).—*One loves without reason, and without reason one hates.*

3561. O dii immortales! non intelligunt homines, quam magnum vectigal sit parsimonia! (L.) Cic. Parad. 6, 3, 49.—*Ye immortal gods! If men could only understand what a wonderful revenue lies in thrift!*

3562. O dii quam ineptus ! quam se ipse amans sine rivali ! (L.)
Cic. Q. F. 3, 84.—*Good heavens ! was there ever anything so foolish as a man to be in love with himself without a rival to dispute his claims !* Said of Pompey.
3563. Odimus accipitrem quia semper vivit in armis. (L.) Ov.
A. A. 2, 147.—*I hate the hawk that always lives in arms.*
Applied before now to the first Napoleon.
3564. Odimus immodicos (experto credite) fastus. (L.) Ov. A.
A. 3, 511.—*Excessive haughtiness, you may take my word for it, is an hateful thing.*
3565. Odiosa 'st oratio, quom rem agas, longinquom loqui. (L.)
Plaut. Merc. 3, 4, 25.—*It is an odious style, when you have work in hand, to be speaking continually.*
3566. Odi profanum vulgus et arceo.
Favete linguis. (L.) Hor. C. 3, 1, 1.
I bid the unhallowed crowd avault !
Keep holy silence.—*Conington.*
Cf. Prop. 4, 6, 1, Sacra facit vates, sint ora faventia sacris.—*The bard engages in holy offices, let your silence reverence the holy rites.*
Odi profanum (*I hate what is profane*), Motto of Earl of Listowell.
3567. Odium theologicum. (L.)—*Theological hatred.* Mutual
aversion of rival schools of divines ; doctrinal disputes.
3568. O domus antiqua, heu quam dispari
Dominare domino ! (L.) Enn. ap. Cic. Off. 1, 39, 139.
—*O ancient house, alas how unsuitable is the lord that owns thee now !*
3569. O dulces comitum valetæ cœtus,
Longe quos simul a domo profectos
Diversæ variæ viæ reportant. (L.) Cat. 46, 9.
And you, ye band of comrades tried and true,
Who side by side went forth from home, farewell !
How far apart the paths shall carry you
Back to your native shore, ah, who can tell ?—*Sir T. Martin.*
3570. O faciles dare summa Deos, eademque tueri
Difficiles. (L.) Lucan. 1, 510.
Freely they grant, the blessed gods,
But grudge the tenure of our goods.—*Ed.*
3571. O formose puer, nimium ne crede colori. (L.) Virg. E.
2, 17.—*O pretty boy, trust not too much to your rosy looks !*

3572. O fortunatam natam me consule Romam!

(L.) Cic. Poet. Fragm. ap. Quint. 9, 4, 41.

How fortunate a natal day was thine

In that late consulate, O Rome, of mine!—*Ed.*

Juvenal who quotes (10, 123) the wretched jingle, remarks that Cicero might have laughed at Antony's wrath, *si sic omnia dixisset*, if all that the great orator has said, had been in this style.

3573. O fortunati mercatores! gravis annis

Miles ait, multo jam fractus membra labore.

Contra mercator, navim jactantibus austris,

Militia est potior.

(L.) Hor. S. 1, 1, 4.

Thou lucky merchants! cries the soldier stout,

When years of toil have well-nigh worn him out;

What says the merchant, tossing o'er the brine?

Yon soldier's lot is happier, sure, than mine.—*Conington.*

3574. O fortunatos nimium, sua si bona norint

Agricolas, quibus ipsa, procul discordibus armis,

Fundit humo facilem victum justissima tellus.

(L.) Virg. G. 2, 458.

The country labourer.

Too happy swains, did ye but know

Your bliss, on whom your fields bestow,

Far from war's din and scenes of blood,

A measure just of kindly food.—*Ed.*

3575. Ogni medaglia ha il suo reverso. (It.) Prov.—
- Every medal has its reverse.*
- There are two sides to every story.

3576. Oh, Bone Custos, salve, columen vero familiæ,

Cui commendavi filium hinc abiens meum. (L.) Ter.

Phor. 1, 5, 56.—*O my good guardian, I salute thee!*

A trusty prop, indeed, of my establishment art thou, into whose hands I committed my son when I left home!

Said ironically by Demipho to his servant, Geta, for palpably neglecting his trust during the former's absence; and applied by Cardinal Newman to the Anglican Church for her careless custody of the Holy Eucharist (Letter to Rev. H. J. Coleridge in *Essays, Hist. and Critical*, vol. ii. p. 110. London, 1871).

3577. Oh! c'était le bon temps, j'étais bien malheureuse! (Fr.)

Rulhière?—*Oh it was so nice then, I was so unhappy!*

The exciting interest attaching to days of struggle and poverty, especially in the recollection of them. The original saying is Sophie Arnould's, the actress, which Rulhière turned into poetry.

3578. Ohe! Jam satis est. (L.) Hor. S. 1, 5, 12.—
- Hold, that is enough.*

3579. O Herz, versuch' es nur ! so leicht ist's gut zu sein :
Und es zu scheinen ist so eine schwere Pein. (G.)
Rueckert ?—*O heart, only try ! it is so easy to be good,
and to appear so is such a heavy burden !*
3580. Ohne Hast, aber ohne Rast. (G.)—*Without haste, yet without rest.* Said of the sun. Goethe's motto.
3581. O homines ad servitutem paratos ! (L.) Tac. A. 3, 65.—
Alas ! that men should so lay themselves out for slavery !
Common exclamation of the Emperor Tiberius on leaving the senate-house.
3582. οἷη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν. (Gr.) Hom. Il. 6, 146.—*Like the life of leaves so is that of men.*
3583. O imitatores, servum pecus, ut mihi sæpe
Bilem, sæpe jocum vestri movere tumultus ?
(L.) Hor. Ep. 1, 19, 19.
Poetical plagiarists.
Ye wretched mimics, whose fond heats have been
How oft ! the objects of my mirth and spleen !—*Francis.*
3584. οἴμοι· τί δ'οἴμοι ; θνητὰ γὰρ πεπόνθαμεν. (Gr.) ?—*Alas ! but why alas ? We have only suffered what befits mortals to bear.*
3585. οἶνος τοι χαρίεντι μέγας πέλει ἵππος ἀοιδῶ. (Gr.) Cratinus ?
—*Wine truly is a grand steed for the accomplished bard.*
3586. οἱ πλείονες κακοί. (Gr.)—*The greater part of mankind is bad.* Saying of Bias, one of the seven sages.
3587. οἱ πολλοί. (Gr.)—*The multitude.* The crowd, mass, public.
3588. O l'amour d'une Mère ! amour que nul n'oublie !
Pain merveilleux, que Dieu partage et multiplie !
Table toujours servie au paternel foyer !
Chacun en a sa part, et tous l'ont tout entier.
(Fr.) V. Hugo, Feuilles d'Automne.
A mother's love.
Love of a mother, love that never dies !
Miraculous bread God gives and multiplies !
Board always spread in the paternal hall,
Where each partakes, and each enjoys it all.—*Ed.*
3589. Olet lucernam. (L.)—*It smells of the lamp.*
Said of literary productions that bear the marks of midnight study.
Cf. Et oleum et operam perdidit. Plaut. Pæn. 1, 2, 119.—*I have lost both my time and trouble (lit. my oil and my labour). I have laboured in vain.*

3590. Oleum adde camino. (L.) Hor. S. 2, 3, 321.—*Add fuel to the flame. Aggravate the evil.*
3591. O Liberté, Liberté, que de crimes ont commêté en ton nom ! (Fr.) Mme. Roland.—*O Liberty ! Liberty ! what crimes are committed in thy name !* Speech of Mme. Roland at the guillotine, close to the colossal statue of Liberty.
3592. Olla male fervet. (L.) Prov. Petr. 38, 15.—*The pot boils poorly. The affair looks ill.*
3593. ὁ λόγος ἐνὲν θρώπῳ ἔγενετο, ἵνα ἡμεῖς θεοποιηθῶμεν. (Gr.) Athan. de Incarnat. c. 54.—*The Word was made man, that we (man) might become gods.*
3594. O magna vis veritatis, quæ . . . facile se per se ipsa defendit. (L.) Cic. Cæl. 26, 63.—*O mighty force of truth that can unaided so easily defend itself !*
3595. O major tandem, parcas, insane, minori.
(L.) Hor. S. 2, 3, 325.
O mighty senior, spare a junior fool !—*Conington.*
3596. ὁ μὴ δαρείς ἄνθρωπος οὐ παιδεύεται. (Gr.) Menand. ?—*The man who will not be flogged will never be educated.*
3597. O mihi præteritos referet si Jupiter annos ! (L.) Virg. A. 8. 560.—*Oh ! if Jove would but give me back my past years !*
3598. Omina sunt aliquid. (L.) Ov. Am. 1, 12, 3.—*There is something in omens.*
3599. O miseris hominum mentes, O pectora cæca !
Qualibus in tenebris vitæ, quantisque periculis
Degitur hoc ævi quodquomquæ est. (L.) Lucret. 2, 14.
Blind, wretched man ! in what dark paths of strife,
We walk this little journey of our life !—*Creech.*
3600. O miseri quorum gaudia crimen habent !
(L.) Pseudo-Gallus, 1, 180.
Woe, woe to those whose joys are fraught with guilt !—*Ed.*
3601. ὅμῃ γὰρ δόμων νομίζω δεσπότου παρουσίαν. (Gr.) Æschyl. Pers. 169.—*I consider the master's presence to be the eye of an house.*
3602. Omne ævum curæ : cunctis sua displicet ætas. (L.) Auson. Id. 15, 11.—*Every age has its cares : each one thinks his own time of life disagreeable.*
3603. Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur. (L.)

Juv. 8, 140.—*Every offence is the more marked and culpable, in proportion to the rank of the person who commits it.*

3604. Omne Epigramma sit instar apīs, sit aculeus illi,
Sint sua mella, sit et corporis exigui. (L.)?

Bees and epigrams should, if they are not to fail,
Have honey, small frames, and a sting in the tail.—*Ed.*

3605. Omne ignotum pro magnifico. (L.) Tac. Agr. 30.—*Everything unknown is supposed to be magnificent.*

3606. Omne malum nascens facile opprimitur: inveteratum fit plurumque robustius. (L.) Cic. Phil. 5, 11, 31.—*Every evil is easily checked at its beginning, but if allowed to grow old it generally gathers in strength.*

3607. Omnes composui. (L.) Hor. S. 1, 9, 28.—*I have buried them all. I am the last of my line.*

3608. Omnes eodem cogimur; omnium
Versatur urna; serius, ocyus,
Sors exitura, et nos in æter-
Num exsilium impositura cymbæ. (L.) Hor. C. 2, 3, 25.

All one way travel: the dark urn
Shakes each man's lot, that soon or late
Will force him, hopeless of return
On board the exile-ship of fate.—*Conington.*

3609. Omne solum forti patria est ut piscibus æquor. (L.) Ov. F. 1, 493.—*The brave can make every clime their country, as fish are at home in every sea.* First four words, motto of Lord Balfour of Burleigh.

3610. Omnes, quibus res sunt minus secundæ, magis sunt, nescio quomodo,
Suspiciosi: ad contumeliam omnia accipiunt magis;
Propter suam impotentiam se credunt negligi. (L.) Ter. Ad. 4, 3, 13.—*All those whose affairs are not in a prosperous condition, are, I know not why, extremely suspicious; they take almost everything as an affront, and fancy they are treated with neglect on account of their humble position.*

3611. Omnes, quum secundæ res sunt maxume, tum maxume
Meditari secum oportet, quo pacto advorsum ærumnam
ferant;
Pericla, damna, peregre rediens semper secum cogitet,
Aut filii peccatum, aut uxoris mortem, aut morbum filiæ:

Communia hæc, ne quid horum unquam accidat animo novum :

Quidquid præter spem eveniat, omne id deputare esse in lucro. (L.) Ter. Phorm. 2, 1, 10 (Demipho loq.) :

Every man, when things are prosp'ring specially, then specially

Should consider in himself how he may bear adversity.

Home returning after absence let him, as he goes along,

Think of dangers, losses, wife dead, daughter ill, or son gone wrong.

'Tis the common lot, and no one should be taken by surprise:

It is so much gain if it be better than he may surmise.—*Ed.*

3612. Omnes sapientes decet conferre et fabulari. (L.) Plaut. Rud. 2, 3, 8.—*All wise people ought to consult and hold confabulations together.*

3613. Omnes una manet nox

Et calcanda semel via lethi. (L.) Hor. C. 1, 28, 15.

Yes, all await the inevitable hour,

The downward journey all one day must tread.—*Conington.*

3614. Omne tulit punctum qui miscuit utile dulci
Lectorem delectando, pariterque monendo.

(L.) Hor. A. P. 343.

All votes he gains who can unite

Profit with pleasure, and delight

His reader's fancy, all the time

He gives instruction couched in rhyme.—*Ed.*

3615. Omne vovemus

Hoc tibi ; nec tanto careat mihi nomine charta. (L.)

Tib. 4, 26.—*All this work I dedicate to you, and may my poem not lack the sanction of so distinguished a name.*

3616. Omnia Castor emis, sic fiet ut omnia vendas.

(L.) Mart. 7, 98.

You're buying everything, and it may well

Be that you'll soon have everything to sell.—*Ed.*

3617. Omnia conando docilis solertia vicit. (L.) Manil. 1, 95.

—*Skill combined with docility can, by trying, overcome all things.*

3618. Omnia debemur vobis ; paillumque morati

Serius aut citius, sedem properamus ad unam.

Tendimus huc omnes : hæc est domus ultima, vosque

Humani generis longissima regna tenetis.

(L.) Ov. M. 10, 132.

King Death.

Thine are we all : after a little space,
 Sooner or late, all hasten to one place.
 We all tend hitherwards ; 'tis our last home ;
 Man's last dominions 'neath thy sceptre come.—*Ed.*

3619. Omnia desuper. (L.)—*All things are from above.* Motto of Embroiderers' Company.

3620. Omnia fanda nefanda, malo permista furore,
 Justificam nobis mentem avertere Deorum.
 Quare nec tales dignantur visere cætus,
 Nec se contingi patiuntur lumine claro.

(L.) Cat. 64, 406.

Thus right and wrong in mad confusion tost,
 To us the favour of the Gods have lost :
 Such foul disorder they disdained to view,
 And from the light of day to heav'n withdrew.—*Ed.*

3621. Omnia fert ætas, animum quoque. (L.) Virg. E. 9, 51.
 —*Time bears away all things, even the memory.*

3622. Omnia Græce !
 Cum sit turpe magis nostris nescire Latine. (L.) Juv. ?

All must be Greek ! Indeed ! 'Twere greater wrong
 (One'd think it) not to know one's mother tongue.—*Ed.*

3623. Omnia homini, dum vivit, speranda sunt. (L.) Telesph.
 ap. Sen. Ep. 70.—*While there is life in a man, every-
 thing may be hoped for him.* While there is life, there
 is hope.

3624. Omnia inconsulti impetus cœpta initiis valida spatio lan-
 guescunt. (L.) Tac. H. 3, 58.—*All enterprise entered
 upon with more eagerness than discretion, is apt to be
 vigorous enough at starting, and languid toward the
 close.*

3625. Omnia jam fient, fieri quæ posse negabam :
 Et nihil est de quo non sit habenda fides. (L.) Ov.
 T. 1, 8, 37.—*Everything that I used to think impossible,
 will now take place, and there is nothing now that may
 not be expected.*

3626. Omnia mea mecum porto. (L.) Bias, ap. Cic. Par. 1, 8.
 —*All my goods I carry with me.*

Saying of Bias ; and also of Simonides, when refusing to encumber
 himself in his escape from a sinking ship (see Phædr. 4, 21, 14).
 Seneca (Ep. 9) quotes *Omnia mea mecum sunt* of Stilpo, the
 Epicurean.

3627. Omnia mutantur, nihil interit.

(L.) Ov. M. 15, 165 (*see passage*).

Transmigration of souls.

Thus all things are but altered, nothing dies.—*Dryden*.

3628. Omnia mutantur, nos et mutamur in illis. (L.) Borbonius (16th cent.).—*All things change, and we change amongst them.* Generally quoted as *Tempora mutantur*, etc.

3629. Omnia non pariter rerum sunt omnibus apta. (L.) Prop. 3, 9, 7.—*All things are not alike suitable to all men.*

3630. Omnia P. C. quæ nunc vetustissima creduntur, nova fuere . . . et quod hodie exemplis tuemur, inter exempla erit. (L.) Tac. A. 11, 24.—*Everything, Conscript Fathers, which is now considered to belong to remote antiquity was once new, and what we are to-day defending by precedent, will rank hereafter as a precedent itself.* Cf. Tertull. Marc. 1, 9: *Omnis res anterior posteriori normam præministravit.*—*Every previous event has supplied the rule for dealing with a subsequent one of the kind.*

3631. Omnia perdidimus, tantummodo vita relicta est. (L.) Ov. Ep. 4, 16, 49.—*I have lost everything, life only remains.*

3632. Omnia perversas possunt corrumpere mentes. (L.) Ov. T. 2, 301.—*Anything is sufficient to corrupt a perverted mind.*

3633. Omnia præsumuntur rite et solenniter esse acta. (L.) Law Max.—*All acts are presumed to have been rightly and regularly done.*

Cf. *Ex diuturnitate temporis omnia præsumuntur rite et solenniter esse acta, Whatsoever has been established for a long time is presumed to have been done of right and not of wrong.* This applies to matters of dispute, either public or private. Again, where acts are of an official nature, requiring the concurrence of official persons, a presumption arises in favour of their due execution, since *Omnia præsumuntur rite et solenniter esse acta, donec probetur in contrarium*, Everything is presumed to be rightly and regularly performed, until the contrary is shown (*see Broom, Legal Max. pp. 907 seqq.*).

3634. Omnia prius experiri, quam armis, sapientem decet. (L.) Ter. Eun. 4, 7, 19.—*A wise man will try all methods before having recourse to arms.*

3635. Omnia subjecisti sub pedibus Ejus, oves et boves. (L.) Vulg. Ps. viii. 8.—*Thou hast placed all things in subjection under His feet: both sheep and oxen.* Motto of the Butchers' Company.

3636. Omnia sunt hominum tenui pendentia filo :
Et subito casu, quæ valuere ruunt. (L.) Ov. Ep. 4, 3,
35.—*All human things hang by a slender thread, and a
sudden fall will bring to the ground things that before
seemed secure.*
3637. Omnia tempus habent, et suis spatiis transeunt universa
sub cælo. (L.) Vulg. Eccles. iii. 1.—*To every thing there
is a season, and a time to every purpose under heaven.*
3638. Omnia tuta timens. (L.) Virg. A. 4, 298.—*Distrusting
all things, even what seemed safe.*
[*She feels each stirring of the air*]
And e'en in safety dreads a snare.—*Conington.*
Said of poor Dido.
3639. Omnia vincit amor, nos et cedamus amori.
(L.) Virg. E. 10, 69.
Love conquers all, and we must yield to love.—*Dryden.*
3640. Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati,
Injussi nunquam desistant. (L.) Hor. S. 1, 3, 1.
Drawing-room singers.
All singers have this fault : if asked to sing
In friendly circle, they can never bring
Themselves to yield consent : yet, if unasked,
They'll sing and sing, till patience' self is tasked.—*Ed.*
3641. Omnibus hostes
Reddite nos populis, civile avertite bellum. (L.) Lucan.
2, 53.—*Commit us to hostility with every other nation,
but avert from us civil war.*
3642. Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona, atque illis multum diversa, remota
Erroris nebula. (L.) Juv. 10, 1.
In every clime, from Ganges distant stream
To Cadiz, gilded by the western beam,
Few, from the clouds of mental error free,
In its true light, or good or evil see.—*Gifford.*
3643. Omnis ars imitatio est naturæ. (L.) Sen. Ep. 65.—*All
art is an imitation of nature.*
3644. Omnis enim res
Virtus, fama, decus, divina humanaque pulcris
Divitiis parent ; quas qui construxerit, ille
Clarior erit, fortis, justus. (L.) Hor. S. 2, 3, 94.

The magic of wealth.

For all things, human and divine, renown,
Honour and worth at money's shrine bow down ;
And he who has made money, fool or knave,
Becomes that moment noble, just, and brave.—*Conington.*

3645. Omnis homo mendax. (L.) Vulg. Ps. 115, 2.—*All men are liars.* This is what the Psalmist said “in his haste.”
3646. Omnis Minervæ homo. (L.) Petr. 43, 8.—*A Jack of all trades.*
3647. Omnis rati habitio retrotrahitur et mandato priori æquiparatur. (L.) Law Max.—*A subsequent ratification has a retrospective effect, and is equivalent to a prior command.* Thus the title of an administrator dates back to the time of the death of the intestate, and entitles him to sue for goods sold by any one pretending to act as agent for the administrator (*see* Broom, p. 835).
3648. Omnium autem rerum, ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil dulcius, nihil homine libero dignius. (L.) Cic. Off. 1, 42, 151.—*Of all profitable pursuits, nothing is preferable to agriculture, nothing more productive, nothing more pleasant, nothing more worthy of the attention of a gentleman.*
3649. Omnium horarum homo. (L.) Quint. 6, 3, 110.—*A man ready for every emergency.*
3650. Omniumque quæ diceret atque ageret, arte quadam ostentator. (L.) Tac. H. 2, 80.—*A man who set off anything he said or did with a peculiar skill of his own.*
3651. Omnium rerum, heus, vicissitudo est. (L.) Ter. Eun. 2, 2, 44.—*There are changes, hark ye, in all things.*
3652. On affaiblit toujours tout ce qu'on exagère. (Fr.) La Harpe, Mélanie, 1, 1.—*To exaggerate invariably weakens the point of everything we have to say.*
3653. On a souvent besoin d'un plus petit que soi. (Fr.) La Font. 2, 11.—*One has often need of the help of one smaller than one's self.*
3654. On a toujours assez de force pour supporter les malheurs de ses amis. (Fr.)?—*We are always strong enough to bear the misfortunes of our friends.*
3655. On commence par être dupe,
On finit par être fripon. (Fr.) Mme. Deshoulières, Réflex. sur le jeu.—*One begins by being a dupe, and one ends by being a swindler.* On gambling.

3656. On dit. (*Fr.*)—*They say*. Report says. It is merely one of the *on dits* of the day.
3657. On dit, est souvent un grand menteur. (*Fr.*) Prov.—*"They say" is often a great liar.*
3658. On entre et on crie,
Et voilà la vie !
On crie et on sort,
Et voilà la mort ! (*Fr.*) ?—*We enter and cry, and such is life ! We cry and depart, and such is death !*
3659. On est, quand on le veut, le maître de son sort. (*Fr.*) Ferrier, Adraste.—*Man is, when he wishes, his destiny's lord.*
3660. On fait souvent tort à la vérité par la manière dont on se sert pour la défendre. (*Fr.*) ?—*The cause of truth is often prejudiced by the means employed in its defence.*
3661. On gagne peu de choses par habileté. (*Fr.*) Vauvenargues ?—*One gains but little in this world by cleverness.*
3662. O nimium faciles ! o toto pectore captæ. (*L.*) Ov. F. 6, 509.—*Too simple souls ! Demented creatures !*
3663. O nimium nimiumque oblite tuorum. (*L.*) Ov. H. 1, 41.—*Too, too forgetful of thy kindred art thou !*
3664. On jette enfin de la terre sur la tête, et en voilà pour jamais. (*Fr.*) Pasc. Pensées, 29, 55.—*A little earth cast upon the head, and there is an end of it.* The long farewell to the departed, "until the day dawn and the shadows flee away."
3665. On met tout en œuvre pour assortir les fortunes, on ne se met point en peine pour assortir les cœurs. (*Fr.*) Massillon ?—*No stone is left unturned to match the respective fortunes (of the fiancés), while no pains are taken to match their affections.* Such marriages are called *mariages de convenance*, marriages of expediency, in which rank, or money (or both), takes the place of real attachment.
3666. On n'aime plus comme on aimait jadis. (*Fr.*) Mme. Deshoulières ?—*No one loves now as they used to do.*
3667. On n'a jamais bon marché de mauvaise marchandise. (*Fr.*) Prov.—*Bad wares are never cheap.*
3668. On n'a point pour la mort de dispense de Rome. (*Fr.*) Mol. L'Étourdi, 2, 4.—*There is no dispensation at Rome to be had against death ;* translated from the Latin (? De Imitat. Christi) *Nemo impetrare potest a papa bullam nunquam moriendi.*

3669. On n'a rien pour rien. (Fr.) Prov.—*Nothing is to be had for nothing.*
3670. On n'auroit guère de plaisir, si l'on ne se flattoit point. (Fr.) ?—*We should enjoy little pleasure, if we did not sometimes flatter ourselves a little.*
3671. On ne considère pas assez les paroles comme des faits. (Fr.)—*One does not sufficiently consider words in the light of deeds.*
3672. On ne donne rien si libéralement que ses conseils. (Fr.) La Rochef. Max. p. 45, § 110.—*There is nothing which men give so freely as their advice.*
3673. On ne jette des pierres qu'à l'arbre chargé de fruits. (Fr.) Prov.—*People throw stones only at trees which have fruit on them.* To be abused is no sign of want of capacity.
3674. On ne loue d'ordinaire que pour être loué. (Fr.) La Rochef. Max. p. 49, § 146.—*Praise is commonly bestowed in the expectation that it will be repaid with interest.*
3675. On ne lui fait pas prendre des vessies pour des lanternes. (Fr.) Prov.—*You won't make him take bladders for lanterns.* He is wide awake.
3676. On ne perd les états que par timidité. (Fr.) Volt. Mahomet, 1, 1.—*'Tis timidity only that throws states away.*
3677. On ne peut contenter tout le monde et son père. (Fr.) ?—*It is impossible to please all the world and one's father too.*
Saying of 15th cent., and borrowed by La Fontaine to point the moral to his fable of the Miller and his Son (3, 1) :
Est bien fou de cerveau
Qui prétend contenter tout le monde et son père.
3678. On ne ramène guère un traître par l'impunité, au lieu que par la punition l'on en rend mille autres sages. (Fr.) Richelieu ?—*No man ever yet converted a single traitor by letting him off, whereas punishment will show a thousand others the error of their ways.* Doubtless the Cardinal was thinking of Cinq-Mars.
3679. On ne se blâme que pour être loué. (Fr.) La Rochef. Max. ?—*Persons only blame themselves for the purpose of being praised.* In imputing to ourselves any fault, we always expect that a compliment will be paid us in reply.

3680. On n'est jamais si heureux, ni si malheureux qu'on se l'imagine. (Fr.) La Rochef. Max. p. 37, § 49.—*One is never either so happy or so miserable as one imagines.*
3681. On n'est jamais si riche que quand on déménage. (Fr.) Prov.—*One is never so rich as when one moves house. Such a collection of things !*
3682. On n'est jamais si ridicule par les qualités que l'on a que par celles que l'on affecte d'avoir. (Fr.) La Rochef. Max. p. 47, § 134.—*We are never rendered so ridiculous by the qualities we possess, as by those which we affect to have.*
3683. On n'est jamais trahi que par ses siens. (Fr.)—*One is never betrayed except by one's own friends.*
3684. On ne trouve jamais l'expression d'un sentiment que l'on n'a pas ; l'esprit grimace et le style aussi. (Fr.) Lamennais, Œuv. Posth.—*It is impossible to give proper expression to a sentiment which the writer does not share ; both idea and words have an unnatural look.*
3685. On ne vaut dans ce monde que ce qu'on veut valoir. (Fr.) La Bruy. Car. ?—*A man's worth in this world is estimated according to the worth he wishes to be placed upon himself.*
3686. On ne vit dans la mémoire du monde que par des travaux pour le monde. (Fr.) Chateaubriand ?—*Those only live in the world's memory who have laboured on the world's behalf.* Said of Joubert.
3687. O noctes cœnæque deum ! quibus ipse, meique,
Ante larem proprium vescor, vernasque procaces
Pasco libatis dapibus. (L.) Hor. S. 2, 6, 65.
O nights and suppers, most divine !
When met together, I and mine,
Round my own hearth have bite and sup :
What's left my merry slaves eat up.—Ed.
3688. "Ον οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος. (Gr.) Menand. ex bis Fallente, p. 46.—*Whom the gods love dies young.*
3689. On pardonne aisément un tort que l'on partage. (Fr.) Jouy. W. Tell.—*We easily pardon faults which we ourselves share.*
3690. On perd tout le temps qu'on peut mieux employer. (Fr.) Rouss. ?—*Time is so much lost which might be better employed.*

3691. On peut attirer les cœurs par les qualités qu'on montre, mais on ne les fixe que par celles qu'on a. (Fr.) De Moy. ?—*Assumed qualities may catch the affections of some, but one can only win the heart by those which we really possess.*
3692. On peut dire que son esprit brille aux dépens de sa mémoire. (Fr.) Le Sage, Gil Blas, 3, 11.—*It may be said that his wit shines at the expense of his memory.* His jokes are at second-hand. Borrowed from Joe Miller. Cf. R. B. Sheridan (Reply to Mr Dundas): "The Right Hon. Gentleman is indebted to his memory for his jests, and to his imagination for his facts."
3693. On peut dominer par la force, mais jamais par la seule adresse. (Fr.) Vauvenargues ?—*One can govern by force, but never by craft alone.*
3694. On prend le peuple par les oreilles, comme on fait un pot par les anses. (Fr.) Prov.—*The common people are to be caught by the ears, as one catches a pitcher by the handles.*
3695. On revient toujours à ses premiers amours. (Fr.) Prov.—*We always return to our first love.*
3696. On se persuade mieux pour l'ordinaire par les raisons qu'on a trouvées soi-même, que par celles qui sont venues dans l'esprit des autres. (Fr.) Pascal, Pensées, 29, 36.—*We are in general more easily convinced by reasons that we have discovered ourselves, than by those suggested to us by others.*
3697. On s'éveille, on se lève, on s'habille et l'on sort ;
On rentre, on dîne, on soupe, on se couche et l'on dort.
(Fr.) Piis, L'Harmonie imitative.
Woke, rose, dress'd myself and then out o' doors stopt ;
Came home again, dined, supp'd, to bed and then slept.
This may recal the style of the diaries of our youth (see M. Twain's *Innocents Abroad*, p. 637).
3698. On spéculé sur tout, même sur la famine. (Fr.) Armand Charlemagne, Agioteur.—*Men speculate on everything, even on famine.*
3699. On termine de longs procès
Par un peu de guerre civile. (Fr.) Marigny ?—*We bring tedious law-suits to an end by a little civil war.* Written with reference to the Fronde, it applies equally well to the Revolution (200 years after) of 1848.

3700. O nuit desastreuse! O nuit effroyable, où retentit tout à coup comme un éclat de tonnerre cette étonnante nouvelle: Madame se meurt! Madame est morte! (*Fr.*) Bossuet, Or. Fun. de Mme. Henriette d'Angleterre.—*Oh disastrous night! dreadful night! when, like a thunder-clap, resounded these fearful tidings: Her Highness is dying! Her Highness is dead!*
3701. Onus probandi. (*L.*)—*The burden of proving.* The *onus probandi* lies always on the person making the charge.
3702. On voit mourir et renaître les roses; il n'en est pas ainsi de nos beaux jours. (*Fr.*) Charleval, 17th cent.—*Roses die and bloom again, not so with the spring-time of our days.*
3703. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός. (*Gr.*) Soph. Aj. 550.—*My son, resemble thy father in all things, except in a happier fortune, and thou wilt not be amiss.*
3704. Opera illius mea sunt. (*L.*)—*His works are mine.* Motto of Earl Brownlow.
3705. Opes regum, corda subditorum. (*L.*)—*The hearts of his subjects are a king's riches.* M. of the Order of Leopold.
3706. ὃ φίλοι οὐδεὶς φίλος. (*Gr.*) Diog. Laert. 5, § 21.—*The man who has many friends (patrons) has no friend.* As Gray says, *Death of a Favourite Cat:*
A favourite has no friends.
3707. Opiferque per orbem Dicor. (*L.*) Ov. M. 1, 521.—*I am known all over the world as the Healer.* Motto of Apothecary's Company.
3708. Opiniorum enim commenta delet dies, naturæ judicia confirmat. (*L.*) Cic. N. D. 2, 2, 5.—*Time effaces all fancies and delusions, and confirms the judgments of nature.*
3709. Ὃπου τις ἀλγεῖ, κείσε καὶ τὴν χεῖρ' ἔχει. (*Gr.*)?—*Where any one suffers pain, there he is sure to place his hand.*
3710. Opprobrium medicorum. (*L.*)—*The disgrace of physicians.* Said of incurable diseases.
3711. O præclarum custodem ovium, ut aiunt, lupum! (*L.*) Cic. Phil. 3, 11, 27.—*The wolf makes a truly fine shepherd, as the saying is!* Cf. Ter. Eun. 5, 1, 16: *Lupo ovem commisisti, You have put the sheep in the care of the wolf.*

3712. ὀψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά. (Gr.) Paroemiogr. p. 154. Gaisf. Prov.—*The mills of the gods grind slowly, but they grind small.* Retribution though deferred overtakes the offender. Another form (Orac. Sibyll. 8, 14) is, 'Οψὲ θεοῦ μύλοι ἀλέουσι τὸ λεπτὸν ἄλευρον.
3713. Optat ephippia bos : piger optat arare caballus. (L.) Hor. Ep. 1, 14, 43.—*The ox covets the horse's trappings, the lazy horse wishes to plough.* Man is never contented in the station in which Providence has placed him.
3714. Optima Graiorum sententia, quippe homini aiunt,
Non nasci esse bonum, natum aut cito morte potiri.
(L.) Auson. Id. 15.
Wise Greeks, who said of man's mortality,
Not to be born is best, or quick to die.—*Ed.*
3715. Optima quæque dies miseris mortalibus ævi
Prima fugit ; subeunt morbi tristisque senectus,
Et labor, et duræ rapit inclementia mortis.
(L.) Virg. G. 3, 66.
Life's happiest days are first to take their flight,
Poor mortals that we are ! Sickness and age,
Labour and sorrow come apace, till Death,
Stern and relentless, snatches us away.—*Ed.*
Cf. Delille's, Hélas ! nos beaux jours s'envolent les premiers.
3716. Optimum obsonium labor. (L.) Prov.—*Labour gives the best relish.*
3717. O pudor ! O pietas ! (L.) Mart. 8, 78, 4.—*Oh ! modesty ! Oh ! piety !*
3718. Opum furiata cupido. (L.) Ov. F. 1, 211.—*A fierce thirst after wealth.*
3719. O qualis facies et quali digna tabella ! (L.) Juv. 10, 157.
—*What a face for a fine picture !* May be said either satirically or seriously.
3720. O quanta species, inquit, cerebrum non habet. (L.) Phædr. 1, 7, 2.—*Pity so fine a face should have no brains !*
The fox and the mask.
3721. O quid solutis beatius curis
Quum mens onus reponit, ac peregrino
Labore fessi venimus larem ad nostrum !
Desideratoque acquiescimus lecto,
Hoc est, quod unum est pro laboribus tantis.
(L.) Cat. 31, 7.

No place like home.

How sweet to cast care to the wind,
 And of its burden ease the mind :
 And, tired with work abroad, to come
 All weary to my own dear home,
 And rest my head
 On my own bed—

This, this alone repays such toil accomplished !—*Ed.*

3722. Ora et labora. (L.)—*Pray and work.* Motto of the Earl of Dalhousie. The old maxim of the Benedictine Monks was *Laborare est orare*, To work is to pray.

3723. Orando laborando. (L.)—*By prayer and labour.* Motto of Rugby School.

3724. Orandum est ut sit mens sana in corpore sano. (L.) Juv. 10, 356.—*We should pray for a sound mind in a sound body.*

3725. Orate pro anima, etc. (L.)—*Pray for the soul of, etc.* Form of inscription on tombs.

3726. Ore tenus. (L.)—*Merely from the mouth.* Verbal.

3727. O Richard ! O mon roy, l'univers t'abandonne !

Sur la terre il n'est que moy qui s'intéresse de tes affaires, etc. (Fr.) ?—*O Richard ! O my king ! the world forsakes thee ! and on the earth I am the only one that cares for thy interests, etc.* Old Royalist song, notably sung at the dinner given to the soldiers in the Opera Salon at Versailles, October 1, 1789. The king and Marie Antoinette appeared after dinner, the band striking up the air of the song quoted above. See Carlyle, *French Revol.* vol. i. 239 [Boston, 8vo, 1838].

3728. Orientis partibus

Adventavit asinus,
 Pulcher et fortissimus,
 Sarcinis aptissimus,
 Hé, Sire Âne, hé ! etc.

(L.)

From the regions of the East
 (Blessings on the bonny beast !)
 Came the donkey, stout and strong,
 With our packs to pace along.
 Hee haw ! Sir Ass, Hee haw ! etc. (!)

Mediæval hymn of nine stanzas, of which this is the first, sung formerly at Beauvais at the Feast of Fools (called also *Festum asinorum*, The Feast of Asses), when a donkey was led up to the altar of the cathedral and greeted with the above lines. At the conclusion of the hymn the priest was, by rubric, directed to bray three times, and the people to respond in the same way.

3729. Ornanda est enim dignitas domo, non ex domo tota quærenda; nec domo dominus, sed domino domus honestanda est. (L.) Cic. Off. 1, 39, 139.—*It is fit that the style of a man's residence should enhance the dignity of his station, but not that it should entirely constitute it. The mansion should be graced by its master, not the master by the mansion.*
3730. Ornari res ipsa negat, contenta docere. (L.) Manil. Astr. 3, 39.—*The subject of itself is incompatible with an ornamental style, content if it is able to instruct. Scientific treatises.*
3731. Ornata hoc ipso, quod ornamenta neglexerunt. (L.) Cic. Att. 2, 1, 1.—*Ornate for the very reason that ornament had been neglected. Of poems, writings, etc.*
3732. O rus quando te aspiciam? quandoque licebit
Nunc veterum libris, nunc somno et inertibus horis
Ducere sollicitæ jucunda oblivæ vitæ?
(L.) Hor. S. 2, 6, 60.

Country pleasures.

O my dear homestead in the country! when
Shall I behold your pleasant face again?
And, studying now, now dozing and at ease,
Imbibe forgetfulness of all this tease.—*Conington.*

3733. O sæclum insipiens et inficetum! (L.) Cat. 43, 8.—*O the dull witless age!*
3734. O sancta damnatio! (L.) S. Aug. contra Ep. Parmen. 3, 21.—*O holy condemnation!*
3735. O sancta simplicitas! (L.)—*What divine simplicity!* Exclamation of John Huss at the stake, on seeing an old woman bringing her fagot to throw on the pile.
3736. ὅς δ' ἂν ἄνευ μανίας Μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται, πεισθεὶς ὡς ἄρ' ἐκ τέχνης ἱκανὸς ποιητῆς ἐσόμενος, ἀτελὴς αὐτός τε καὶ ἡ ποιήσις . . . ἠφανίσθη. (Gr.) Plat. Phædr. 245 A.—*The man who, destitute of all poetic frenzy, knocks at the doors of the Muses, under the notion that his art will be enough to make him a poet, both he and his poetry are hopelessly thrown away.*
3737. Os hebes est, positæque movent fastidia mensæ,
Et queror, invisi quum venit hora cibi.
(L.) Ov. Ep. 1, 10, 7.

The invalid.

Jaded my appetite, I loathe my food,
And curse each hateful meal in peevish mood.—*Ed.*

3738. O si sic omnia! (L.)—*Oh! that he had always acted (spoken, written) thus!*

3739. O socii, neque enim ignari sumus ante malorum;
O passi graviora, dabit Deus his quoque finem.
(L.) Virg. A. 1, 198.

My comrades, for I speak to those
Who are not ignorant of woes,
Worse have ye suffered, and from these
God will in time grant due release.—*Conington.*

3740. Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
(L.) Virg. A. 6, 870.

The young Marcellus.

That youth the Fates but just display
To earth, nor let him longer stay:
With gifts like these for aye to hold
Rome's heart had e'en been over bold.—*Conington.*

3741. Ostroque insignis et auro
Stat sonipes, ac fræna ferox spumantia mandit.
(L.) Virg. A. 4, 134.

With gold and purple housings fit
Stands her proud steed, and champs the bit
His foaming jaws between.—*Conington.*

3742. O suavis anima, qualem in te dicam bonam
Antehac fuisse, tales quum sint reliquiae!
(L.) Phædr. 3, 1, 5.

The Crone and the Empty Wine Cask.

Sweet spirit! you must have been divine,
Since what is left of you's so fine.—*Ed.*

3743. O tempora, O Mores! (L.) Cic. Deiot. 11, 31.—*Alack, the degeneracy of our times! Alack, the low standard of our morals!*

3744. O tenebris tantis tam clarum extollere lumen
Qui primus potuisti, illustrans commoda vitæ. (L.)
Lucret. 3, 1.—*O thou that wert the first to let in daylight on all this darkness, elucidating all that contributes to man's convenience in life.*

The whole passage is addressed to Epicurus, but, according to Macaulay (Essays), is more applicable to Lord Bacon. *Illustrans commoda vitæ* is the Motto of the R. Institution of Great Britain.

3745. Otia si tollas, periere Cupidinis arcus,
Contemptæque jacent et sine luce faces.

(L.) Ov. R. A. 139.

A cure for love.

Bid ease begone, and Cupid's darts will fail :
His torch unlit, thrown by, of no avail.—*Ed.*

3746. Otio qui nescit uti, plus negoti habet,
Quam cum est negotium in negotio. (L.) Enn. Iphigenia.—*He who does not know how to employ his leisure will have more work to do than there is in work itself.*

3747. Otium cum dignitate, abbrev. otium cum dig. (L.) ?—*Leisure with dignity. Dignified retirement earned by personal exertion.*

3748. Otium sine literis mors est, et hominis vivi sepultura. (L.) Sen. Ep. 82.—*Leisure without literary occupation is as bad as being dead and buried alive.*

3749. Oublier ne puis. (Fr.)—*I can never forget. Motto of Lord Colville.*

3750. οὐ χρὴ παννύχιον εὖδειν βουλευφόρον ἄνδρα. (Gr.) Hom. Il. 2, 24.—*It ill befits a counsellor to sleep all night.*

3751. Oui et Non sont bien courts à dire, mais avant que de les dire, il y faut penser long-temps. (Fr.)—*Yes and no are very soon said, but we should reflect for some time before saying them. A precipitate assent, or a hasty negative, should, in matters of consequence, be maturely weighed before either is decided on.*

3752. οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
Εἷς βασιλεὺς. (Gr.) Hom. Il. 2, 204.

*A multitude of rulers bodes but ill,
Be one our lord, our king.—Calverley.*

3753. οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώποις θεῶν.
σπουδάξομεν δὲ πόλλ' ὑπ' ἐλπίδων μάτην
πόνους ἔχοντες οὐδὲν εἰδότες σαφές. (Gr.) Eurip. *Thyestes*,
Fr. Poet. Sc. Gr. Dindorf, p. 516.—*Nothing happens to man without the permission of God; and we make much exertion led on by hopes, and give ourselves useless trouble, all the time knowing nothing clearly.*

3754. Οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος. (Gr.) Epicharm. ?
—*Not great at speaking, but unable to hold his tongue.*

3755. Οὐ ne monterai-je pas ? (Fr.)—*Whither shall I not climb ?*
M. of the Surintendant Fouquet, with crest of a squirrel.

3756. Où vas-tu, petit nain?—Je vais faire la guerre.
 Et à qui, petit nain?—Aux maîtres de la terre.
 Que veux-tu leur ôter? L'impure vanité.
 Quelles armes as-tu?—La pure vérité.
 Le monde te haïra!—Contre lui je secoue
 Sa terre, son néant, sa poussière et sa boue.
 (Fr.)? *Le Petit Nain combattant le monde, 1606.*

The Author to his book.

Where away, little imp? I am off to the fight.
 And with whom, little imp? With the world's men of might.
 What would you take from them? Their foul vanity?
 What arms do you carry? The pure verity.
 The world will detest you! In its face I will flirt
 Its earthiness, emptiness, dustiness, dirt!—*Ed.*

3757. Ouvrez: c'est la fortune de la France! (Fr.)—*Open! the fortune of France stands at the door!* Romantic speech put into the mouth of Philip VI. on his retreat from the field of Crecy to the Castle of Broye. The chatelain demanded who knocked so loud at night-time. The king replied, "Ouvrez, ouvrez, chatelain, c'est l'infortuné roy de France," Open! open, the unfortunate King of France stands at the door! (*see Froissart in l.*).
3758. O was müssen wir der Kirche Gottes halber leiden, rief der Abt, als ihm das gebratene Huhn die Finger versengte. (G.) Prov.—*What must we not suffer for Holy Church's sake! exclaimed the Abbot, when the roast fowl burnt his fingers.*
- P and the Greek Φ (Ph).
3759. Pacem hominibus habe, bellum cum vitiis. (L.)?—*Be at peace with men, at war with their vices.*
3760. Pace tanti viri. (L.)?—*Begging pardon of so great a man.* Sometimes said ironically.
3761. Pacta conventa. (L.)—*Conditions agreed on, e.g., between any two European powers, or the terms of a covenant between two consenting parties.*
3762. Palam mutire plebeio piaculum est. (L.) Enn. in Teleph. Paul. ex Fest. p. 145, Müll., quoted by Phædr. (3, Epilog. 34).—*It is a parlous thing for a common man to speak his mind openly.* Cf. Plurima sunt quæ Non audent homines pertusa dicere læna. Juv. 5, 130.—*There are many things that a man in a tattered cloak dare not say.*

3763. Palinodiam canere. (L.) Macr. 7, 5.—*To make a recantation. To apologize.*

3764. Pallentes radere mores
Doctus, et ingenuo culpam defigere ludo.
(L.) Pers. 5, 15.

The satirist.

Skilful to scourge men's morals when they're wrong,
And bring faults home by clever skit or song.—*Ed.*

3765. Pallor in ore sedet : macies in corpore toto :
Nusquam recta acies : livent rubigine dentes :
Pectora felle virent ; lingua est suffusa veneno :
Risus abest : nisi quem visi movere dolores.
(L.) Ov. M. 2, 775.

Description of Envy.

On Envy's cheek an ashy paleness sate,
And pining hunger all her flesh devour :
Her grudgeful eyes would never looke you strayt,
And in her mouth her teethe were cankered ore ;
Her breast was greene with gall's malicious store,
Whyle spitefull poison did her tongue suffuse.
Ne smile ne gladnesse wonne within her dore,
Save when the hurt of other folke she vnes, etc.—*Ed.*

3766. Palmam qui meruit ferat. (L.) Jortin, *Lusus Poetici*
(*Ad ventos*), st. 4.—*Let him bear the palm who has*
deserved it. Motto of the great Nelson and of the Royal
Nav. School.

The whole stanza runs as follows :

Et nobis faciles parcite et hostibus ;
Concurrant paribus cum ratibus rates,
Spectent numina ponti, et
Palmam qui meruit, ferat.

To the winds.

On friend and foe breathe soft and calm,
As ship with ship in battle meets ;
And while the sea-gods watch the fleets
Let him who merits, bear the palm.—*Ed.*

3767. Palma virtuti. (L.)—*The palm to virtue.* Earl Selborne.

3768. Panem et circenses. (L.) Juv. 10, 81.—*Bread and horse*
(*circus*) *racing*, the only two objects, according to Juvenal,
that really interested the Roman people.

Voltaire says to Mme. Necker, 1770, " Il ne fallait aux Romains que *panem et circenses*, nous avons retranché *panem*, il nous suffit de *circenses*, c'est-à-dire de l'opéra-comique." Had Voltaire lived to witness the march of the women of Paris to Versailles (Oct. 1789) shouting for bread, he would have found a parallel for both parts of the quotation.

3769. πᾶν πρᾶγμα δῦας ἔχει λάβας. (Gr.) Prov.—*Everything has two handles: and man generally takes hold of the wrong one.*
3770. πάντα καθαρὰ τοῖς καθαροῖς. (Gr.) N. T. Tit. i. 15.—*To the pure all things are pure.*
3771. πάντα κινῆσαι πέτρων. (Gr.) Eurip. Herac. 1002.—*To leave no stone unturned.*
3772. Pâques mouillé, et Carnaval crotté, et le coffre sera comblé. (Fr.) Prov.—*A wet Easter and a muddy Carnival, and the money-box will be full.*
3773. Par bene comparatum. (L.) ?—*A well-matched pair.*
3774. Parcite, mortales, dapibus temerare nefandis
Corpora: sunt fruges, sunt deducunt ramos
Pondere poma suo, tumidæque in vitibus uvæ:
Sunt herbæ dulces: sunt quæ mitescere flamma
Mollirique queant: nec vobis lacteus humor
Eripitur, nec mella thymi redolentia florem.
(L.) Ov. M. 15, 75.

Vegetarianism.

Stain not your bodies with forbidden feasts!
Fruits have ye, apples dragging down the boughs
With their own weight: grapes bursting on the vines,
And juicy herbs that fire can mollify
And tender make: and milk is not denied,
Nor honey redolent of the thyme flowers.—*Ed.*

See also *id. ibid.* 81 *seqq.* as bearing on the same subject.

3775. Parcite paucarum diffundere crimen in omnes,
Spectetur meritis quæque puella suis. (L.) Ov. A. A.
3, 9.—*Do not visit the faults of a few on all: let every girl be considered on her own merits.*
3776. Parcus Deorum cultor et infrequens
Insanientis dum sapientiæ
Consultus erro: nunc retrorsum
Vela dare atque iterare cursus
Cogor relictos. (L.) Hor. C. 1, 34, 1.

The poet's conversion.

My prayers were scant, my offerings few,
While witless wisdom fooled my mind,
But now I trim my sails anew
And trace the course I left behind.—*Conington.*

3777. Pardon, Messieurs, si je m'égare,
C'est que j'imité un peu Pindare. (Fr.)?
I've got a fault I cannot hinder,
A knack of imitating Pindar.—(F. Prout, tr.)
3778. Par droit de conquête et par droit de naissance. (Fr.)
L'Abbé Cassagne, Henry le Gd. Roy.—*By right of conquest and by right of birth.*
(Henry IV. loq.) Lorsqu'après cent combats, je possédai la France
Et par droit de conquête, et par droit de naissance.
3779. Pares autem cum paribus, vetere proverbio, facillime congregantur. (L.) Cic. Sen. 3, 7.—*Like goes naturally with like, according to the old proverb.* Birds of a feather, etc.
3780. Parfois, élus maudits de la fureur suprême,
Ces envoyés du ciel sont apparus au monde
Comme s'ils venaient de l'enfer. (Fr.) V. Hugo, Buonaparte.—*Sometimes these messengers of heaven, the accursed elect of the divine wrath, have appeared on earth as though they came from hell.*
3781. Pari passu. (L.)—*With equal steps.* Co-ordinately; in parallel lines. (2.) Pari ratione.—*By parity of reasoning.* By the same argument.
3782. Paris (or La couronne) vaut bien une messe. (Fr.)—*Paris (or the crown) is well worth a mass.*
Famous saying of Henry IV., though, in point of fact, not so much his as Sully's. M. de Rosny asked the king why he did not go to mass as he (Sully) did, adding, *Sire, Sire, la couronne vaut bien une messe.*
3783. Par le droit du plus fort. (Fr.) Prov.—*By the right of the strongest.* Might is right.
3784. Parlez du loup et vous en verrez la queue. (Fr.) Prov.—*Speak of the wolf and you will see his tail.* Talk of the devil, etc.
3785. Parlez peu et bien, si vous voulez qu'on vous regarde comme un homme de mérite. (Fr.)—*Speak little and well if you wish to be considered as possessing merit.* Never tire others by your talkativeness, nor disgust by vulgarity of expression.
3786. Par manière d'acquit. (Fr.)—*For form's sake.*

3787. Par negotiis neque supra erat. (L.) Tac. A. 6, 39.—
Equal to, but not above his business.
Said of Poppæus Sabinus, who had held in succession several important proconsular appointments in the reign of Tiberius, *nullam ob eximiam virtutem, sed quod par negotiis*, etc., "not on account of any special excellence, but because he was equal to," etc., *ut supra*.
3788. Par nobile fratrum. (L.) Hor. S. 2, 3, 243.—*A noble pair of brothers.*
3789. Parole di sera il vento se le mena. (It.) Prov.—*Evening words the wind carries away.*
3790. Par pari referto. (L.) Ter. Eun. 3, 1, 55.—*Give him back tit for tat.*
3791. Pars beneficii est quod petitur si belle neges :
Pars beneficii est, quod petitur, si cito neges. (L.) Pub. Syr. ap. Gell. 17, 14, 10.—*It is all but granting a favour to refuse it graciously : it is all but granting a favour to refuse it without delay.*
3792. Pars hominum vitiis gaudet constanter, et urget
Propositum ; pars multa natat, modo recta capescens,
Interdum pravis obnoxia. (L.) Hor. S. 2, 7, 6.
(Davus, the Slave, loq.) :
Some men there are take pleasure in what's ill
Persistently, and do it with a will :
The greater part keep wavering to and fro
And now all right, and now all wrong they go.—*Conington.*
3793. Parsimonia est scientia vitandi sumptus supervacuos : aut
ars re familiari moderate utendi. (L.) Sen. Ben. 2, 34.
—*Thrift is the science of avoiding superfluous expenses, or the art of using one's income with moderation.*
3794. Pars sanitatis velle sanari fuit. (L.) Sen. Hipp. 249.—
'Tis half the cure to be willing to be cured.
3795. Partage de Montgomerie : tout d'un côté, rien de l'autre.
(Fr.) Prov.—*A Montgomery division, all on one side, and none on the other.*
3796. Parta tueri. (L.)—*To defend what I have won.* Motto of Lord Lilford.
3797. Partem divinæ mentis, et haustus Æthereos. (L.) Virg. G. 4, 220.—*A particle (communication) of the Divine mind, and inspirations from heaven.*
3798. Par ternis suppar. (L.)—*The two are equal to the three.* Motto of Lord Northwick.

3799. Parthis mendacior. (L.) Hor. Ep. 2, 1, 112.—*More lying than the Parthians.*

So also *Punica fides*, Sall. J. 108, 3, The faith of a Carthaginian, i.e., perfidy; and *Κρήτες ἀεὶ ψευδοῖσι*. (Gr.) Epimenid. (Χρησμοί), *The Cretans are always liars*, quoted by St Paul, Tit. 1, 12. See 1870.

3800. Particeps criminis. (L.)—*A partaker in a crime.* An accessory either before or after the fact.

3801. Parturiunt montes, nascetur ridiculus mus. (L.) Hor. A. P. 139.—*The mountain is in labour, and a ridiculous mouse will be born.* A grand flourish ending in a ridiculous bathos.

The allusion is, of course, to Æsop's fable of the Mountain in Labour, which Phædrus (4, 22) renders:

Mons parturibat, gemitus immanes ciens;
Eratque in terris maxima expectatio.
At ille murem peperit.

The mountain groaned, in pangs of birth:
Great expectation fill'd the earth;
And lo! a mouse was born!—Ed.

3802. Parva leves capiunt animos. (L.) Ov. A. A. 1, 159.—*Small minds are affected by trifles.*

3803. Parva sunt hæc: sed parva ista non contemnendo majores nostri maximam hanc rem fecerunt. (L.) Liv. 6, 41.—*These are small matters, it is true: but it was by not despising these small things that our forefathers raised their country to her present great position.*

3804. Parvis componere magna. (L.) Virg. E. 1, 24.—*To compare great things with small.*

3805. Parvola, pumilio, χαίρων μία, tota merum sal. (L.) Lucret. 4, 1155.—*If she's a dwarf or hunchbacked, then straightway address her as one of the Graces, a perfect incarnation of wit.*

3806. Parvula (nam exemplo est) magni formica laboris
Ore trahit, quodcunque potest, atque addit acervo,
Quem struit, haud ignara ac non incauta futuri.
(L.) Hor. S. 1, 1, 32.

E'en so the ant (for no bad pattern she),
That tiny type of giant industry,
Drags grain by grain, and adds it to the sum
Of her full heap, foreseeing cold to come.—Conington.

3807. Parvum, non parvæ amicitiae, pignus. (L.)—*A slight pledge of a friendship which is not slight.* Inscription on a gift to a friend.

3808. Parvum parva decent. (L.) Hor. Ep. 1, 7, 44.
Small things become small folks.—*Conington.*
3809. Pas à pas on va bien loin. (Fr.)—*Slow and sure goes far in a day.*
3810. Pascitur in vivis livor, post fata quiescit;
Tunc suus, ex merito, quemque tuetur honos.
(L.) Ov. Am. 1, 15, 39.
Envy feeds on the living, by death she's checked;
Then, each one's merits will his fame protect.—*Ed.*
3811. πᾶσιν γὰρ εὖ φρονοῦσι συμμαχεῖ τύχη. (Gr.) Critias 13.—
Fortune always fights on the side of those who are prudent.
3812. Passato il pericolo gabbato il santo. (It.) Prov.—*The danger being past, the saint is cheated.* The vow made to the saint in the hour of peril is forgotten when the danger has been safely past.
3813. Passe avant. (Fr.)—*Pass forward.* Earl Waldegrave.
3814. Passe par tout. (Fr.)—*A pass-key.*
3815. Pas un pouce de notre territoire, ni une pierre de nos forteresses! (Fr.) Jules Favre.—*Not an inch of our territory, nor a stone of our fortresses!* Celebrated declaration of Favre in the name of the French Republic of September 1870, when the terms of peace with Germany were under discussion.
3816. Patellæ dignum operculum. (L.) Prov. Hier. Ep. 1, 7.—
A cover worthy of the pot. Like suits like.
3817. Pater familias. (L.)—*The father of a family.*
3818. Pater noster. (L.) Vulg. S. Matt. vi. 9.—*Our Father.*
The Lord's prayer.
3819. Pater patriæ. (L.) Cic. Pis. 3, 6.—*The father of his country.* Title conferred on Cicero.
3820. παθήματα μαθήματα. (Gr.) ?—*Sufferings are lessons.* We learn wisdom by bitter experience. In Latin the saw runs, Nocumentum documentum, *Harming is warning.*
3821. Patience et longueur de temps
Font plus que force ni que rage. (Fr.) La Font. 2, 11.
—*Patience and length of time do more than violence and rage.*
3822. Patience passe science. (Fr.)—*Patience surpasses science.*
Motto of Viscount Falmouth.

3823. Patres Conscripti took a boat and went to Philippi :
 Stormum surgebat, et boatum overturnebat.
 Omnes drownderunt, qui swim-away non potuerunt,
 Excipe John Periwig, who was tied to the tail of a dead pig.
 School-boy's mock-Latin verse of unknown origin. The variety of the third and fourth lines is,
 Trumpeter unus erat qui coatum scarlet habebat
 Et magnum periwig, tied about with the tail of a dead pig.
 Cf. in Halliwell and Wright's *Reliquiæ Antiquæ*, p. 91 :
 Fratres Carmeli navigant in a bothe about Eli,
 Non sunt in cæli, quia . . .
 Omnes drencherunt, quia steersman non habuerunt, etc.
3824. Patria cara, carior libertas. (L.)—*Dear is my country, but liberty is dearer.* Motto of the Earl of Radnor.
3825. Patriæ infelici fidelis. (L.)—*Faithful to my unhappy country.* Motto of the Earl of Courtown.
3826. Patriæ pietatis imago. (L.) Virg. 10, 824.—*The picture of paternal affection.*
3827. Patriis virtutibus. (L.)—*By hereditary virtues.* Motto of the Earl of Leitrim.
3828. Pauca Catonis Verba, sed a pleno venientia pectore veri.
 (L.) Luc. 9, 188.
 Few were the words of Cato, but they came
 Straight from the heart, with earnest truth aflame.—*Ed.*
3829. Pauca verba. (L.)—*A few words.*
3830. Paullatim. (L.)—*By degrees.* M. of Univ. College School.
3831. Paulum sepultæ distat inertiae
 Celata virtus. (L.) Hor. C. 4, 9, 29.
 Small odds between the coward and the brave.
 Without a bard the hero's deeds to save.—*Ed.*
3832. Pauper enim non est cui rerum suppetit usus,
 Si ventri bene, si lateri pedibusque tuis, nil
 Divitiæ poterint regales addere majus.
 (L.) Hor. Ep. 1, 12, 3.
 He is not poor whose means, though small, suffice.
 If stomach, lungs and feet are in good health,
 You could procure no more with royal wealth.—*Ed.*
3833. Pauper sum, fateor, patior: quod Di dant fero. (L.)
 Plaut. Aul. 1, 2, 10.—*I am poor, I own, but I bear it.*
I put up with what the Gods send me.

3834. Paupertas est, non quæ pauca possidet, sed quæ multa non possidet. (L.) Sen. Ep. 87, 35.—*A poor man (poverty) is not one who possesses few things, but who lacks many things.*
3835. Paupertas fugitur, totoque arcessitur orbe. (L.) Lucan. 1, 166.—*Poverty is avoided and accused throughout the world.*
3836. Paupertatis pudor et fuga. (L.) Hor. Ep. 1, 18, 24.—*The shame and dread of poverty.*
3837. Pauperum solatio. (L.)—*For the consolation of the poor.* Order of St Elizabeth (Brazil).
3838. Pavor est utrobique molestus. (L.) Hor. Ep. 1, 6, 10.—*Either way there is trouble to be feared.*
3839. Pax in bello. (L.)—*Peace in war.* A feeble, ineffectual system of warfare. Motto of the Duke of Leeds.
3840. Pax majora decet. Peragit tranquilla potestas
Quod violenta nequit, mandataque fortius urget
Imperiosa quies. (L.) Claud. Cons. Mall. 239.—*Great works require peace. Power, employed quietly, effects what violence cannot accomplish: and calmness is all puissant in enforcing commands with success.*
3841. Pax vobiscum. (L.)—*Peace be with you.* Ordinary form of greeting or blessing in Church service.
3842. Peccare docentes Fallax historias movet. (L.) Hor. C. 3, 7, 19.—*The deceitful man relates tales that teach persons to go astray.*
3843. Peccavi. (L.) Ter. Ad. 2, 4, 12.—*I have sinned.* To cry *peccavi* = to acknowledge one's fault.
3844. Pectoribus inhians spirantia consulit exta.
(L.) Virg. A. 4, 64.
And in the heart's yet quivering strings
Spells out the lore of hidden things.—*Conington.*
Motto of *Spectator* No. 281, on the Dissection of a coquet's heart.
3845. Pecuniam in loco negligere maximum 'st interdum lucrum. (L.) Ter. Ad. 2, 2, 8.—*To slight money on some occasions, is often a great gain.*
3846. Pedibus timor addidit alas. (L.) Virg. A. 1.—*Fear gave wings to his feet.*

3847. Pégase est un cheval qui porte
Les grands hommes à l'hôpital. (Fr.) Maynard?—
Pegasus (the winged horse of the Muses) *is a steed that carries distinguished men to the workhouse.*
3848. Peine forte et dure. (Fr.)—*Heavy and severe punishment.*
In old English law, the term used for the barbarous practice of *pressing* (with heavy weights) prisoners who refused to plead, and last employed *temp.* Elizabeth, when the cruelty was put in force against recusant Catholicicks.
3849. Pendente lite. (L.)—*While the suit is pending.* While the case is still going on.
3850. Pendent opera interrupta minæque
Murorum ingentes æquataque machina cæli.
(L.) Virg. A. 4, 88.
The strike.
The works all slack and aimless lie,
Grim bastions looming from on high,
And monster cranes that mate the sky.—*Conington.*
3851. Pendre la crémaillère. (Fr.)—*To hang the pothook.*
Repas pour pendre—, *A house-warming.* Nous allons pendre—, *We are going to give a house-warming.*
3852. Penitus toto divisos orbe Britannos. (L.) Virg. E. 1, 67.
—*The Britons, a race entirely cut off from the rest of the world.*
3853. Pense moult, parle peu, écris moins. (Fr.) Prov.—*Think much, speak little, write less.*
3854. Pensez à bien. (Fr.)—*Think of good.* Motto of the Earl of Lovelace and Lord Wentworth.
3855. Per accidens. (L.)—*By accident.* Logical term. Term used to denote an effect not following from the nature or essence of the thing, but from some accidental quality. It is opposed to *per se*. Thus, fire burns *per se*, of itself: heated iron burns *per accidens* (Dict. Sc. Lit. and Art).
3856. Per angusta ad augusta. (L.)—*Through difficulties to greatness.* Motto of Viscount Masserene.
3857. Per annum or an. (L.)—*By the year.* Yearly.
3858. Peras imposuit Jupiter nobis duas;
Propriis repletam vitiis post tergum dedit.
Alienis ante pectus suspendit gravem.
(L.) Phædr. 4, 10, 1.

The mote and the beam.

With wallets twain almighty Jove
Has saddled all mankind :
Our neighbours' failings hang before,
Our own faults hang behind.—*Ed.*

3859. Per contra. (L.)—*On the other hand.*

3860. Percunctatorem fugito, nam garrulus idem est,
Nec retinent patulæ commissa fideliter aures.
Et semel emissum volat irrevocabile verbum.

(L.) Hor. Ep. 1, 18, 69.

Chatterboxes.

Avoid a ceaseless questioner : he burns
To tell the next he talks with what he learns.
Wide ears retain no secrets, and you know
You can't get back a word you once let go.—*Conington.*

3861. Per damna per cædes, ab ipso

Ducit opes animumque ferro. (L.) Hor. C. 4, 4, 59.—
*Through ruin and slaughter, it draws fresh strength and
spirit from the chastening sword.* Applicable to the
unquenchable spirit of martyrs under persecution.

3862. Per Deum et ferrum obtinui. (L.)—*I have obtained it by
God and my sword.* M. of the Marquess of Downshire.

3863. Perdidit arma, locum virtutis deseruit, qui
Semper in augenda festinat et obruitur re.

(L.) Hor. Ep. 1, 16, 17.

The wretch whose thoughts by gain are all engrossed
Has flung away his sword, betrayed his post.—*Conington.*

3864. Perdis, et in damno gratia nulla tuo. (L.) Ov. A. A. 1,
434.—*You lose and get no thanks for it.*

3865. Perditur inter hæc misero lux, non sine votis.

(L.) Hor. S. 2, 6, 59.

And so my day between my fingers slips
While fond regrets keep rising to my lips.—*Conington.*

3866. Pereant amici, dum una inimici intercidant.

(L.) Cic. Deiot. 9, 25.

Perish our friends, if with them fall our foes !

Translated from the Greek, and quoted by Cicero, who
calls it *versus immanis*, a horrible line.

3867. Pereant qui ante nos nostra dixerunt. (L.) ?—*Bad luck to
the fellows who have said our good things before us !*

3868. Pereunt et imputantur. (L.) Mart. 5, 20, 13.—*They
(days, hours, etc.) pass by, and are placed to our account.*
Common inscription on clocks and dials.

3869. Perfer et obdura : dolor hic tibi proderit olim :
 Sæpe tulit lassus succus amarus opem. (L.) Ov. Am.
 3, 11, 7.—*Bear and endure : this trouble will one day
 prove to have been for your good. Bitter draughts often
 restore strength to the weary. Cf. Perfer et obdura :
 multo graviora tulisti. Ov. T. 5, 11, 7.—Bear and
 endure : you have borne much harder things than this.*
3870. Perfida, sed quamvis perfida, cara tamen. (L.) Tib. 3,
 6, 56.—*Faithless one, yet faithless though you are, you
 are dear to me still.*
3871. Pergis pugnancia secum Frontibus adversis componere.
 (L.) Hor. S. 1, 1, 102.—*You are attempting to com-
 bine things essentially opposite to each other.*
3872. Periculosæ plenum opus aleæ
 Tractas, et incedis per ignes
 Suppositos cineri doloso. (L.) Hor. C. 2, 1, 6.
To an historian.
 You've got in hand a ticklish task,
 A risky game of chance to play :
 O'er treacherous ashes lies your way
 That underlying fires mask.—*Ed.*
3873. Periculosum est credere et non credere ;
 Ergo exploranda est veritas multum prius
 Quam stulta prave judicet sententia. (L.) Phædr. 3, 10
 (1, 5, and 6).—*It is dangerous to believe too readily,
 equally so to refuse credence altogether. Therefore one
 should carefully examine into the truth of any matter,
 rather than allow ourselves to form a wrong estimate in
 haste.*
3874. Perierunt tempora longi Servitii. (L.) Juv. 3, 124.
All my long hours of service thrown away.—Ed.
 Said of a client, who had been long waiting for advance-
 ment.
3875. Per il suo contrario. (It.)—*By its opposite.* Motto of the
 Marquess of Anglesey.
3876. Perimus licitis. (L.)—*We perish through indulging in what
 is lawful, but not expedient.* M. of Lord Teignmouth.
3877. Per incuriam. (L.)—*Through carelessness.*
3878. περὶ ὄνου σκιᾶς [μαχέσθαι]. (Gr.) Ar. Vesp. 191.—*[To
 fight] for an ass's shadow.* To dispute about trifles.
 See No. 995.

3879. Périssé l'univers pourvu que je me venge! (*Fr.*) Cyrano, Agrippine.—*Perish the universe provided I may be revenged!*
3880. Périssons en résistant! (*Fr.*) Obermann?—*Let us die*

per fas aut nefas
 934 fair means or foul
 (~~per fas~~ Jesuitical)

den ex machina

Culpeas veritas, fraudis inimica

3893. Perturbabantur Constantinopolitani
 Innumerabilibus sollicitudinibus. (*L.*)—*The inhabitants of Constantinople were disturbed by countless anxieties.*

3869. Perfer et obdura : dolor hic tibi proderit olim :
 Sæpe tulit lassis succus amarus opem. (L.) Ov. Am.
 3, 11, 7.—*Bear and endure : this trouble will one day
 prove to have been for your good. Bitter draughts often
 restore strength to the weary.* Cf. Perfer et obdura.

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EXPERIMENTS!

FIVE YEARS'

3873.

3874.

3875.

3876

3877.

3878. περί οὐνοῦ σκιᾶς [μαχεῖσθαι]. (Gr.) Ar. Vesp. 191.—[*To fight*] for an ass's shadow. To dispute about trifles.
 See No. 995.

3879. Périssse l'univers pourvu que je me venge! (Fr.) Cyrano, Agrippine.—*Perish the universe provided I may be revenged!*
3880. Périssons en résistant! (Fr.) Obermann!—*Let us die rather than yield!* A glorious minority.
3881. Perjuria ridet amantum Jupiter. (L.) Tib. 3, 6, 49.
At lovers' perjuries, they say, Jove laughs.
—*Shakesp.* Romeo and Juliet, 2, 2.
3882. Per mare per terram. (L.)—*By sea and land.* Royal Marine Forces. (2.) P. m. p. terras. Motto of Earl of Caledon and Lord Macdonald.
3883. Permissu superiorum. (L.)—*By permission of the superiors.* Sanction given by the heads of religious orders to any work composed by a member of the body.
3884. Permitte divis cætera. (L.) Hor. C. 1, 9, 9.—*Leave the rest to the gods.*
3885. Per omne fas et nefas. (L.) Liv. 6, 14, 10.—*Right or wrong.* By every means possible.
3886. Perpetui fructum donavi nominis: idque
Quo dare nil potui munere majus, habes.
(L.) Ov. T. 5, 14, 13.
The poet to his wife.
A name that shall for ever shine,
The greatest I could give, is thine.—*Ed.*
3887. Per quod servitium amisit. (L.) Law Term.—*For loss of services.* The injury sustained by the plaintiff, in consequence of the seduction of his daughter.
3888. Per saltum. (L.)—*By a leap.* Such an one has attained high rank or honours *per saltum*, skipping over the usual intermediate steps.
3889. Perseverando. (L.)—*By perseverance.* Motto of Earl of Ducie and Viscount Halifax.
3890. Perseverantia. (L.)—*By perseverance.* Leamington College.
3891. Persicos odi, puer, apparatus. (L.) Hor. C. 1, 38, 1.
No Persian cumber, boy, for me.—*Conington.*
3892. Personæ mutæ. (L.)—*Mute characters* (in a play) that have no parts to speak.
3893. Perturbabantur Constantinopolitani
Innumerabilibus sollicitudinibus. (L.)—*The inhabitants of Constantinople were disturbed by countless anxieties.*

3894. Per undas et ignes fluctuat nec mergitur. (L.)—*Through water and fire she tosses but is not submerged.* Motto of the City of Paris.
3895. Per varios casus, per tot discrimina rerum
Tendimus in Latium : sedes ubi fata quietas
Ostendunt. (L.) Virg. A. 1, 204.
Through chance, though peril lies our way
To Latium, where the fates display
A mansion of abiding stay.—*Conington.*
The Bishop of Manchester (Fraser) cleverly applied the above to those who sought a solution of their religious disquietude in the peace of the Roman Church.
3896. Per vias rectas. (L.)—*By direct ways.* Motto of Marquess of Dufferin and Ava.
3897. Petite hinc, juvenesque senesque,
Finem animæ certum, miserisque viatica canis. (L.)
Pers. 5, 64.—*Hence (sc. in the Stoic philosophy) seek ye, young and old, a definite aim for the mind, and a provision for the sad days of old age.*
3898. Petitio principii. (L.) Logical Term.—*Begging the question.* A fallacy in argument by which you assume as true that which has to be proved : one of the premises being the same as the conclusion, or dependent upon it. *E.g.*, "It is true, because I saw it in the paper," where it is assumed that the newspaper is correctly informed.
3899. Peu de chose nous console, parce que peu de chose nous afflige. (Fr.) Pasc. Pens. 24, 11.—*Little consoles us because so little afflicts us.*
3900. Peu de gens savent être vieux. (Fr.) La Rochef. Max. p. 86, § 445.—*Few people know how to be old.*
3901. Peu de gens sont assez sages pour préférer le blame qui leur est utile, à la louange qui les trahit. (Fr.) La Rochef. Max. p. 49, § 147.—*Few people are wise enough to prefer honest blame to treacherous praise.*
3902. Φάγωμεν καὶ πίωμεν· αἶψιον γὰρ ἀποθνήσκομεν. (Gr.) ?
Ap. N. T. Cor. 1, 15, 32.—*Let us eat and drink, for to-morrow we die.*
3903. Pharmaca das ægroto, aurum tibi porrigit æger,
Tu morbum curas illius, ille tuum. (L.) ?—*You prescribe for the sick man, he reaches you your fee, you cure his disease, he cures yours.* Addressed to a doctor.
3904. Φείδεο τῶν κτεάνων. (Gr.) ?—*Husband your resources.*

3905. Φήμη γάρ τε κακὴ πέλεται· κούφη μὲν αἶραι
 Ρεῖα μάλ', ἀργαλήν δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. (Gr.)
 Hes. Op. 760.—*There is evil report: light and easy to*
raise, but hard to bear, and most difficult to get rid of.

3906. Φημί πολυχρονίην μελέτην ἔμμεναι, φίλε, καὶ δὴ
 Ταύτην ἀνθρώποισι τελευτῶσαν φύσιν εἶναι. (Gr.) ?—*I*
say that habit is a very persistent thing, and at last be-
comes to men a nature. Custom is second nature.

3907. Φοβοῦ τὸ γῆρας, οὐ γὰρ ἔρχεται μόνον. (Gr.) ?—*Fear old*
age, for it does not come alone.

3908. Phœnices primi, famæ si creditur, ausi
 Mansuram rudibus vocem signare figuris.
 (L.) Lucan. 3, 220.

The invention of writing.

Phœnicia first, if fame be truly heard,
 Fixed in rude characters the fleeting word.—*Ed.*

Brébœuf's paraphrase of the above, which Corneille thought so good that he would have given one of his plays to have written it, is:

C'est de lui que nous vient cet art ingénieux
 De peindre la parole et de parler aux yeux,
 Et par les traits divers de figures tracées
 Donner de la couleur et du corps aux pensées.

3909. Φθείρονσιν ἡθὴ χρήσθ' ὁμιλίας κακαί. (Gr.) Menand. Thaid.
 p. 78.—*Evil communications corrupt good manners.*
 Quoted by St Paul, Cor. 1, 15, 33.

3910. Pia fraus. (L.)—*A pious fraud*, either in a good sense
 as a *kind deception*, or with the idea of veiling rascality
 under the cloak of religion.

A certain banking firm, some years ago, enjoyed the confidence of the public, and, particularly, of Low Churchmen on account of the religious tone said to pervade the establishment. Business commenced with prayer. After a time the bank ceased payment, and the principals were convicted of fraudulent misappropriation of their customers' money. The religious pretensions of the firm were not forgotten, and a wit declared that the words with which each day's business commenced, were, "Let us prey!"

3911. Pictoribus atque poetis
 Quidlibet audendi semper fuit æqua potestas,
 Scimus, et hanc veniam petimusque damusque vicissim.
 (L.) Hor. A. P. 9.

Poets and painters (sure you know the plea)
 Have always been allowed their fancy free.
 I own it: 'tis a fair excuse to plead:
 By turns we claim it, and by turns concede.—*Conington.*

3912. Pie repone te. (L.)—*Repose in pious confidence.* Punning Motto of the Earl Manvers (Pierrepont).
3913. Piger scribendi ferre laborem,
Scribendi recte ; nam, ut multum, nil moror.
(L.) Hor. S. 1, 4, 12.
Fluent, yet indolent, he would rebel
Against the toil of writing, writing well,
Not writing much, for that I grant you.—*Conington.*
3914. Pigmæi gigantum humeris impositi plusquam ipsi gigantes vident. (L.) Didacus Stella in Luc. 10, tom. 2.—*A dwarf on a giant's back sees more than the giant himself.* An apology for borrowing the thoughts, or improving upon the ideas of older writers.
3915. Piu vale il fumo di casa mia, che il fuoco dell'altrui. (It.) Prov.—*The smoke of my own house is better than the fire of another's.*
3916. Plato enim mihi unus est instar omnium. (L.) Antimachus ap. Cic. Brut. 51, 190.—*To my mind Plato alone is worth them all.*
3917. Plausibus ex ipsis populi, lætoque favore
Ingenium quodvis incaluisse potest. (L.) Ov. Ep. 3, 4, 39.—*The applause of the public and their genuine favour are enough to kindle the fire in any author's breast.*
3918. Plausus tunc arte carebat. (L.) Ov. A. A. 1, 113.—*In those days applause was genuine and unaffected.* Said of the games held by Romulus. Cf. *id. ibid.* 106, *Scena sine arte fuit, The stage then was devoid of art.*
3919. Plebs venit, ac virides passim disjecta per herbas
Potat, et accumbit cum pare quisque sua. (L.) Ov. F. 3, 525.—*The people assemble and stretch themselves here and there on the green sward, and drink, each swain reclining by his sweetheart's side.*
3920. Plena fuit vobis omni concordia vita,
Et stetit ad finem longa tenaxque fides. (L.) Ov. Am. 2, 6, 13.—*There has been perfect harmony between you all your life, and your attachment has remained long and lasting to the end.*
3921. Plerumque modestus
Occupat obscuri speciem, taciturnus acerbi.
(L.) Hor. Ep. 1, 18, 94.
The silent man is sure
To pass for crabbed, the modest for obscure.—*Conington.*

3922. Plerumque stulti risum dum captant levem
Gravi distringunt alios contumelia,
Et sibi nocivum concitant periculum. (L.) Phædr. 1,
29, 1.—*Fools, generally, in trying to raise a silly laugh
wound others with gross affronts and cause grave danger
to themselves.*
3923. Ploravere suis non respondere favorem
Speratum meritis. (L.) Hor. Ep. 2, 1, 9.—*They (the
benefactors of their country) lamented that the favour
they expected did not come up to their real deserts.*
Closed their long glories with a sigh to find
Th' unwilling gratitude of base mankind.—*Pope.*
3924. Pluma haud interest. (L.) Plaut. Most. 2, 1, 60.—*There
is not the odds of a feather. Not a pin to choose between
them.*
3925. Plumbeo gladio jugulare aliquem. (L.) Ap. Cic. Att. 1,
16, 2.—*To worst any one with a sword of lead, i.e., with-
out difficulty.*
3926. Plura sunt, Lucili, quæ nos terrent, quam quæ premunt; et
sæpius opinione quam re laboramus. (L.) Sen. Ep. 13.—
*We are often more frightened than hurt; and suffer often
more in apprehension than in reality.*
3927. Plures crapula quam gladius. (L.) Prov.—*Drunkenness
kills more than the sword.*
3928. Pluris est oculatus testis unus quam auriti decem.
Qui audiunt, audita dicunt: qui vident, plane sciunt.
(L.) Plaut. Truc. 2, 6, 8.—*One eye-witness is better than
ten who speak from hearsay. Hearers can only tell what
they heard. Those who see, know the fact positively.*
3929. Plus aloes quam mellis habet. (L.) Juv. 6, 181.—*He has
in him more aloes than honey. Descriptive of a writer
whose strength lies in sarcasm.*
3930. Plus dolet quam necesse est, qui ante dolet quam necesse
est. (L.) Sen. ?—*He who grieves before he need, grieves
more than he need.*
3931. Plus et enim fati valet hora benigni
Quam si nos Veneris commendet epistola Marti. (L.)
Juv. 16, 4.—*A single hour of good fortune is of more
avail (to a soldier) than if he bore a letter of recommenda-
tion from Venus to Mars.*

3932. Plus fait douceur que violence. (Fr.) La Font. 6, 3.—*Gentleness does more than violence.*
3933. Plus in posse quam in actu. (L.)—*More possible, than actual power.*
3934. Plus je vis l'étranger, plus j'aimai ma patrie. (Fr.) De Belloy, Siège de Calais.—*The more I saw of foreign lands, the more I loved my own country.*
3935. Plus ne m'est rien, rien ne m'est plus. (Fr.)—*Everything to me now is nothing.* Motto adopted by Valentine Visconti (daughter of Gian Galeazzo Visconti, Duke of Milan) after the death of her husband Louis de Bourbon, son of Charles V. of France, in 1425.
3936. Plus salis quam sumptus. (L.) Nep. Att. 13, 2.—*More taste than expense.*
3937. Plus vetustis nam favet
Invidia mordax, quam bonis præsentibus.
(L.) Phædr. 5, Prol. 8.
For carping envy always spares
Old things, much more than modern wares.—*Ed.*
Old works of art, authors, and maxims are less liable to exception than the productions of a new man.
3938. Poco dão espanta, y mucho amansa. (S.) Prov.—*A slight loss alarms, a heavy loss quiets.*
3939. Poema . . . ita festivum, ita concinnum, ita elegans, nihil ut fieri possit argutius. (L.) Cic. Pison. 29, 70.—*A poem so gay, neat, and elegant, that nothing could be more brilliant in its way.*
3940. Poeta nascitur, non fit. (L.)?—*A man is born a poet, not made one.* Cf. Nascimur poetæ, fimus oratores.—*We are born poets, we are made orators.* The poetic gift is Nature's inspiration, and cannot be acquired as oratory.
3941. Poetica surgit Tempestas. (L.) Juv. 12, 23.—*A poetical storm is gathering.*
3942. Point d'argent, point de Suisse. (Fr.) Prov. Rac. Plaideurs.—*No money, no Swiss.* Originally meant as a hit at the Swiss Guards, the proverb is used to signify that if you want a thing, you must pay for it. Nothing for nothing.
3943. Pol, hic quidem fungino genere est, capite se totum tegit. (L.) Plaut. Trin. 4, 2, 9.—*'Gad, the man's a kind of mushroom, his head covers him all round.* Said of a man wearing a petasus or very broad-brimmed hat.

3944. Πολλὰ μεταξύ πελεῖ κύλικος καὶ χεῖλεος ἄκρου. (Gr.) ?

There's many a slip
'Twixt cup and lip.

3945. Pol ! me occidistis, amici,

Non servastis, ait : cui sit extorta voluptas,
Et demtus per vim mentis gratissimus error.

(L.) Hor. Ep. 2, 2, 138.

Good friends, quoth he,
Call you this saving ? Why, 'tis murdering me !
Your stupid zeal has spoilt my golden days,
And robbed me of a most delicious craze.—*Conington.*

3946. Pompa mortis magis terret quam mors ipsa. (L.) ?—*The trappings of death frighten more than death itself.*

3947. Ponamus nimios gemitus ; flagrantior æquo
Non debet dolor esse viri, nec vulnere major.

(L.) Juv. 13, 11.

Then moderate thy grief : 'tis mean to show
An anguish disproportioned to the blow.—*Gifford.*

3948. Pone seram, cohibe ; sed quis custodiet ipsos

Custodes ? (L.) Juv. 6, 346.

Clap on a lock, keep watch and ward !
But who the guards themselves shall guard ?—*Ed.*

3949. Pons Asinorum. (L.)—*The asses' bridge.* Name given to the Fifth Proposition of Euclid (Bk. I.).

3950. Ponto nox incubat atra

Intonuere poli et crebris micat ignibus æther.

(L.) Virg. A. 1, 89.

A storm at sea.

Clouds black as night brood on the deep
And, pall-like, o'er the surges sweep :
Loud peals the shaking thunder-crash ;
The lightning leaps in vivid flash.—*Ed.*

3951. Populus me sibilat ; at mihi plaudo

Ipse domi, simul ac nummos contemplor in arca.

(L.) Hor. S. 1, 1, 66.

The Miser.

Folks hiss me, said he, but myself I clap
When I tell o'er my treasures on my lap.—*Conington.*

3952. Populus vult decipi, decipiatur. (L.) ?—*The people wish to be deceived, then let them.*

3953. Porro unum est necessarium. (L.) Vulg. Luc. 10, 42.—
But one thing is needful. Motto of Earl Cowley.

3954. *Posse comitatus.* (L.) Law Term.—*The power of the county*, which the sheriff has the power to raise in case of riot, opposition shown to the king's writ, or the execution of justice.
3955. *Post bellum auxilium.* (L.)—*Aid after the war.* Assistance when it is useless.
3956. *Postea.* (L.) Law Term.—*Afterwards.* The endorsement of the judge on the back of the *Nisi Prius* record of what was done in any cause tried before him.
3957. *Post epulas stabis vel passus mille meabis.* (L.) ?—*After meals you should either stand, or walk a mile*; also, *Post prandium stabis, post cœnam ambulabis, After dinner rest a while, after supper walk a mile.*
3958. *Posthabui tamen illorum mea seria ludo.*
(L.) Virg. E. 7, 17.
I postponed my own business to their sport.—*Dryden.*
3959. *Post hoc, ergo propter hoc.* (L.) Log.—*After this, therefore on account of this.*
Fallacy in argument by which a mere precedence of circumstance is put forward as the cause of certain effects following. "He died immediately after eating his dinner, therefore, *post hoc ergo propter hoc*, the dinner was the cause of death." This falsity is also referrible to the head of *non causa pro causa*, a wrong cause for the true cause; as when Whitfield attributed his being overtaken by a hailstorm to his not having preached at the last town. In arguing from cause to effect, two things are necessary: (1) The sufficiency of the cause; (2) its establishment: if either of these be unduly assumed, no conclusion can be proved as to the matter in hand (*see* Whateley, Logic, p. 135).
3960. *Post mediam noctem visus quum somnia vera.* (L.) Hor. S. 1, 10, 33.—*He appeared to me after midnight, when dreams are true.*
3961. *Post mortem medicina* (or *medicus*). (L.) Prov.—*Medicine* (or *the doctor*) *after death*, i.e., when it is too late.
3962. *Post prælia præmia.* (L.)—*After battle rewards.* Motto of Lord Rossmore.
3963. *Post tenebras lux.* (L.) ?—*After darkness light.*
3964. *Post tot naufragia portum.* (L.)—*After so many shipwrecks we reach a port.* Motto of the Earl of Sandwich.
3965. *Postulata.* (L.)—*Things assumed, or taken for granted.* Points in any argument mutually admitted by either side, and called *postulates*.

3966. Pour bien connaître un homme il faut avoir mangé un boisseau de sel avec lui. (Fr.) Prov.—*One must have eaten a bushel of salt with a man in order to know him thoroughly.*
3967. Pour bien désirer. (Fr.)—*To desire good.* Motto of Lord Dacre.
3968. Pour comble de bonheur. (Fr.)—*As the climax of happiness.* To complete your enjoyment.
3969. Pour connaître le prix de l'argent, il faut être obligé d'en emprunter. (Fr.)—*To know the value of money, you must be obliged to borrow it.*
3970. Pour couper court. (Fr.)—*To cut the matter short.* In short.
3971. Pour dompter les Anglais,
Il faut bâtir un pont
Sur le Pas-de-Calais. (Fr.)—*To conquer the English one must build a bridge from Calais to Dover.* From a song in a farce sung at one of the French theatres some fifty years since.
3972. Pour encourager les autres. (Fr.)—*To encourage the rest.*
Witty remark of Voltaire, à propos of the execution of Admiral Byng for losing Minorca to the French in 1756. The phrase is often used with reference to any harsh or unjust treatment of any one, particularly in a matter of general interest.
3973. Pour être assez bon, il faut l'être trop. (Fr.) Prov.—*In order to be good enough, one must (often) be too good.*
It is best to err on the side of benevolence.
3974. Pour obtenir un bien si grand, si précieux,
J'ai fait la guerre aux rois, je l'aurais fait aux dieux.
(Fr.) Du Roger, Alcyone.
To win such a treasure of price, I have even
Taken arms against kings, and I would against Heaven.—Ed.
When his love for Mme. de Longueville had driven La Rochefoucauld to join the Fronde (1649), he used to quote this couplet in apology for the course he had taken.
3975. Pour parvenir à bonne foy. (Fr.)—*To succeed honourably.*
Motto of Cutlers' Company.
3976. Pour qui ne les croit pas, il n'est pas de prodiges. (Fr.)
Volt.?—*There are no miracles for those who do not believe in them.*

3977. Pourquoi vis-tu ?

Je vis par curiosité.

(Fr.) Victor Hugo, Marion Delorme.

King. Why do you live ?

L'Angely.

I live from curiosity.

A line which should belong to the Reign of Terror.

3978. Pour ranger le loup, il faut le marier. (Fr.) Breton
Prov.—*To keep a wolf quiet, marry him.* If you would
keep a troublesome son quiet, get him a wife.

3979. Pour se faire valoir. (Fr.)—*To push one's self forward.*
To give one's self importance in the opinions of others.

3980. Pour tromper un rival l'artifice est permis :
On peut tout employer contre ses ennemis.

(Fr.) Richelieu, Thuilleries.

To outwit a rival use all artifice :

All means are permitted against enemies.—Ed.

3981. Pour y parvenir. (Fr.)—*To succeed.* To gain your point.
Motto of the Duke of Rutland and Lords Canterbury
and Manners.

3982. πον στῶ. (Gr.)—*Where I may stand.* A basis. (See
locus standi.)

Phrase connected with the name of Archimedes, who is reported to have said, Δός μοι πᾶ βῶ καὶ κινῶ τὴν γᾶν. Simplicius in Phys. 424a ed. Brandis.—*Only give me a place where I may stand and I will move the earth, sc. with the lever.* His well-known exclamation, Εὕρηκα (Vitruv. IX. init.), *I have found it*, is said to have escaped his lips in the bath on solving the problem proposed to him by King Hiero, viz., the amount of alloy fraudulently used by the goldsmith in making the crown of pure gold ordered by the King.

3983. P. P. C. (pour prendre congé). (Fr.)—*To take one's leave.*
Formula of bidding *adieu* generally notified to friends
on quitting a place.

3984. Præcedentibus insta. (L.)—*Follow on those who precede you.* Motto of the Earl of St Germans.

3985. Præcepto monitus, sæpe te considera. (L.) Phædr. 3, 8,
1.—*Warned by the lesson, often consider your own case.*

3986. Præcipuum munus annalium reor, ne virtutes sileantur,
utque pravis dictis factisque ex posteritate et infamia
metus sit. (L.) Tac. A. 3, 65.

History.

This I hold to be the chief office of history, to rescue virtuous actions from oblivion, and to make men fear the infamy which posterity will surely attach to vile words and deeds.

3987. *Præmia virtutis honores.* (L.)—*Honours are the reward of virtue.* Motto of Norwich Grammar School.

3988. *Præmitti, non amitti.* (L.) B. Cyprian. ?—*Not lost, but gone before.*

3989. *Præmonitus, præmunitus.* (L.)—*Forewarned is forearmed.*

3990. *Præmunire* (*sub. facias*). (L.) Law Term.—*Cause to be warned.*

Name given to a species of offence against the king and his government, and originally arising out of the invasion of the rights of private patrons by the Popes of the 14th and 15th centuries. It has subsequently been extended to other offences, more particularly those impugning the rights of the reigning family to the Crown of England.

3991. *Præsens, absens ut sies.* (L.) Ter. Eun. 1, 1.—*Though present, you are to be as if absent.*

3992. *Præsertim ut nunc sunt mores ; adeo res redit ;*
Si quis quid reddit, magna habenda 'st gratia. (L.) Ter.
Phorm. 1, 2, 5.—(Davus loq.) *Especially as times are*
now. The world is come to such a pass, that a man must
be thanked extremely if he only pay his debts.

3993. *Præsis ut prosis.* (L.)—*Be foremost that you may be of service.* Motto of Lancaster Grammar School.

3994. *Præsto et persto.* (L.)—*I press on and persevere.* Motto of the Earl of Haddington.

3995. *Prætulit arma togæ, sed pacem armatus amavit.*
Juvit sumta ducem, juvit dimissa potestas.
Casta domus, luxuque carens, corruptaque nunquam
Fortuna domini : clarum et venerabile nomen.
(L.) Lucan. 9, 199.

Pompey.

Arms he preferred to peaceful civic dress,
Yet, e'en in arms, was Peace his true mistress.
Pleas'd was he to resign, or to retain
The helm of power : his household, chaste and plain,
And ne'er corrupted by its master's fame—
He leaves a proud and venerable name.—*Ed.*

3996. *Précepte commence, exemple achève.* (Fr.) Prov.—*Precept begins, example perfects.*

3997. *Preces armatæ.* (L.) ?—*Armed prayers.* Commands in the disguise of a request.

3998. Prendre le chemin des écoliers. (Fr.) Prov.—*To go to work like a schoolboy. To take the longest way to do anything, or reach any place. J'ai pris le chemin, etc., I went the longest way about.*
3999. Prendre les choses au pis. (Fr.)—*To look at matters in the worst light.*
4000. Prendre sur les anciens, c'est pirater au delà de la Ligne ; mais piller les modernes, c'est filouter au coin des rues. (Fr.) Chamfort ?—*Borrowing from ancient writers is privateering on the high seas ; but doing the same by modern authors is like picking pockets at the street-corner.*
4001. Prends le premier conseil d'une femme et non le second. (Fr.) Prov.—*Take a woman's first opinion and not her second.*
4002. Prends moi tel que je suis. (Fr.)—*Take me as I am.* Motto of Marquess of Ely.
4003. Près du moustier, à messe le dernier. (Fr.) Prov.—*The nearer the minster, the last at mass.*
4004. Prêt d'accomplir. (Fr.)—*Ready to accomplish.* Earl of Shrewsbury. (2.) Prêt pour mon pays.—*Ready for my country.* Viscount Oxenbridge.
4005. Prima et maxima peccantium pœna est, peccasse . . . nec ullum scelus, licet illud fortuna exornet muneribus suis, licet tueatur ac vindicet, impunitum est : quoniam sceleris in scelere supplicium est. (L.) Sen. Ep. 97.—*The first and greatest punishment of sinners, is the sin itself. No crime that is committed goes unpunished, though fortune adorn it with her gifts, and shield and even vindicate the offence, since the penalty of crime lies in its first commission.*
4006. Prima facie. (L.)—*At first sight.* On the first aspect of the statement, or on a superficial consideration of the case.
4007. Primo avulso non deficit alter Aureus.

(L.) Virg. A. 6, 143.

The golden branch.

One plucked, another fills its room,
And burgeons with like precious bloom.—*Conington.*

Altered to *Uno avulso*, etc., the line was put up by a Parisian dentist over his door, to signify that if it were necessary to remove a patient's tooth, another was forthcoming to supply its place.

4008. Primum Graius homo mortaleis tollere contra
 Est oculos ausus, primusque obsistere contra :
 Quem neque fama deûm, nec fulmina, nec minitanti
 Murmure compressit cælum : sed eo magis acrem
 Irritat animi virtutem, effringere ut arta
 Naturæ primus portarum claustra cupiret.
 (L.) Lucret. 1, 67.

Epicurus.

A Greek was he who first dared lift his eyes,
 And lodge his daring challenge to the skies :
 Nor could the thought of Gods, or muttered thunder
 Or angry lightning keep th' inquirer under ;
 But rather gave his mind a keener zest
 Urging him on in the mysterious quest,
 So that he longed to burst in Nature's portals
 That barred the secret from the eyes of mortals.—*Ed.*

4009. Primum mobile. (L.)—*The primary motive power.*

In the Ptolemaic Astronomy, the *primum mobile* was believed to reside in the outermost sphere of the universe, which moved all the rest, its centre being the centre of the earth.

4010. Primum, quod magneis doceo de rebus, et arteis
 Religionum animos nodis exsolvere pergo ;
 Deinde, quod obscura de re tam lucida pango
 Carmina, Musæo contingens cuncta lepore.
 (L.) Lucret. 1, 930.

First, then, in treating questions so sublime,
 My object is to liberate men's minds
 From superstition's thrice entangled web.
 Next, to explain an obscure theme in verse,
 So clear and lucid all can understand,
 Touching each point with true poetic grace.—*Ed.*

4011. Primus in Indis. (L.)—*First in India.* 39th Foot.
 4012. Primus in orbe Deos fecit timor. (L.) Statius, Theb. 3,
 661.—*It was fear that originally established a belief in
 the gods.*
 4013. Primus inter pares. (L.)—*The first among equals.*
 4014. Principes mortales, rempublicam æternam. (L.) Tac. A.
 3, 6.—*Princes are mortal, the republic (the state) is
 eternal.*
 4015. Principibus placuisse viris non ultima laus est. (L.) Hor.
 Ep. 1, 17, 35.—*To have gained the applause of the great
 is no slight praise.*

4016. Principiis obsta : sero medicina paratur

Quum mala per longas convaluere moras.

(L.) Ov. R. A. 91.

Check the beginnings : medicine's thrown away
When sickness has grown stronger by delay.—*Ed.*

4017. Pristinæ virtutis memores. (L.)—*Mindful of ancient valour.* 8th Hussars.

4018. Priusquam incipias, consulto ; et, ubi consulueris, mature facto opus est. (L.) Sall. C. 1.—*Before you begin, deliberation is necessary, but, after counsel taken, speedy execution is required.*

4019. Privatorum conventio juri publico non derogat. (L.) Law Max.—*No private agreement between individuals will be allowed to render valid any direct contravention of the law.*

4020. Privilegium est quasi privata lex. (L.) Law Max.—*Privilege is a kind of private law.* An exemption framed for individuals.

4021. Pro aris et focis. (L.) Cic. Rosc. Am. 5.—*For altars and hearths.* For hearth and home. A common saying, meaning the defence of one's nearest and dearest ; as in Sall. C. 59, 5 : Pro patria, pro liberis, pro aris atque focis cernere, *To fight for their country, their children, their hearth and home.*

Amongst the Romans, the family or household-gods (*Penates*) had their altars (*aræ*) in the open court, and the tutelar deities of each dwelling (*Lares*) their niches round the hearth or ingle-nook (*foci*) of every house.

4022. Probatum est. (L.)—*It has been settled.*

4023. Probitas verus honos. (L.)—*Honesty is true honour.*
Motto of Viscount Chetwynd.

4024. Probitate et labore. (L.)—*By honesty and labour.* Earl of Northbrook.

4025. Pro bono publico. (L.)—*For the public good.* For the benefit of the community.

4026. Probum non pœnitet. (L.)—*The honest man does not repent.*
Motto of Lord Sandys.

4027. Pro captu lectoris habent sua fata libelli. (L.) Terent. Maurus. Carm. Heroic. 250.—*The fortune of a book depends upon the pleasure it affords the reader.*

4028. Pro Christo et patria. (L.)—*For Christ and country.*
Motto of the Duke of Roxburghe.

4029. Pro confesso. (L.)—*Confessed.* Admitted.
4030. Procul O ! procul este, profani,
Conclamat vates, totoque absistite luco.
(L.) Virg. A. 6, 258.
Begone ! Begone (the priestess cries), remove
Far hence, ye uninitiate, from the grove !—*Ed.*
4031. Pro Deo et Rege. (L.)—*For God and King.* Motto of
the Earl of Rosse.
4032. Prodesse quam conspicui. (L.)—*To be of service rather than
to be conspicuous.* Motto of Lord Somers.
4033. Prodigus et stultus donat quæ spernit et odit.
Hæc seges ingratos tulit, et feret omnibus annis.
(L.) Hor. Ep. 1, 7, 20.
'Tis silly prodigality to throw
Those gifts broad-cast whose value you don't know ;
Such tillage yields ingratitude, and will,
While human nature is the soil you till.—*Conington.*
4034. Pro et con. (contra).—*For and against.* The arguments
pro and con, on both sides of the question.
4035. Pro forma. (L.)—*For form's sake.*
4036. Pro hac vice. (L.)—*For this turn ;* on this occasion.
4037. Prohibetur ne quis faciat in suo, quod nocere potest in
alieno. (L.) Law Max.—*The law prohibits any person
to do even on his own premises, what may injure his
neighbour.*
4038. Proinde tona eloquio, solitum tibi. (L.) Virg. A. 11, 383.
Then roll your thunders, 'tis your way.—*Conington.*
4039. Pro libertate patriæ. (L.)—*For the liberty of my country.*
Motto of Lords Massey and Clarina.
4040. Promessi sposi. (It.)—*Affianced lovers.* Title of a novel
of Manzoni.
4041. Promettre c'est donner, espérer c'est jouir. (Fr.) Delille,
Jardins.—*Promising is giving, and hoping is realising.*
To this M. de Chazet in the time of the "Terror" replied :
Ah ! s'il est vrai que l'espérance
Au sein des plus affreux tourmens,
Soit pour nous une jouissance,
Nous jouissons depuis longtemps.
4042. Promittas facito : quid enim promittere lædit ?
Pollicitis dives quilibet esse potest.
(L.) Ov. A. A. 1, 443.
Promise at large ! what harm in promises ?
All may be rich in such commodities.—*Ed.*

4043. Pronaque quum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus.

(L.) Ov. M. 1, 84.

The creation of Man.

Thus while the brute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with uplifted eyes
Beholds his own hereditary skies.—*Dryden.*

4044. Pro patria et rege. (L.)—*For king and country.* Lord Crofton.

4045. Prope ad summum, prope ad exitum. (L.) Prov.—*The nearer the summit the nearer the end.*

4046. Pro pelle cutem. (L.)—*The skin for the fur.* Hudson's Bay Company.

4047. Propositi tenax. (L.)—*Tenacious of one's purpose.* Lord Belper.

4048. Propriæ telluris herum natura, neque illum,
Nec me, nec quemquam statuit. Nos expulit ille;
Illum aut nequities, aut vafri inscitia juris,
Postremo expellet certe vivacior hæres.

(L.) Hor. S. 2, 2, 129.

For nature has given, nor to him, nor to me
Nor to any one else, of these acres the fee.
He has driven us out. Well! unscrupulous crime,
Or some quirk of the law will drive him out in time:
Or, if not, be his hold of them never so fast,
His heir will most certainly oust him at last.—*Sir T. Martin.*

4049. Proprio vigore. (L.)—*Of one's own strength.*

4050. Proprium humani ingenii est odisse quem læseris. (L.)
Tac. Agr. 42.—*It is the nature of the human mind to hate those whom you have injured.*

Cf. Hoc habent pessimum animi fortuna insolentes; quos læserunt, et oderunt. Sen. de Ira. 2, 33.—*This is the worst characteristic of those who are puffed up with an excess of good fortune, they hate those whom they have injured.*

Cf. Dryden, Conquest of Granada, 2, 3, 2:

Forgiveness to the injured does belong,
For they ne'er pardon who have done the wrong.

4051. Pro quibus ut meritis referatur gratia, jurat
Se fore mancipium tempus in omne tuum.

(L.) Ov. Ep. 4, 5, 39.

Thanks for such favours that he may repay,
Your faithful slave he vows to be for aye.—*Ed.*

4052. Pro rata parte, or pro rata. (L.)—*In proportion, proportionally.* Also (in same sense), *Secundum ratam partem.* Vit. 3, 3 med.

4053. Pro rege et patria. (L.)—*For king and country.* Motto of Earl of Leven and Melville. (2.) Pro rege lege, et grege.—*For the king, the law, and the people.* Motto of Earl of Bessborough and Lords Brougham and De Mauley.

4054. Pro re nata. (L.) Cic. Att. 7, 14, 3.—*For present circumstances.*

4055. Pro re nitorem, et gloriam pro copia :
Qui habent, meminerint sese unde oriundi sient. (L.)
Plaut. Aul. 3, 6, 5.—*Show for substance, and bragging for abundance : those who have, should remember their origin.*

4056. Prospera lux oritur, linguisque animisque favete :
Nunc dicenda bona sunt bona verba die. (L.) Ov. F. 1, 71.—*An happy day is dawning, let your words and thoughts be propitious. On so auspicious a day nought but auspicious words should be spoken.*

4057. Prosperum et felix scelus Virtus vocatur. (L.) Sen. Herc. Fur. 251.—*Crime when it speeds and prospers, virtue's called.*

Treason doth never prosper, what's the reason ?
Why if it prosper, none dare call it treason.

—*Sir John Harrington* († 1612), Epigr. 4, 5.

4058. Pro tanto. (L.)—*For so much.* So far.

4059. Protectio trahit subjectionem, et subjectio protectionem.
(L.) Law Max.—*Protection carries with it allegiance, and allegiance implies protection.* Every resident in a country can claim the protection of the sovereign of that country and, in return, owes allegiance to the crown whilst in that country.

4060. Pro tempore, or pro tem. (L.)—*For the time.* A temporary measure.

4061. Protinus ad censum, de moribus ultima fiet
Quæstio : quot pascit servos, quot possidet agri
Jugera, quam multa magnaue paropside cœnat,
Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei. (L.) Juv. 3, 140.

First to compute his wealth his judges haste :
 His honour, and his honesty, the last.
 What does his table cost him ? Can you guess ?
 What servants, what domains does he possess ?
 These weighty matters known, his faith they rate
 And square his probity to his estate.—*Gifford.*

4062. Pro virtute bellica. (L.)—*For valour in war.* Motto of the Order of Military Merit, and of the Legion of Honour (France).

4063. Pro virtute erat felix temeritas. (L.) Sen. Ben. 1, 13.—*He displayed a successful recklessness, which took the place of valour.* Said of Alexander the Great.

4064. Provocarem ad Philippum, inquit, sed sobrium. (L.) Val. Max. 6, Ext. 1.—*I will appeal to Philip, she said, but to Philip sober.*

Appeal of a woman and a foreigner against judgment pronounced by Philip, King of Macedon, when he was tipsy. The appeal was allowed and, on the King's recovering his sobriety, the sentence reversed. Hence the common saying of *appealing from Philip drunk to Philip sober*, when your opponent, or judge, is so led away by passion, excitement, or what not, as to be unable to take a reasonable view of the case.

4065. Proximus ardet Ucalegon. (L.) Virg. A. 2, 311.—*The house of your neighbour Ucalegon is on fire.* Danger threatens you. Applicable to the spread of war, or pestilence throughout Europe.

4066. Proximus a tectis ignis defenditur ægre. (L.) Ov. R. A. 625.—*It is difficult to keep off a fire when next house is in flames.*

4067. Proximus huic gradus est, bene desperare salutem, Seque semel vera scire perisse fide. (L.) Ov. Ep. 3, 7, 23.—*The next best thing is to despair of safety altogether, and to feel assured at once that one is ruined completely.*

4068. Proximus sum egomet mihi. (L.) Ter. And. 4, 1, 12.—*I am my own nearest kin.* Charity begins at home. Take care of number one.

4069. Prudens interrogatio quasi dimidium sapientiæ. (L.) Bacon?—*A clever question is half-way towards knowledge.*

4070. Prudens qui patiens. (L.)—*He is prudent who endures.* Motto of Earl of Leicester.

4071. Prudens simplicitas. (L.)—*A prudent simplicity.* Motto of Amicable Life Insurance Society.

4072. *Prudentia et constantia.* (L.)—*By prudence and firmness.*
Motto of the kingdom of Denmark, and of Lord Denman.
4073. *Prudentis est mutare consilium ; stultus sicut luna mutatur.* (L.)?—*A prudent man will change his opinion with circumstances, but the fool changes as often as the moon.*
4074. *Publicum bonum privato est præferendum.* (L.) Law Max.—*The public good must be preferred to private advantage.*
4075. *Publicum meritorum præmium.* (L.)—*The public reward for meritorious achievements.* Order of St Stephen (Austrian).
4076. *Pudet et hæc opprobria nobis*
Et dici potuisse, et non potuisse refelli. (L.) Ov. M. 1, 758.—*It is disgraceful that such slander should have been able to be said against us, and not be able to be refuted.*
To hear an open slander is a curse ;
But not to find an answer is a worse.—*Dryden.*
4077. *Pulchre ! Bene ! Recte !* (L.) Hor. A. P. 428.—*Fine ! good ! well done !*
4078. *Puras Deus non plenas adspicit manus.* (L.) Pub. Syr.?—*God looks to clean hands, not to full ones.*
4079. *Puridad de dos, puridad de Dios ; puridad de tres, de todos es.* (S.) Prov.—*A secret known to two persons is God's own secret ; but a secret between three is all men's property.*
4080. *Purpureus veluti quum flos succisus aratro*
Languescit moriens : lassove papavera collo
Demisere caput, pluvia quum forte gravantur.
(L.) Virg. A. 9, 435.
The death of Nisus.
Thus severed by the ruthless plough
Dim fades a purple flower ;
Their weary necks so poppies bow,
O'erladen by the shower.—*Conington.*

Q.

4081. *Quæ accessionum locum obtinent extinguuntur quum principales res preceptæ fuerint.* (L.) Law Max.—*That which is only accessory is extinguished by the discharge of the principal.* Thus, an easement to take water from a river to fill a canal ceases when the canal no longer exists (see Broom, Law Maxims, p. 474).

4082. Quæ amissa salva. (L.)—*Those things which were lost are safe.* Motto of the Earl of Kintore.
4083. Quæ arguuntur, a lumine manifestantur. (L.) Vulg. Eph. 5, 13.—*Things that are reprov'd are made manifest by the light.* Motto of Tallow Chandlers' Company.
4084. Quæ caret ora cruore nostro? (L.) Hor. C. 2, 1, 36.—*What shore is not watered with our blood?* Motto of?
4085. Quæ dubitationis tollendæ causa contractibus inseruntur jus commune non lædunt. (L.) Law Max.—*Clauses inserted in contracts for the sake of removing all obscurity are most consonant to common law.*
4086. Quæ in testamento ita sunt scripta, ut intelligi non possint, perinde sunt ac si scripta non essent. (L.) Law Max.—*What is written in a will so as not to be intelligible, is all one as if it were not written.*
4087. Quæ legi communi derogant stricte interpretantur. (L.) Law Max.—*Where the provisions of a statute appear to run counter to the practice of common law, it is incumbent to give them a strict construction.*
4088. Quælibet concessio fortissime contra donatorem interpretanda est. (L.) Law Max.—*Any and every grant shall be interpreted most strongly against the grantor.*
The terms of a lease on this principle are always to be construed most beneficially to the lessee, and not lessor, for *Verba chartarum fortius accipiuntur contra proferentem*, The words of an instrument shall be taken most strongly against the party employing them.
4089. Quæ lucis miseris tam dira cupido? (L.) Virg. A. 6, 721.—*How is it that the wretched have so direful a longing for life?*
4090. Quæ non valeant singula, juncta juvant. (L.) Law Max.—*Words which are inoperative when taken by themselves, become effective when taken conjointly, in interpreting deeds and instruments.*
4091. Quæ peccamus juvenes, luimus senes. (L.) Prov.—*We pay in old age the penalty of excesses in youth.*
4092. Quæ prosunt omnibus artes. (L.)—*Arts that are of service to all.* Surgeons' Company.
4093. Quæque ipse miserrima vidi Et quorum pars magna fui. (L.) Virg. A. 2, 5.—*Scenes of misery which I myself witnessed, and in which I took a principal part.*

4094. Quæ regio in terris nostri non plena laboris?
 En Priamus: sunt hic etiam sua præmia laudi.
 (L.) Virg. A. 1, 460 (First line, M. of Royal Engineers).
 Is there, friend, he cries, a spot
 That knows not Troy's unhappy lot?
 See Priam! aye, praise waits on worth
 E'en in this corner of the earth.—*Conington*.
4095. Quærere ut absumant, absumta requirere certant,
 Atque ipsæ vitiis sunt alimenta vices. (L.) Ov. F. 1,
 213.—*Men struggle to acquire in order to spend, and
 when it is spent they commence the struggle again, the
 very vicissitudes of life serving to feed human vices.*
4096. Quæris Alcidiæ parem? Nemo est nisi ipse. (L.) Sen.
 Herc. Fur. 1, 1.—*Do you seek Alcides' (Hercules) equal?
 None but himself can be his match.*
 Cf. Louis Theobald († 1744), *Double Falsehood*:
 None but himself can be his parallel.
4097. Quæ sint, quæ fuerint, quæ mox ventura trahantur. (L.)
 Virg. G. 4, 393.—*What is, what has been, and what shall
 be in time to come. Past, present, and future.*
4098. Quæ sursum volo videre. (L.)—*I desire to see those things
 which are above. Motto of Earl of Dunraven.*
4099. Quæ te dementia cepit? (L.) Virg. E. 2, 69.—*What mad-
 ness has seized you?*
4100. Quæ venit ex tuto, minus est accepta voluptas. (L.) Ov.
 A. A. 3, 603.—*Pleasure that is indulged in without risk,
 loses half its attraction. Stolen waters are sweet, and
 bread eaten in secret is pleasant.*
4101. Quæ virtus et quanta, boni, sit vivere parvo.
 (L.) Hor. S. 2, 2, 1.
 What and how great the virtue, friends, to live
 On what the gods with frugal bounty give.—*Francis*.
4102. Quæ volumus et credimus libenter, et quæ sentimus ipsi
 reliquos sentire putamus. (L.) Cæs. B. G. 3, 18.—*What
 we wish we readily believe, and whatever we think, we
 suppose that others think also.*
4103. Qualem commendes etiam atque etiam aspice, ne mox
 Incutiant aliena tibi peccata pudorem.
 (L.) Hor. Ep. 1, 18, 76.
Testimonials to character.
 Look round and round the man you recommend,
 For yours will be the shame should he offend.—*Conington*.

4104. Quale per incertam lunam sub luce maligna
 Est iter in sylvis. (L.) Virg. A. 6, 270.
 So travellers in a forest move
 With but the uncertain moon above
 Beneath her niggard light.—*Conington.*
4105. Qualis ab incepto. (L.)—*As from the beginning.* Marquess
 of Ripon.
4106. Qualis artifex pereo. (L.) Suet. Neron. 49.—*I am an
 artist even in dying.*
 Said by Nero shortly before his death, while giving directions as
 to his funeral. He then stabbed himself, and, as he lay dying, his
 actual last words, to the Prætorian Guards who came in to dispatch
 him, were, *Sero* (It is too late), and, with reference to their oath of
 allegiance, *Hæc est fides?* (Is this your fidelity to me?)
4107. Qualis populea mœrens Philomela sub umbra
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et mæstis late loca quæstibus implet.
 (L.) Virg. G. 4, 511.
The Nightingale.
 So 'mid the poplar's shade sad Philomel
 All night doth weep, and sitting on the bough
 Her dirge renews, while the surrounding air
 Is vocal with the lovelorn dolorous lay.—*Ed.*
4108. Qualis vita, finis ita. (L.)—*As the life, so the end.* Lord
 Coleridge.
4109. Quam continuis et quantis longa senectus
 Plena malis! (L.) Juv. 10, 190.—*What constant and
 grievous maladies surround old age!*
4110. Quam inique comparatum est! hi qui minus habent
 Ut semper aliquid addant divitioribus. (L.) Ter. Phorm.
 1, 1, 7.—*How unjust is fate! that they who have but
 little should be always adding to the abundance of the
 rich!*
4111. Quam veterrumu'st tam optumu'st amicus. (L.) Plaut.
 Truc. 1, 2, 71.—*A man's oldest friend is his best friend.*
4112. Quamvis digressu veteris confusus amici
 Laudo tamen. (L.) Juv. 3, 1.
 I am loth to lose an old friend
 But he's wise to go.—*Shaw.*
4113. Quand l'aveugle destin aurait fait une loi
 Pour me faire vivre sans cesse,
 J'y renoncerais par tendresse,
 Si mes amis n'étaient immortels comme moi.
 (Fr.) Mdlle. de Scudéry?

Were blinded fate a law to make
 Requiring me to live for ever :
 I'd spurn the gift for friendship's sake
 If from my friends I had to sever.—*Ed.*

4114. Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons. (*Fr.*) ?—*When vices forsake us, we flatter ourselves that it is we who abandon them.*
4115. Quand nous serons à dix nous ferons une croix. (*Fr.*) Mol. Étourdi ?—*When we arrive at ten we will make a cross. We will simplify matters, clear the ground as we proceed.*
4116. Quando aliquid prohibetur, prohibetur et omne per quod devenitur ad illud. (*L.*) Law Max.—*When the law prohibits any act, it prohibits also everything which may contribute to its being effected.*
4117. Quando el Español canta, ó rabia, ó no tiene blanca. (*S.*) Prov.—*If a Spaniard sing, he's either mad or penniless.*
4118. Quando jus domini regis et subditi concurrunt, jus regis præferri debet. (*L.*) Law Max.—*When the title of the king and the title of a subject concur, the king's title shall be preferred.*
4119. Quando lex aliquid alicui concedit, conceditur et id sine quo res ipsa non potest. (*L.*) Law Max.—*Whenever the law authorises a man to do anything, it also authorises that without which the matter in hand cannot be effected.*
4120. Quand on a tout perdu, quand on n'a plus d'espoir,
 La vie est une opprobre, et la mort un devoir.
 (*Fr.*) Volt. Merope, 2, 7.
 When everything's lost, and hope gone utterly,
 Life becomes a reproach, and a duty to die.—*Ed.*
4121. Quand on est jeune, on se soigne pour plaire, et quand on est vieille, on se soigne pour ne pas déplaire. (*Fr.*) Mme. de L.—*When we are young we keep neat in order to please, and when we are old we do the same so as to avoid displeasing.*
4122. Quand on est mort, c'est pour longtemps. (*Fr.*) Prov.—*When one is dead, it is for a long time.*
4123. Quand on n'a pas ce que l'on aime,
 Il faut aimer ce que l'on a. (*Fr.*) ?—*When we have not what we like, we must like what we have. Inserted by T. Corneille in the new Prologue to his Inconnu.*

4124. Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs. (Fr.)?—*When we do not possess the source of repose in ourselves, it is in vain to look for it elsewhere.*
4125. Quando non c'è, perde la chiesa. (It.)—*When there is nothing, the church loses.*
4126. Quando plus fit quam fieri debet, videtur etiam illud fieri quod faciendum est. (L.) Law Max.—*Where more is done than ought to be done, that portion for which there was authority shall stand good, and the rest be void.*
4127. Quandoque bonus dormitat Homerus !
Verum operi longo fas est obrepere somnum. (L.)
Hor. A. P. 359.—*Sometimes even good Homer himself nods. But in so long a work it is allowable if there should be a drowsy interval or so.*
4128. Quando res non valet ut ago, valeat quantum valere potest. (L.) Law Max.—*When a deed cannot operate according to the intention of the parties, it shall operate in the form which will make the intention legally good.*
4129. Quando ullum inveniet parem? (L.) Hor. C. 1, 24, 8.—*When shall we look upon his like again?*
4130. Quand sur une personne on prétend se régler
C'est par les beaux côtés qu'il lui faut ressembler.
(Fr.) Mol. Fem. Savantes.
If the style of some friend you would fain emulate,
His good points are the features you should imitate.—Ed.
4131. Quand une fois j'ai pris ma résolution, je vais droit à mon but, et je renverse tout de ma soutane rouge. (Fr.)
Richelieu?—*When once I have made up my mind, I go straight to the point, and sweep everything out of my way with my red soutane.*
4132. Quanta est gula, quæ sibi totos
Ponit apros, animal propter convivium natum. (L.) Juv.
1, 140.—*What a stomach the man must have who has whole boars served for dinner, an animal intended by nature for convivial feasts.*
4133. Quanti est sapere! (L.) Ter. Eun. 4, 7, 21.—*What a fine thing it is to be clever!*

4134. Quanto quisque sibi plura negaverit,
A Diis plura feret. Nil cupientium
Nudus castra peto, et transfuga divitum
Partes linquere gestio. (L.) Hor. C. 3, 16, 21.
He that denies himself shall gain the more
From bounteous heaven. I strip me of my pride,
Desert the rich man's standard, and pass o'er
To bare contentment's side.—*Conington.*
4135. Quantum. (L.)—*How much.* His quantum, his proper allowance or quantity, his due proportion. (2.) Q. sufficit or suff.—*As much is sufficient*, a dose. (3.) Q. valeat.—*As much as it is worth.* (4.) Q. meruit. Law Phrase.—*As much as he deserved.* An action founded on an engagement that the defendant would pay to the plaintiff *as much as his services should deserve.*
4136. Quare impedit? (L.) Law Term.—*Why does he hinder?* The ordinary action to establish the right of a patron to present to an ecclesiastical benefice, when his title to do so is disputed.
4137. Quare religio pedibus subjecta vicissim
Obteritur, nos exæquat victoria cælo. (L.) Lucret. 1, 79.
Thus in its turn is superstition crushed,
The victory makes us equal to the gods.—*C. F. Johnson.*
4138. Que diable allait-il faire dans cette galère? (Fr.) Molière, *Fourberies de Scapin*, 2, 11.—*What the deuce was he going to do in that galley?* Said of any one who mixes himself up in a business in which he is clearly out of place. Molière took the line from the *Pédant joué* of Cyrano de Bergerac, 2, 4, *Que diable aller faire dans la galère d'un Turc?*
4139. Que la Suisse soit libre, et que nos noms périssent! (Fr.) *W. Tell* in Lemierre's tragedy.—*Let our names perish provided Switzerland be free!*
4140. Quel cattivo coro
Degli Angeli, che non furon ribelli
Ne fur fedeli a Dio, ma per se foro.
(It.) Dante, Inf. 3, 37.
That ill band
Of angels mix'd, who nor rebellious proved,
Nor yet were true to God, but for themselves.—*Cary.*
Had Cranmer's memory been left to find its own place, says Macaulay (*Essay on Hallam*), he would have soon been lost amongst the band that Dante describes above.

Cf. Milton, *Paradise Lost*, 6, 380 :

Cancelled from heaven and sacred memory,
Nameless in dark oblivion let them dwell.

4141. Qu'elle périsse, pourvu qu'elle s'élève ! (*Fr.*) or Che pera pur che s'innalzi. (*It.*)—*Let her die so long as she rises.* Devise of the Chevalier de Grignan with crest of a flying rocket.
4142. Quelque parti que je prenne je sais bien que je serai blâmé. (*Fr.*) Louis XIV.—*Whatever side I take, I know very well that I shall be blamed.*
4143. Quem damnosa Venus, quem præceps alea nudat,
Gloria quem supra vires et vestit et ungit,
Quem tenet argenti sitis importuna famesque.
(*L.*) Hor. Ep. 1, 18, 21.
He that gives in to dice, or lewd excess,
Who apes rich folks in equipage or dress,
Who meanly covets to increase his store.—*Conington.*
4144. Quem recitas, meus est, O Fidentine, libellus :
Sed male quum recitas, incipit esse tuus. (*L.*) Mart. 1, 39.
The lines you recite, Fidentinus, are mine :
But recited so ill they begin to be thine.—*Ed.*
4145. Quem res plus nimio delectavere secundæ,
Mutatæ quotient. (*L.*) Hor. Ep. 1, 10, 30.
Take too much pleasure in good things, you'll feel
The shock of adverse fortune makes you reel.—*Conington.*
4146. Quem te Deus esse jussit. (*L.*)—*What God commanded you to be.* Motto of the Earl of Sheffield.
4147. Qu'est-ce que le Tiers-État ? Rien ! Que veut-il être ? Tout ! (*Fr.*)—*What is the Third Estate ? Nothing. What does it intend to become ? Everything.* Speech of the Abbé Siéyès. (*Lauragais' letters*, An X.)
4148. Que votre âme et vos mœurs peintes dans vos ouvrages. (*Fr.*) Boil. ?—*Let your mind and your tastes show themselves in your writings.* Let your works be an index of your real sentiments.
4149. Que vouliez-vous qu'il fit contre trois ?—Qu'il mourut ! (*Fr.*) P. Corneille, *Horace*, 3.—*What would you have him do, one against three ? I'd have him die.* Delavigne in his *Comédiens* wittily reproduces the line in a scene between a sick man and his three physicians. The words have become proverbial (What is one against so many ?) to express that circumstances are too strong against the person in question.

4150. Qui a bon cœur a toujours temps à propos. (*Fr.*)—*A good heart has all occasions at its command.*

Reply supposed to have been given to Philip VI., on taking counsel as to the fitting moment for the invasion of Flanders. To this the king is said to have rejoined, *Qui m'aime, suive* (Who loves me, follow !).

4151. Qui aime bien, châtie bien. (*Fr.*) Prov.—*Who loves well, chastises well.* Spare the rod, etc.

4152. Qui alterum incusat probri, eum ipsum se intueri oportet. (*L.*) Plaut. Truc. 1, 2, 58.—*Those who are fond of accusing others, should first look at home.*

4153. Qui amat, ipsi sibi somnia fingunt. (*L.*) Virg. E. 8, 108.—*People in love imagine dreams of their own.*

4154. Quia me vestigia terrent

Omnia te adversum spectantia, nulla retrorsum.

(*L.*) Hor. Ep. 1, 1, 74.

I'm frightened at those footsteps : every track

Leads to your home, but ne'er a one leads back.—*Conington.*

Reply of the fox to the sick lion who invited him into his den. From the above has been formed the phrase *Vestigia nulla retrorsum* (No stepping back again ; retreat is impossible), Motto of Earl of Buckinghamshire ; 5th Dragoon Guards. It was also the motto of Hampden, and of his Buckinghamshire regiment of infantry in the Great Rebellion.

4155. Qui a nuce nucleum esse vult, frangat nucem. (*L.*) Plaut. Curc. 1, 1, 55.—*He who would eat the kernel must first break the shell.* Cf. French Prov. : Il n'y a pas d'omelette sans casser des œufs.—*You cannot make omelets without breaking eggs.* Nothing is to be done without trouble.

4156. Qui asinum non potest, stratum cedit. (*L.*) Prov. Petron. 45, 8.—*He who cannot touch the ass, beats the housings.* If you cannot find the real culprit, avenge yourself on the object nearest to you, and generally unoffending.

4157. Qui Bavium non odit, amat tua carmina, Mævi.

Atque idem jungat vulpes, et mulgeat hircos.

(*L.*) Virg. E. 3, 90.

Who hates not Bavius' odes, loves Mævius' notes :

And let the same yoke wolves and milk he-goats.—*Ed.*

4158. Qui cavet, ne decipiatur, vix cavet, quum etiam cavet.

Etiam quum cavisse ratus est, sæpe is cautor captus est.

(*L.*) Plaut. Capt. 2, 2, 5.—*He who is on his guard*

against trickery, is scarce wary enough, wary tho' he be. Even when he thinks he's taken all precautions, he is not so clever but what he's often caught.

4159. Qui conducit. (L.)—*He who leads.* Lord Borthwick.

4160. Quiconque s' imagine la pouvoir mieux écrire, ne l'entend pas. (Fr.) Fleury?—*Whoever thinks he can write it (the Gospels) in a better way than the original, shows that he does not understand it.*

4161. Quicquid agas, prudenter agas, et respice finem. (L.)?—*Whatever you may be doing, do it with care, and bear the end in view.*

4162. Quicquid ages igitur, magna spectabere scena. (L.) Ov. Ep. 3, 1, 59.—*Whatever therefore you do, will be displayed upon an extensive stage. You will have a grand field for your talents, and be seen to advantage.*

4163. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia, discursus, nostri est farrago libelli.

(L.) Juv. 1, 85.

*All that men do, their wishes, fear, and rage,
Pleasure, joy, bustle, crowd my motley page.—Ed.*

4164. Quicquid delirant reges, plectuntur Achivi.

(L.) Hor. Ep. 1, 2, 14.

*Let kings go mad and blunder as they may,
The people in the end are sure to pay.—Conington.*

Cf. Humiles laborant ubi potentes dissident. (L.) Phædr. 1, 30, 1.—*Humble folk are in danger when great ones fall out.*

4165. Quicquid excessit modum Pendet instabili loco. (L.) Sen. CEd. 910.—*Everything that has overstepped the bounds of moderation, is on the verge of falling.*

4166. Quicquid gerimus, fortuna vocatur. (L.) Lucan. 5, 292.—*All our exploits are put down to luck.*

4167. Quicquid in his igitur vitii rude carmen habebit, Emendaturus, si licuisset, erat. (L.) Ov. M. 1, Epigr. 6.—*Whatever faults, therefore, may be found in this unpolished poem, the author would have corrected had time allowed.*

4168. Quicquid multis peccatur, inultum est. (L.) Lucan. 5, 260.—*Crime, when many are involved in it, goes unpunished.*

*For laws in great rebellions lose their end,
And all go free when multitudes offend.—Rowe.*

4169. Quicunque turpi fraude semel innotuit,
Etiam si verum dicit, amittit fidem. (L.) Phædr. 1, 10,
1.—*The man who has once been caught out in a shameful
falsehood is not believed even if he tell the truth.*
4170. Qui Curios simulant, et Bacchanalia vivunt. (L.) Juv. 2,
3.—*Who affect the principles of the Curii, and live like
Bacchanals.* M. C. Dentatus (Conqueror of Pyrrhus)
was noted for the simplicity of his life.
4171. Quid æternis minorem
Consiliis animum fatigas? (L.) Hor. C. 2, 11, 11.
Why, with thoughts too deep
O'ertask a mind of mortal frame?—*Conington.*
4172. Quid brevi fortes jaculamur ævo
Multa? quid terras alio calentes
Sole mutamus? patriæ quis exsul
Se quoque fugit? (L.) Hor. C. 2, 16, 17.
Why aim we with our puny force
At marks so far beyond our range?
Or why desire our home to change
For climes warm'd by another sun?
What exile from his native shores
Himself can shun?—*Ed.*
4173. Quid clarius astris? (L.)—*What brighter than the stars?*
Lord Lamington.
4174. Quid crastina volveret ætas
Scire nefas homini. (L.) Stat. T. 3, 562.
What coming ages may unfold,
To mortal man may not be told.—*Ed.*
4175. Quid datur a Divis felici optatius hora? (L.) Cat. 62,
30.—*What better boon can Heaven bestow than the happy
nick of time?*
4176. Quid deceat, quid non obliti. (L.) Hor. Ep. 1, 6, 62.
Lost to all self-respect, all sense of shame.—*Conington.*
4177. Quid de quoque viro, et cui dicas, sæpe caveto.
(L.) Hor. Ep. 1, 18, 68.
Beware, if there is room
For warning, what you mention, and to whom.—*Conington.*
4178. Quid dignum tanto feret hic promissor hiatu? (L.) Hor.
A. P. 138.—*What will this promiser of great things pro-
duce, to follow such a pompous opening?*
4179. Quid domini facient audent quum talia fures? (L.) Virg.
E. 3, 16.—*What can the masters do, when their own
servants take to thieving?*

4180. Quid enim contendat hirundo
Cycneis? (L.) Lucret. 3, 6.
For how should swallows with the swan contend?
Cf. Virg. E. 8, 55: Certent et cyenis ululæ.—*Let owls contend with swans.*
4181. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat, votique peracti? (L.) Juv. 10, 4.
For what, with reason, do we seek or shun?
What plan, how happily soe'er begun,
But, finished, we our own success lament,
And rue the pains so fatally misspent?—*Gifford.*
4182. Quid enim salvis infamia nummis? (L.) Juv. 1, 48.—
What matters disgrace provided the money is safe?
4183. Quid est somnus gelidæ nisi mortis imago? (L.) Ov. Am.
2, 9, 41.—*What is sleep but the image of cold death?*
4184. Quid faciunt pauci contra tot millia fortes? (L.) Ov. F.
2, 229.—*What can a few gallant fellows do against so many thousand?*
4185. Quid furor est census corpore ferre suo! (L.) Ov. A. A.
3, 172.—*What madness it is to carry all one's income on one's back!* Extravagant dress.
4186. Quid leges sine moribus Vanæ proficiunt?
(L.) Hor. C. 3, 24, 35.
And what are laws, unless obeyed
By the same virtues they were made?—*Francis.*
4187. Quid, mea quum pugnat sententia secum?
Quod petiit, spernit; repetit, quod nuper omisit?
Æstuat et vitæ disconvenit ordine toto?
(L.) Hor. Ep. 1, 1, 97.
How, if my mind's inconsequent? Rejects
What late it longed for, what it loath'd affects?
Shifts every moment, with itself at strife,
And makes a chaos of an ordered life?—*Conington.*
4188. Quid mentem traxisse polo, quid profuit altum
Erexisse caput, pecudum si more pererrat? (L.) Claud?
—*What is man the better for deriving a soul from heaven,
and for being able to raise his countenance aloft, if he go
astray after the manner of brute beasts?*
4189. Quid minuat curas, quid te tibi reddat amicum,
Quid pure tranquillet, honos, an dulce lucellum,
An secretum iter et fallentis semita vitæ? (L.) Hor.

Ep. 1, 18, 101.—(*Ascertain*) *the secret which will lessen your cares, and put you on good terms with yourself. What is it that shall give you real peace of mind? Fame, or pleasant gains? Or is it to be found in a retired career, and in the path of an unnoticed life?*

4190. Quid non ebrietas designat? operta recludit,
Spes jubet esse ratas, in praelia trudit inertem,
Sollicitis animis onus eximit: addocet artes.
(*L.*) Hor. Ep. 1, 5, 16.

Drink.

Oh! drink is mighty! secrets it unlocks,
Turns hope to fact, sets cowards on to box,
Takes burden from the careworn, finds out parts
In stupid folks, and teaches unknown arts.—*Conington.*

4191. Quid non mortalia pectora cogis,
Auri sacra fames? (*L.*) Virg. A. 3, 56.
Fell lust of gold! abhorred, accurst!
What will not man to slake such thirst?—*Conington.*

4192. Quid nos dura refugimus Ætas? quid intactum nefasti
Liquidum? (*L.*) Hor. C. 1, 35, 34.
Oh! Iron Time,
What horror have we left undone?
Has conscience shrunk from aught of crime?—*Conington.*

4193. Quid numeras annos? vixi maturior annis.
Acta senem faciunt; hæc numeranda tibi.
(*L.*) Ov. Liv. 447.

Why number years? His years man oft outstrips.
'Tis deeds give age: let these be on your lips.—*Ed.*

4194. Quid nunc? (*L.*)—*What now? What news? Name*
given to people who are always gaping for news.

4195. Quid obseratis auribus fundis preces? (*L.*) Hor. Epod.
17, 53.—*Why do you pour your prayers into ears that*
are sealed against your petition?

4196. Quid oportet Nos facere, a vulgo longe lateque remotos?
(*L.*) Hor. S. 1, 6, 17.

Say, how shall we, who differ far and wide
From the mere vulgar, this great point decide?—*Francis.*

4197. Quid pro quo. (*L.*)—*An equivalent.*

4198. Quidquid dicunt, laudo: id rursum si negant, laudo id quoque.
Negat quis? Nego. Ait? Aio. Postremo impetravi
egomet mihi

Omnia assentari, is quæstus nunc est multo uberrimus.

(*L.*) Ter. Eun. 2, 2, 20.

The Parasite.

(Gnatho loq.) Whatever they affirm, I praise it. If again
 They contradict the same, I praise that too.
 If they deny, why so do I! Do they affirm?
 My affirmation's ready. In a word,
 I've schooled myself to yield assent on every head.
 This is, by far, the best of all professions.—*Ed.*

4199. Quidquid præcipies, esto brevis, ut cito dicta
 Percipiant animi dociles, teneantque fideles.
 Omne supervacuum pleno de pectore manat.

(*L.*) Hor. A. P. 335.

Whene'er you lecture, be concise : the soul
 Takes in short maxims, and retains them whole,
 But pour in water when the vessel's filled,
 It simply dribbles over and is spilled.—*Conington.*

4200. Quid quisque vitet, nunquam homini satis
 Cautum est in horas. (*L.*) Hor. C. 2, 13, 13.—*Man*
never takes sufficient precaution to shun the dangers of
the hour.

4201. Quid rides? Mutato nomine de te
 Fabula narratur. (*L.*) Hor. S. 1, 1, 69.

Wherefore do you laugh?
 Change but the name, of thee the tale is told.—*Francis.*

4202. Quid Romæ faciam? mentiri nescio: librum
 Si malus est, nequeo laudare et poscere. (*L.*) Juv. 3, 41.

What should I do at Rome? I cannot lie.
 If a book's bad, I'll neither praise, nor buy.—*Ed.*

4203. Quid si nunc cælum ruat? (*L.*) Prov. Ter. Heaut. 4, 3,
 41.—*What if the sky were to fall now? Improbabilities.*

4204. Quid sit futurum cras fuge quærere, et
 Quem sors dierum cunque dabit, lucro
 Appone. (*L.*) Hor. C. 1, 9, 13.

Oh! ask not what the morn will bring,
 But count as gain each day that chance
 May give you.—*Conington.*

4205. Quid tam difficile quam in controversiis plurimorum dijudi-
 candis, ab omnibus diligere? Consequeris tamen, ut etiam
 ipsos quos contra statuas, æquos placatosque dimittas :
 itaque efficis ut, quum nihil gratiæ causâ facias, tamen
 omnia sint grata quæ facis. (*L.*) Cic. Or. 10, 34.—
What could be more difficult than that the judge who has
to decide a multitude of cases should be universally loved?
You, however, succeed in leaving a sense of justice and
satisfaction even with those against whom judgment is

given ; and so it comes about that though you do nothing by favour, all that you do is favourably received. A high encomium for a judge and, as happily as deservedly, applied to Baron Bramwell on his retirement by Lord Chief Justice Coleridge.

4206. Quid te exempta juvat spinis de pluribus una?

(L.) Hor. Ep. 2, 2, 212.

Where is the gain in pulling from the mind
One thorn, if all the rest remain behind?—*Conington.*

If you only substitute one vice for another, how are you
the better for the change?

4207. Quid te vana juvant miseræ ludibria chartæ?

Hoc lege, quod possit dicere vita, Meum est.

(L.) Mart. 10, 4, 7.

Why with such silly trash your mind debase?
Read what your conscience echoes, Just my case!—*Ed.*

4208. Quid tibi cum pelago? Terra contenta fuisses. (L.) Ov.

Am. 3, 8, 49.—*What business have you with the sea?
You might have been content with the land.*

4209. Quid tibi tantopere est, mortalis, quod nimis ægreis

Luctibus indulges? quid mortem congemis ac fles?

Nam gratum fuerit tibi vita anteacta priorque,

Et non omnia, pertusum congesta quasi in vas,

Commoda perfluxere atque ingrata interiøre;

Quur non, ut plenus vitæ conviva, recedis

Æquo animoque capis securam, stulte, quietem?

(L.) Lucret. 3, 946.

Why this deep grief, poor child of mortal breath,
Why this sad weeping at the thought of death?
If life has had its joys, and has not all
Run thro' a sieve, but can some sweets recall;
Why dost thou not like a replenished guest
Rise, foolish one, and calmly take thy rest?—*Ed.*

4210. Quid tristes querimonix

Si non supplicio culpa reciditur? (L.) Hor. C. 3, 24, 33.

What can sad complaints avail
Unless sharp justice kill the taint of sin?—*Conington.*

4211. Quid verum atque decens curo et rogo et omnis in hoc sum.

(L.) Hor. Ep. 1, 1, 11.—*Truth, and taste, this is what
occupies me, what I am in search of and wholly absorbed
in. First four words, motto of Viscount Dungannon.*

4212. Quid victor gaudes? Hæc te victoria perdet!

Heu quanto regnis nox stetit una tuis.

(L.) Ov. F. 2, 811.

The Rape of Lucrece.

Why, conqueror, boast? this victory all has lost:

How much a single night thy realm has cost!—*Ed.*

4213. Quid voveat dulci matricula majus alumno,

Quam sapere, et fari ut possit quæ sentiat, et cui

Gratia, fama, valetudo contingat abunde,

Et mundus victus, non deficiente crumena?

(L.) Hor. Ep. 1, 4, 8.

What could fond nurse wish more for her sweet pet

Than friends, good looks, and health without a let,

A shrewd clear head, a tongue to speak his mind

A seemly household, and a purse well lined.—*Conington.*

4214. Qui ebrium ludificat, lædit absentem. (L.) Pub. Syr. ?—

Who makes game of a drunken man, injures one who is absent.

4215. Quien sabe? (S.)—*Who knows?*

4216. Qui est maître de sa soif est maître de sa santé. (Fr.)

Breton Prov.—*He who is master of his thirst, is master of his health.*

4217. Qui est plus esclave qu'un courtisan assidu si ce n'est un courtisan plus assidu? (Fr.) La Bruy. Car. vol. i. p.

159.—*Who can be more of a slave than an assiduous courtier, unless it be another courtier, who is even still more assiduous in paying his court?*

4218. Quieta non movere. (L.)—*Not to disturb things which are at rest.*

4219. Qui facit per alium facit per se. (L.) Law Max.—*Any act which a man procures to be done by the agency of another, he is in law considered to have done himself.*

4220. Qui finem quæris amoris,

(Cedit amor rebus) res age, tutus eris. (L.) Ov. R. A.

143.—*You seek to bring your love-making to an end.*

Then, since love and business don't agree, be occupied and you will be safe.

4221. Qui fingit sacros auro vel marmore vultus,

Non facit ille deos: qui rogat, ille facit.

(L.) Mart. 8, 24, 5.

He makes no gods who carves in gold or stone,

The man who worships makes the gods alone.—*Ed.*

4222. Qui fit, Mæcenas, ut nemo, quam sibi sortem
 Seu ratio dederit, seu fors objecerit, illa
 Contentus vivat; laudet diversa sequentes?
 (L.) Hor. S. 1, 1, 1.
 How comes it, say, Mæcenas, if you can
 That none will live like a contented man
 Where chance or choice directs, but each must praise
 The folk who pass through life by other ways?—*Conington.*
4223. Qui genus jactat suum Aliena laudat. (L.) Sen. Herc.
 Fur. 340.—*Who boasts of his descent, praises another's worth.*
4224. Qui hæret in litera hæret in cortice. (L.) Law Max.—
He who only considers the letter of a document goes but skin-deep into its meaning. Where the intention is evident, too great a stress ought not to be laid upon the strict signification of words, which degenerates into word-splitting.
4225. Qui homo mature quæsit pecuniam
 Nisi eam mature parcat, mature esurit. (L.) Plaut.
 Curc. 3, 1, 10.—*He who has got wealth betimes, unless he save betimes, will come to want betimes.*
4226. Qui invidet minor est. (L.)—*He who envies another proves himself his inferior.* Motto of Earl Cadogan.
4227. Qui jacet in terra non habet unde cadat. (L.) Alain de
 Lille, lib. Parab. c. 2.—*Who lies upon the ground can fall no lower.*
 This line being quoted by Charles I. to M. de Bellièvre (the French minister), who was for the king's flying, the ambassador replied,
 "Sire, on peut lui faire tomber la tête."
 Cf. Bunyan, *Pilgrim's Progress*, Pt. 2: "He that is down needs fear no fall;" and Butler, *Hudibras*, 1, 3, 877: "He that is down can fall no lower."
4228. Qui jure suo utitur, neminem lædit. (L.) Law Max.—
He who uses his own proper rights, injures no man.
4229. Qui jussu judicis aliquod fecerit non videtur dolo malo
 fecisse, quia parere necesse est. (L.) Law Max.—*When any one does an act by order of a judge, he will not be held in law to have acted from any wrongful motive, because he had no choice but to obey.*
4230. Qui libet potest renunciare juri pro se introducto. (L.)
 Law Max.—*Any man is at liberty to renounce the benefit of rights introduced entirely in his own favour.*

4231. Qui me commôrit, melius non tangere, clamo,
Flebit, et insignis tota cantabitur urbe.

(L.) Hor. S. 2, 1, 45.

But should one seek
To quarrel with me, you shall hear him shriek.
Don't say I gave no warning: up and down
He shall be trolled and chorussed thro' the town.—*Conington.*

4232. Qui medice vivit, misere vivit. (L.) Prov.—*He who lives
by medical prescription, leads a miserable life.*

4233. Qui mores hominum multorum vidit, et urbes.

(L.) Hor. A. P. 142.

Ulysses.

Who towns and men and many manners saw.

4234. Qui n'a pas l'esprit de son âge
De son âge a tout le malheur.

(Fr.) Volt. (to Cideville, 1741).

Who lacks the spirit of his age
Has nought but its unhappiness.—*Ed.*

4235. Qui n'a plus qu'un moment à vivre
N'a plus rien à dissimuler. (Fr.) Quinault, Atys.—*He
who has but a moment more to live, has no cause for dis-
sembling.*

4236. Qui n'a point d'amour n'a pas de beaux jours. (Fr.)—*He
who loves not, has no happy days.*

4237. Quin corpus onustum
Hesternis vitiis animum quoque prægravat una,
Atque affigit humo divinæ particulam auræ.

(L.) Hor. S. 2, 2, 77.

Aye, and the body, clogged with the excess
Of yesterday, drags down the mind no less,
And fastens to the ground in living death
That fiery particle of heaven's own breath.—*Conington.*

4238. Qui ne sait obéir, ne sait commander. (Fr.) Breton Prov.
—*Who knows not how to obey, knows not how to command.*

4239. Qui ne sait pas, trouvera à apprendre. (Fr.) Breton
Prov.—*He that is ignorant, can learn.*

4240. Qui ne sait se borner, ne sut jamais écrire. (Fr.) Boil.
A. P.—*He who cannot keep himself within bounds, will
never write anything.*

4241. Qui ne tuberibus propriis offendat amicum
Postulat, ignoscat verrucis illius. (L.) Hor. S. 1, 3, 73.

He that has fears his blotches may offend
Speaks gently of the pimples of his friend.—*Conington.*

4242. Qui nil molitur inepte. (L.) Hor. A. P. 140.—*One who never turns out foolish work.* Said of a good poet.
4243. Qui nil potest sperare, desperet nihil. (L.) Sen. Med. 163.—*Who nought can hope, should nought despair.*
4244. Qui nolet fieri desidiosus, amet. (L.) Ov. Am. 1, 9, 46.—*If any man wish to escape idleness, let him fall in love.*
4245. Qui non est hodie, cras minus aptus erit. (L.) Ov. R. A. 94.—*He who is not ready to-day, will be less ready to-morrow.*
4246. Qui non laborat, non manducet. (L.) Vulg. Thess. 2, 3, 10.—*If any will not work, neither let him eat.*
4247. Qui non moderabitur iræ
Infectum volet esse, dolor quod suaserit et mens
Dum pœnas odio per vim festinat inulto.
(L.) Hor. Ep. 1, 2, 59.
Who governs not his wrath will wish undone
The deeds he did when the rash mood was on.—*Conington.*
4248. Qui non prohibet quod prohibere potest assentire videtur. (L.) Law Max.—*He who does not hinder that which he can hinder is held to assent.*
4249. Qui nunc it per iter tenebricosum
Illuc unde negant redire quemquam. (L.) Cat. 3, 11.
Who now is travelling to that darksome bourn,
From which they say no traveller may return.—*Ed.*
4250. Qui parcit virgæ odit filium. (L.) Vulg. Prov. xiii. 24.—*He that spareth his rod, hateth his son.* Motto of Louth Grammar School.
4251. Qui patitur vincit. (L.)—*Who suffers, conquers.* Lord Kinnaird.
4252. Qui peccat ebrius luat sobrius. (L.) Law Max.—*He that is guilty of an offence when he is drunk, shall pay the penalty thereof when he is sober.*
4253. Qui pense. (Fr.)—*Who thinks.* M. of the Earl of Howth.
4254. Qui perd péche. (Fr.) Prov.—*He who loses sins.*
4255. Qui potest mulieres vitare vitet: ut quotidie
Pridie caveat, ne faciat, quod pigeat postridie. (L.)
Plaut. Stich. 1, 2, 64.—*He that can avoid women, let him do so, so as to take care each day not to do what he may regret on the morrow.*
4256. Qui prête à l'ami perd au double. (Fr.) Prov.—*He who lends money to a friend, loses both.*

4257. Qui prior est tempore, potior est jure. (L.) Law Max.—
The man who is first in point of time has the better right
(title) of the two.

4258. Quique sacerdotes casti dum vita manebat,
 Quique pii vates, et Phœbo digna locuti,
 Inventas aut qui vitam excoluere per artes;
 Quique sui memores alios fecere merendo;
 Omnibus his nivea cinguntur tempora vitta.
 (L.) Virg. A. 6, 661.

The Blessed in Elysium.

Priests, who while earthly life remained
 Preserved that life unsoiled unstained;
 Blest bards, transparent souls and clear,
 Whose song was worthy Phœbus' ear;
 Inventors, who by arts refined
 The common life of human kind,
 With all who grateful memory won
 By services to others done:
 A goodly brotherhood bedight
 With coronals of virgin white.—*Conington.*

4259. Qui que tu sois, voici ton maître;
 Il l'est, le fût, ou le doit être. (Fr.) Volt.?

Inscription for a bust of Cupid.

See here your master, be you who you may,
 He is, or was, or shall be your's one day.—*Ed.*

4260. Qui recte vivendi prorogat horam
 Rusticus expectat dum defluat amnis, at ille
 Labitur et labetur in omne volubilis ævum.
 (L.) Hor. Ep. 1, 2, 40.

Procrastination.

He who puts off the time for mending, stands
 A clodpoll by the stream with folded hands
 Waiting till all the water be gone past,
 But it will run and run while time shall last.—*Conington.*

4261. Qui rit Vendredi, Dimanche pleurera. (Fr.) Prov.
 Racine, Plaideurs (Monologue du petit Jean).—*He who*
laughs Friday, will weep Sunday. His good fortune is
 too lucky to last long.

4262. Qui sait dissimuler, sait régner. (Fr.) Prov.—*The man*
that knows how to dissemble, knows how to reign.
 [? Whether the devise, according to Philip de Comines,
 of Louis XI., or derived from Machiavelli's *Prince*.]

4263. Quis desiderio sit pudor aut modus
 Tam cari capitis? (L.) Hor. C. 1, 24, 1.
 Why blush to let our tears unmeasured fall
 For one so dear?—*Conington.*
4264. Qui semel aspexit quantum dimissa petitis
 Præstent, mature redeat repetatque relicta.
 Metiri se quemque suo modulo ac pede verum est.
 (L.) Hor. Ep. 1, 7, 96.
 He that finds out he's changed his lot for worse
 Let him betimes the untoward choice reverse;
 For still when all is said the rule stands fast,
 That each man's shoe be made on his own last.—*Conington.*
4265. Qui sentit commodum, sentire debet et onus. (L.) Law
 Max.—*He who derives the advantage ought to sustain
 the burthen.*
4266. Qui se sent galeux se grate. (Fr.) Prov.—*Whom the cap
 fits, let him wear it.*
4267. Quis est enim, qui totum diem jaculans, non aliquando
 collineat? (L.) Cic. Div. 2, 59, 121.—*Who is there
 who is shooting all day long but will sometimes hit the
 mark? Of happy guesses, lucky prophecies.*
4268. Quis fallere possit amantem? (L.) Virg. A. 4, 296.—*Who
 can deceive a heart that loves?*
4269. Qui sibi semitam non sapiunt, alteri monstrant viam.
 Quibu' divitias pollicentur, ab iis drachmam ipsi petunt.
 De his divitiis sibi deducant drachmam, reddant cætera.
 (L.) Enn. ap. Cic. Div. 1, 58, 132.—*They don't know
 the way themselves, and pretend to show it to others.
 They promise wealth to those they are glad enough to get
 a shilling from. I say, let them take the shilling out of
 this promised wealth, and hand over the balance! On
 astrologers, fortune-tellers, quacks.*
4270. Qui sic jocular, tractantem ut seria vincat,
 Seria quum faciet, dic rogo, quantus erit? (L.) Theod.
 Beza.—*He who in jest has surpassed all writers of sober
 facts, tell me, I pray, how great he would be if he kept to
 serious topics only! Eulogium of Beza upon Rabelais.*
4271. Quisnam igitur liber? Sapiens qui sibi imperiosus;
 Quem neque pauperies neque mors neque vincula terrent;
 Responsare cupidinibus, contemnere honores
 Fortis, et in seipso totus teres atque rotundus.
 (L.) Hor. S. 2, 7, 83.

Who then is free? The sage who self restrains;
 Who fears nor poverty, nor death, nor chains.
 Who can control his passions, can despise
 Firmly the honours dangled 'fore his eyes,
 And, free from crotchets, on himself relies.—*Ed.*

4272. Quis nescit, primam esse historiæ legem, ne quid falsi dicere audeat? Deinde ne quid veri non audeat? ne qua suspicio gratiæ sit in scribendo? ne qua simultatis? (*L.*) Cic. de Or. 2, 15, 62.—*Who does not know that it is the first duty of a historian not to dare to say anything that is false, and the second not to suppress anything that is true? To guard at once against all suspicion of partiality in his writings, and against all feelings of resentment.*

4273. Quisque suos patimur Manes: exinde per amplum
 Mittimur Elysium, et pauci læta arva tenemus.

(*L.*) Virg. A. 6, 743.

Purgatory.

Each for himself, we all sustain
 The durance of our ghostly pain;
 Then to Elysium we repair
 The few, and breathe the blissful air.—*Conington.*

4274. Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando? (*L.*)—*Who, what, where, by what means, why, how, when?*
 A doggerel *memoria technica* containing all the possible parts into which any subject may be divided for analysis.

4275. Quisquis amat dictis absentem rodere vitam,
 Hanc mensam vetitam noverit esse sibi.

(*L.*) S. August. Paraphr. Ps. 15, 3.

He that is wont to slander absent men,
 Shall never at this table sit again.—*Dr Neale.*

4276. Quis scit an adjiciant hodiernæ crastina summæ
 Tempora Di superi? (*L.*) Hor. C. 4, 7, 17.—*Who knows if God will add a morrow to the total of to-day?*

4277. Quis separabit? (*L.*)—*Who shall separate?* scil. Great Britain and Ireland. Motto of the Order of St Patrick, and 86th and 88th Regiments.

4278. Quis tulerit Gracchos de seditione querentes?
 Quis cælum terris non misceat, ac mare cælo,
 Si fur displiceat Verri, homicida Miloni,
 Clodius accuset mœchos, Catilina Cethegum?

(*L.*) Juv. 2, 24.

Who'd bear to hear the Gracchi blame sedition ?
 Who would not think things in a strange condition
 If Verres thought a thief's a vile profession,
 Or Milo shunn'd the touch of an assassin ?
 If Clodius took adulterers to task
 Or Catiline should conspiracy unmask ?—*Ed.*

The Gracchi (Tiberius and Caius Gracchus) were tribunes of Rome, and mixed up in almost every seditious plot of their time. Their names were synonymous for rebellion, just as those of Verres, Milo, and Clodius were identified with theft, murder, and adultery.

4279. Qui stultus honores

Sæpe dat indignis, et famæ servit ineptus.

Qui stupet in titulis et imaginibus. (*L.*) Hor. S. 1, 6, 15.

Flunkeyism.

The people who, you know, bestow the prize
 On men most worthless, and, like slaves to fame
 Bow to the ground before a titled name,
 And, wrapt with awestruck admiration, gaze
 If the great man a coronet displays.—*Gifford.*

4280. Qui tacet consentire videtur. (*L.*) Law Max.—*Silence gives consent.*

4281. Qui tam. (*L.*) Law Term.—*Who as well.*

A penal action, in which half the penalty goes to the Crown, and the other half to the informer. The plaintiff in the Latin form of the writ is described as one, *qui tam pro domino rege quam pro se ipso*, etc., *i.e.*, suing *as well* for the king as for himself.

4282. Qui terret plus ipse timet: sors ista tyrannis

Convenit. (*L.*) Claud. IV. Cons. Hon. 290.

Who causes fear, himself shall suffer worse :
 Such ever is the tyrant's fitting curse.—*Ed.*

4283. Qui timide rogat, docet negare. (*L.*) Sen. Hipp. 594.—

He who asks timidly, courts a refusal to his request.
 Claims urged with a certain degree of confidence, are the most likely to be successful.

4284. Qui trop embrasse, mal étreint. (*Fr.*) Prov.—*He who embraces too much, will hold but ill.* He who attempts too much, as a rule fails. A man allowed to take as many sovereigns out of a bag as he could hold, would grasp more than he could grip.

4285. Qui uti scit, ei bona. Ter. Heaut. 1, 3.—(*Fortune*) *is good to him who knows how to make good use of her.* Lord Berwick.

4286. Qui veut la fin, veut les moyens. (*Fr.*) Prov.—*Who wishes the end, wishes the means.*

4287. Qui vit sans folie, n'est pas si sage qu'il croit. (*Fr.*) Prov.
—Talleyrand?—*He who is never guilty of folly (nonsense, foolery) is not as wise as he fancies.* Solemnity and stupidity often go together.
4288. Qui vult decipi, decipiatur. (*L.*) Law Max.—*He who chooses to be deceived, let him be deceived.* If a man buy a horse without a warranty on the mere assertion of its good qualities by the vendor, it is his own fault if he is jockeyed.
4289. Quoad hoc. (*L.*)—*As to this.* So far *Quoad hoc*, I agree with you.
4290. Quo animo. (*L.*)—*With what intention.* The criminality of an act is aggravated, or extenuated, by the *animus* (intention) with which it appears to have been committed.
4291. Quocirca vivite fortes
Fortiaque adversis opponite pectora rebus.
(*L.*) Hor. S. 2, 2, 135.
Why then, my lads, don't let your courage fail,
But show a gallant front against the gale!—*Ed.*
4292. Quocunque aspicio, nihil est nisi mortis imago.
(*L.*) Ov. T. 1, 11, 23.
Turn where I may, look where I will
Pictures of death confront me still.—*Ed.*
4293. Quod ab initio non valet in tractu temporis non convalescit.
(*L.*) Law Max.—*That which was void from the beginning does not become valid by lapse of time.* Thus a marriage illegally contracted (*e.g.*, with a deceased wife's sister) does not become legal because the parties have lived as man and wife for several years.
4294. Quod avertat Deus! (*L.*)—*God forbid.*
4295. Quod commune cum alio est, desinit esse proprium. (*L.*)
Quint. 7, 3, 24.—*What one has to share with another, ceases to be any longer one's own.*
4296. Quodcunque attigerit si qua est studiosa sinistri,
Ad vitium mores instruet inde suos. (*L.*) Ov. T. 2, 257.
What women read, if they've a vicious leaning,
They're sure t' interpret with immoral meaning.—*Ed.*
4297. Quodcunque ostendis mihi sic, incredulus odi.
(*L.*) Hor. A. P. 5.
If scenes like these before my eyes be thrust,
They shock belief and generate disgust.—*Conington.*

4298. Quod eorum minimis mihi. (L.)—*Whatsoever* [ye shall do] *to the least of these*, [ye do] *to Me*. Motto of the Corporation of the Sons of the Clergy.
4299. Quod erat demonstrandum (Q.E.D.), and Quod erat faciendum (Q.E.F.). (L.)—*Which was to be proved*, and *Which was to be done*, formulæ with which the *Theorems* and the *Problems* of Euclid severally terminate.
4300. Quod est absurdum (or Q.E.A.). (L.)—*Which is absurd*. Argument in logic or in mathematics, in which the opposite view is refuted by demonstration of its absurdity, and termed therefore a *Reductio ad absurdum*.
4301. Quod medicorum est
Promittunt medici, tractant fabrilis fabri.
Scribimus indocti doctique poemata passim.
(L.) Hor. Ep. 2, 1, 115.
Doctors prescribe, who understand the rules,
And only workmen handle workmen's tools:
But literate and illiterate, those who can,
And those who can't, write verses to a man.—*Sir T. Martin*.
4302. Quod nimis miseri volunt, hoc facile credunt. (L.) Sen.
Herc. Fur. 313.—*Whatever the wretched anxiously wish for, they are only too ready to believe*.
4303. Quod non es, simula. (L.) Ov. R. A. 497.—*Feign to be that which you are not*.
4304. Quod non vetat lex, hoc vetat fieri pudor. (L.) Sen.
Troad. 3, 2.—*Honour often forbids what the law itself allows*.
4305. Quod nunc ratio est, impetus ante fuit. (L.) Ov. R. A. 10.—*What is now a science* (viz., the art of loving) *was originally mere impulse*.
4306. Quod potui perfeci. (L.)—*I have done what I could*.
Motto of Viscount Melville.
4307. Quod satis est cui contingit, nihil amplius optet.
(L.) Hor. Ep. 1, 2, 46.
Having got
What will suffice you, seek no happier lot.—*Conington*.
4308. Quod semper, quod ubique, et quod ab omnibus. (L.)
Vinc. Lerin. ?—*What has always, everywhere, and by all* [been believed].
Definition of the Catholic Faith or Tradition. To require the literal application of this theological axiom to every point of the received Faith, would be to destroy its force. No doctrine, not

excepting that of the Holy Trinity itself, could stand such a test. It would imply, rather, the general concurrence of the Church's teaching with what has been taught from the beginning and, negatively, the absence of all conflicting statements the other way.

4309. Quod si deficiant vires audacia certe

Laus erit ; in magnis et voluisse sat est.

(L.) Prop. 2, 10, 5.

Though you should fail, I'll praise your courage still,
In great attempts enough to show the will.—*Ed.*

Cf. Tibullus 4, 1, 7 :

Est nobis voluisse satis ; nec munera parva

Respueris.—*Let the will stand for the deed, and despise not gifts though small.*

and Ov. Ep. 3, 4, 79 :

Ut desint vires tamen est laudanda voluntas.—*Though the power be wanting, yet the will deserves praise.*

and—

Ut jam nil præstes, animi sum factus amici

Debitor, et meritum velle juvare voco. Ov. Ep. 4, 8, 5.—

Though you cannot give me any assistance, I am still indebted for your friendly disposition, and I consider the willingness to help a merit.

4310. Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro ; nec mihi hunc errorem quo delector, dum vivo, extorqueri volo. (L.) Cic. Sen. 23, 85.—*But if I am mistaken in my belief in the immortality of the soul, I am glad to be so deceived, nor would I part with the pleasing delusion as long as I live.*

4311. Quod si mea numina non sunt

Magna satis, dubitem haud equidem implorare quod usquam est.

Flectere si nequeo superos Acheronta movebo.

(L.) Virg. A. 7, 310.

If strength like mine be yet too weak,

I care not whose the aid I seek :

What choice 'twixt under and above ?

If heaven be firm, the shades shall move.—*Conington.*

If the gods of Elysium will not help me, I must have recourse to the powers of the lower world. This is the speech of Juno, when she turned to the Furies to stay the onward progress of Æneas. The words have been applied to any appeal from a higher to a lower tribunal ; from the Crown to the nation, from the Upper House to the Lower, from Parliament to the people, from ministers to the mob.

4312. Quod sis esse velis, nihilque malis :

Summum nec metuas diem, nec optes.

(L.) Mart. 10, 47, 12.

Choose what you are, no other state prefer ;
And your last day neither desire nor fear.—*Ed.*

Cf. Milton, *Paradise Lost*, 11, 553 :

Nor love thy life, nor hate ; but what thou liv'st
Live well ; how long or short permit to heaven.

4313. Quod 'st ante pedes nemo spectat : cæli
Scrutantur plagas. (*L.*) Enn. ap. Cic. Div. 2, 13, 30.—
*What is lying before one's feet no one looks at, they
examine the tracts of heaven.* Very often the objects
nearest the eye are overlooked for others more distant.
4314. Quod sursum volo videre. (*L.*)—*I wish to see that which
is above.* Motto of Earl of Dunraven.
4315. Quod verum est, meum est. Perseverabo Epicurum tibi
ingerere, ut isti qui in verba jurant, nec quid dicatur
æstimant sed a quo, sciant quæ optima sunt esse com-
munia. (*L.*) Sen. Ep. 12.—*What is true, is my property.
I shall go on quoting Epicurus to you, in order that
those who swear by particular authors, never considering
what is said, but only who says it, may know that all the
best maxims are common property.*
4316. Quod verum, tutum. (*L.*)—*What is true, is safe.* Earl of
Devon.
4317. Quod vide (videas) or q.v. (*L.*)—*Which see.* Refer to
such or such a passage.
4318. Quo fata trahunt retrahuntque, sequamur ;
Quicquid erit, superanda omnis fortuna ferendo est.
(*L.*) Virg. A. 5, 709.
My chief, let fate cry on or back
'Tis ours to follow, nothing slack :
Whate'er betide, he only cures
The stroke of Fortune who endures.—*Conington.*
4319. Quo fata vocant. (*L.*)—*Whither the Fates call.* Motto of
5th Regiment of Foot, Lords Thurlow and De Lisle and
Dudley.
4320. Quoiqu'en dise Aristote et sa digne cabale,
Le tabac est divin, il n'est rien qui n'égale.
(*Fr.*) Corneille (*T.*) *Festin de P.*
For all that Aristotle and his crew may state,
Tobacco is divine, and it has not its mate.—*Ed.*
4321. Quo jure. (*L.*)—*By what right.* (2.) Quo jure quaque
injuria. Ter. And. 1, 3, 9.—*Right or wrong.*

4322. Quo mihi fortunam, si non conceditur uti?

(L.) Hor. Ep. 1, 5, 12.

Why should the gods have put me at my ease,
If I mayn't use my fortune as I please?—*Conington.*

4323. Quondam his vicimus armis. (L.)—
- We formerly conquered with these arms.*
- Motto of Lord Dorchester.

4324. Qu'on me donne six lignes écrites de la main du plus honnête homme, j'y trouverai de quoi le faire pendre. (Fr.)—
- Let any one give me half a dozen lines written by the most honest of men, and I will find in them enough to hang him for it.*
- A brutal saying falsely ascribed to Richelieu and more fit for Jeffreys. Fournier (L'Esprit dans l'Histoire) thinks it probable that the saying is either that of Laffemas or Laubardemont.

4325. Quo non ars penetrat? Discunt lacrymare decenter :
-
- Quoque volunt plorant tempore, quoque modo.

(L.) Ov. A. A. 3, 291.

What will not art? They learn to weep with grace :
And tears well forth to suit the time and place.—*Ed.*

4326. Qu'on parle bien ou mal du fameux cardinal,
-
- Ma prose ni mes vers n'en diront jamais rien ;
-
- Il m'a fait trop de bien pour en dire du mal,
-
- Il m'a fait trop de mal pour en dire du bien.
-
- (Fr.) Corneille.

Richelieu.

Of this Cardinal great let men speak as they will,
In verse or in prose I'll not mention his name :
Too much good did he to me, to speak of him ill,
Too much ill, to uphold his good fame.—*Ed.*

4327. Quo res cunque cadent, unum et commune periculum,
-
- Una salus ambobus erit. (L.) Virg. A. 2, 709.

Now, whether fortune smiles or lowers,
One risk, one safety shall be ours.—*Conington.*

4328. Quo ruitis generosa domus? male creditur hosti :
-
- Simplex nobilitas, perfida tela cave!

(L.) Ov. F. 2, 225.

Whither, O high-born house? 'Tis ill to trust the foe :
Ye guileless chiefs beware a traitor's blow!—*Ed.*

Addressed to the Fabii who, entrapped in ambuscade by
the Veientes, were exterminated to a man.

4329. Quos (or quem) Deus vult perdere prius dementat. (L.)
—Those (or he) whom God would ruin He first deprives
of reason. Trans. by Barnes of a fragment of Euripides :

δταν δὲ δαίμων ἀνδρὶ πορσύνη κακὰ,
τὸν νοῦν ἐβλάψε πρῶτον. (Gr.)—When the Deity would prepare
evil for a man, he first perverts his reason.

4330. Quos ego —. (L.) Virg. A. 1, 135.—Whom I—— (sc.
will punish). Instance of *aposiopesis*, or break in the
middle of a speech.

4331. Quo semel est imbuta recens servabit odorem
Testa diu. (L.) Hor. Ep. 1, 2, 69.

The smell that's first imparted will adhere
To seasoned jars through many an after year.—*Conington*.

4332. Quosque ego fraterno dilexi more sodales,
O mihi Thesea pectora juncta fide!
Dum licet, amplectar : nunquam fortasse licebit
Amplius. In lucro, quæ datur hora, mihi est.
(L.) Ov. T. 1, 3, 65.

Parting.

And the comrades I loved with fraternal affection
(Hearts twined in a friendship that never can wane !)
While I may, I embrace them, in deepest dejection :
E'en the moment allowed must be reckoned as gain.—*Ed.*

4333. Quot caput vivunt, totidem studiorum
Millia. (L.) Hor. S. 2, 1, 27.

Count all the folks in all the world, you'll find
A separate fancy for each separate mind.—*Conington*.

4334. Quo tendis inertem
Rex periture fugam ? Nescis, heu, perditte nescis
Quem fugias : hostes incurris, dum fugis hostem.
Incidis in Scyllam, cupiens vitare Charybdim.
(L.) Gautier, *Alexandr.* 5, 301.

Whither, doomed monarch, dost thou fly
With useless haste ? Oh misery !
Thou know'st not whom t'avoid, and foes
Behind, before, around thee close :
Trying t' escape Charybdis' claws
Thou fallest into Scylla's jaws.—*Ed.*

These lines are all that remain of a once favourite author of the
14th cent. Cf. Shakesp. *Merchant of Venice*, 3, 5 : "Thus when I
shun Scylla, your father, I fall into Charybdis, your mother."

4335. Quo teneam vultus mutantem Protea nodo ?
(L.) Hor. Ep. 1, 1, 90.

How shall I hold this Proteus in my gripe,
How fix him down to one enduring type ? — *Conington*.

4336. Quot homines, tot sententiæ; suus cuique mos. (L.) Ter. Phorm. 2, 4, 14.—*Many men, many minds; every one has his own humour.* As many opinions as there are persons to give them, and no two precisely alike.
4337. Quot pæne verba tot sententiæ; quot sensus, tot victoriæ. (L.) S. Vincent Lerin.—*Almost every word is a sentence in itself, and every thought amounts to a demonstration.* Said of Tertullian's writings.
4338. Quot servi, tot hostes. (L.) Festus?—*So many servants, so many enemies.* Cf. Sen. Ep. 47: Totidem esse hostes, quot servos.—*You will have as many enemies as you keep servants.*
4339. Quo tua non possunt offendi pectora facto; Forsitan hoc alio iudice crimen erit. (L.) Ov. R. A. 427.—*The action which does not offend your feelings, perhaps in another's judgment will be deemed a grave fault.*
4340. Quousque, tandem, Catilina, abutere patientia nostra? (L.) Cic. Cat. 1, 1, 1.—*How long, Catiline, pray, will you abuse our patience?* Opening words of Cicero's famous invective against Catiline.
4341. Quum duo inter se pugnancia reperiuntur in testamento, ultimum ratum est. (L.) Law Max.—*When there are two clauses in a will that cannot both stand together, the latter of the two shall prevail.* The great object is, however, to ascertain the last intention of the testator, and "to that we must sacrifice the inconsistent clause, whether standing first or last, indifferently."—Justice Coleridge, *Morrall v. Sutton*, 1 Phill. 545, 546 (see Broom, L. Max. p. 561).
4342. Quum furor in cursu est, currenti cede furori,
Difficiles aditus impetus omnis habet.
(L.) Ov. R. A. 119.
While the fit's on you, give the fever vent:
Access is hard until its force be spent.—*Ed.*
4343. Quumque superba foret Babylon spolianda tropæis,
Bella geri placuit nullos habitura triumphos.
(L.) Lucan. 1, 10, 12.
Civil War.
And when proud Babylon might have been despoiled
By our victorious arms, it was resolved
To wage, instead, a war that never could
Be crowned with such triumphal consequence.—*Ed.*

Lord Macaulay (*Essay on Ranke's History of the Popes*) quotes the lines in reference to the fruitless theological hostilities which the various Protestant sects chose to wage against each other, in the early history of the Reformation, instead of uniting their forces against the unswerving front of the Catholick Church.

4344. Quum relego, scripsisse pudet : quia plurima cerno

Me quoque qui feci iudice, digna lini.

(L.) Ov. Ep. 1, 5, 15.

When I read what I've written, I'm often abased ;

There's so much, in my judgment, that should be erased.—*Ed.*

4345. Quum Romæ fueris, Romano vivite more. (L.)—*When you are at Rome, live as Rome does.*

On the question of fasting or no on Saturday, S. Ambrose replied to S. Augustine, *Quando hic (Milan) sum non jejuno Sabbato ; quando Romæ sum jejuno Sabbato : et ad quam cunque eccliam veneritis ejus morem servate*, etc. S. Aug. Vol. ii. Bened. Ed. Ep. 36, p. 62.

4346. Quum sunt partium jura obscura, reo potius favendum est quam actori. (L.) Law Max.—*When the claims of both parties to a suit are doubtful, the defendant's case must be favoured rather than that of the prosecutor.*

4347. Quum talis sis, utinam noster esses ! (L.)—*Would that you were one of us, since you display so admirable a spirit !* Recognition of an opponent's worth.

4348. Qu'une nuit paraît longue à la douleur qui veille ! (Fr.) Saurin, Blanche et Guiscard.—*How long does the night seem which is passed in wakeful grief.*

R.

4349. Racine passera comme le café. (Fr.)—*Racine will go out of fashion like coffee.* An absurdity laid to the door of Mme. de Sévigné, by the process of dovetailing parts of two letters, on Racine, and on coffee, written four years apart. Yet Voltaire seriously repeats the phrase in his preface to *Irène*.

4350. Raison d'être. (Fr.)—*The reason for anything being.* Ground, or justification of its existence.

4351. Raisonner sur l'amour, c'est perdre la raison. (Fr.) Boufflers, Le Cœur.—*To reason about love is to lose one's reason.* Cf. La logique du cœur est absurde. Mlle. Lespinasse, Letter, Aug. 27, 1775.—*It is absurd to bring logic to bear on affairs of the heart.*

4352. Rapiamus, amici, Occasionem de die. (L.) Hor. Epod. 13,
2.—*Friends, let us take advantage of the day.*

4353. Rara avis in terris, nigroque simillima cygno. (L.) Juv.
6, 165.—*A bird rarely seen on the earth, and very like a
black swan. Anything extraordinary or unique is called
a rara avis.*

4354. Rara est adeo concordia formæ
Atque pudicitia. (L.) Juv. 10, 297.

So rare a thing is it to find
Beauty and modesty combined.—*Ed.*

4355. Rara temporum felicitate, ubi sentire quæ velis, et quæ
sentias dicere licet. (L.) Tac. H. 1, 1.—*A period, as
rare as it was happy; when it was allowable not only to
think as we chose, but to give free utterance to one's
opinions, viz., the reigns of Nerva and Trajan, 96–
117 A.D.*

The character of Trajan's government is testified to by the senti-
ment, afterwards proverbial, with which each new successor to the
throne of the Cæsars was greeted. The wish expressed was that
he might be *Felicioꝛ Augusto, melioꝛ Trajano*, As happy as
Augustus, as good as Trajan.

4356. Rarement à courir le monde on devient plus homme de bien.
(Fr.)?—*Seldom does he who is always running about the
world turn out a more honest man.*

Last couplet of lines on the Danube, which rising in a Protestant
country flows into a Catholick one and, finally, empties itself
amongst the infidels.

4357. Rari quippe boni; numero vix sunt totidem quot
Thebarum portæ, vel divitis ostia Nili. (L.) Juv. 13, 26.

Few are the good: their numbers scarce compile
As many gates as Thebes, or mouths as Nile.—*Ed.*

4358. Raro antecedentem scelestum
Deseruit pede pœna claudo. (L.) Hor. C. 3, 2, 31.

Though vengeance halt, she seldom leaves
The wretch whose flying steps she hounds.—*Conington.*

4359. Raro sermo illis, et magna libido tacendi. (L.) Juv. 2, 14.
Quakers.

Seldom they speak and silence much prefer.—*Ed.*

4360. Rarus enim fere sensus communis in illa
Fortuna. (L.) Juv. 8, 73.

With such a fortune, it were rare
If common-sense were also there.—*Ed.*

4361. Ratio justifica. (L.)—*The reason which justifies.* (2.)
Ratio suasoria.—*The reason which persuades.* (3.) Ratio
decidendi.—*The reason upon which any decision is
grounded; the reason for so deciding.*
4362. Rebus angustis animosus atque
Fortis appare,—sapienter idem
Contrahe vento nimium secundo
Turgida vela. (L.) Hor. C. 2, 10, 21.
Be brave in trouble ; meet distress
With dauntless front : but when the gale
Too prosperous blows, be wise no less
And shorten sail.—*Conington.*
4363. Rebus in angustis facile est contemnere vitam ;
Fortiter ille facit qui miser esse potest.
(L.) Mart. 11, 56, 15.
True courage.
The coward flies to death his woes to cure :
The brave is he who can his woes endure.—*Ed.*
4364. Receditur a placitis juris potius quam injuriæ et delicta
maneant impunita. (L.) Law Max. (Bacon).—*The law
will dispense with legal technicalities rather than that
crimes and wrongs should go unpunished.*
4365. Recepto Dulce mihi furere est amico. (L.) Hor. C. 2, 7, 27.
Oh ! 'tis sweet to fool, when friends come home again.
—*Conington.*
4366. Recherché. (Fr.)—*Sought for.* Il n'y a rien de plus
recherché, There is nothing more esteemed, more in
request.
4367. Recipiunt fœminæ sustentacula a nobis. (L.)—*Women
receive support from us.* Motto of the Patten-makers'
Company.
4368. Recta et vera loquere, sed neque vere neque recte adhuc
Fecisti unquam. (L.) Plaut. Capt. 5, 2, 7.—(Hegio to
Stalagmus, loq.) *You speak right and true enough, but
you have never acted rightly or truly yet.*
4369. Recte et suaviter. (L.)—*Uprightly and mildly.* Motto of
Lord Scarsdale.
4370. Rectius vives, Licini, neque altum
Semper urgendo, neque dum procellas
Cautus horrescis, nimium premendo
Litius iniquum. (L.) Hor. C. 2, 10, 1.

Avoid extremes.

Licinius, trust a seaman's lore ;
Steer not too boldly to the deep,
Nor fearing storms, by treacherous shore
Too closely creep.—*Conington.*

4371. Reculer pour mieux sauter. (Fr.) ?—*To go back a step in order to make a better leap.*

This is said of any change of tactics, attitude, or position adopted preparatory to taking some decided step.

4372. Reddere personæ scit convenientia cuique.

(L.) Hor. A. P. 316.

A good dramatist.

He can assign with nicely judging art
The sentiments peculiar to each part.—*Ed.*

4373. Reddere qui voces jam scit puer, et pede certo
Signat humum, gestit paribus colludere, et iram
Colligit, ac ponit temere, et mutatur in horas.

(L.) Hor. A. P. 158.

The boy who just knows how to talk,
And feels his feet beneath him in his walk :
He, like his young companions, loves a game,
Soon vexed, soon soothed, and not two hours the same.
—*Conington.*

4374. Redit agricolis labor actus in orbem,

Atque in se sua per vestigia volvitur annus. (L.) Virg.
G. 2, 401.—*The husbandman's work runs its round again, and the circling year revolves in its former footsteps.*

4375. Refricare obductam reipublicæ cicatricem. (L.) Cic. Agr.
3, 2, 4.—*To open afresh a wound in the State which had healed over.*

4376. Reges dicuntur multis urgere culullis,

Et torquere mero, quem perspexisse laborent
An sit amicitia dignus. (L.) Hor. A. P. 434.

'Tis said when kings a would-be friend will try,
With wine they rack him and with bumpers ply.—*Conington.*

4377. Regia, crede mihi, res est succurrere lapsis. (L.) Ov. Ep.
2, 9, 11.—*Believe me it is an act worthy of a king to succour the fallen.*

4378. Regibus hic mos est, ubi equos mercantur, opertos
Inspiciunt ; ne si facies (ut sæpe) decora
Molli fulta pede est, emptorem inducat hiantem ;
Quod pulchræ clunes, breve quod caput, ardua cervix.

(*L.*) Hor. S. 1, 2, 86.—*When great men buy a horse, it is their custom to look at it with its cloths off; so that if, as often happens, a fine forehead is supported by a soft hoof, the buyer may not be taken in, who is gaping in admiration because the animal has handsome hind quarters, a small head, and arching neck.*

4379. Regi et patriæ fidelis. (*L.*)—*Loyal to king and country.*
Motto of Earl of Norbury.

4380. Regium donum. (*L.*)—*A royal gift.* An annual grant of public money for the maintenance of the Presbyterian clergy in Ireland.

4381. Regnare nolo, liber ut non sim mihi. (*L.*) Phædr. 3, 7, 27.

The Dog and the Wolf.

I would not care to be a king
To lose my liberty.—*Ed.*

4382. Regula est, juris quidem ignorantiam cuiquam nocere, facti vero ignorantiam non nocere. (*L.*) Law Max.—*The rule in civil law is that ignorance of the law does not excuse a man from the consequences of his actions, but ignorance of a fact will stand him in such excuse.*

4383. Regum æquabat opes animis, seraque revertens
Nocte domum, dapibus mensas onerabat inemptis. (*L.*)
Virg. G. 4, 132.—*His contented spirit equalled the wealth of kings, and returning home late at night he would load his table with unbought dainties.*

Late returning home, he supp'd at ease,
And wisely deem'd the wealth of monarchs less;
The little of his own, because his own did please.—*Dryden.*

4384. Re infecta. (*L.*) Cæs. B. G. 7, 17, 5.—*The business being unfinished.* Without accomplishing the object desired.

4385. Re ipsa repperi,
Facilitate nihil esse homini melius, neque clementia. (*L.*)
Ter. Ad. 5, 2, 6.—*Experience has taught me, that nothing is more advantageous to a man than mildness and complaisance.*

4386. Reipublicæ forma, laudari facilius quam evenire, vel si evenit, haud diuturna esse potest. (*L.*) Tac. A. 4, 33.—*To praise a republican form of government is more easy than to establish it, and even if established, it cannot be of long duration.*

4387. Relata refero. (*L.*)—*I tell the tale as told to me.* I do not vouch for its truth.

4388. Relever des bagatelles. (*Fr.*)—*To give consequence to trifles*; corresp. with the Lat. *Nugis addere pondus*, q. v.
4389. Religentem esse oportet, religiosum 'st nefas. (*L.*) Poet. ap. Gell. 4, 9, 1.—*A man should be devout but not a devotee.* Religious, without being superstitious.
4390. Rem facias : rem,
Si possis, recte, si non quocunque modo rem.
(*L.*) Hor. Ep. 1, 1, 65.
Make money, money, man ;
Well, if so be,—if not, which way you can.—*Conington.*
4391. Remis velisque. (*L.*) Sil. 1, 568.—*With oar and sail*, i.e., with might and main; so also, Remis ventisque, Virg. A. 3, 563, *With oars and wind.* Cf. Armis et castris, Cic. Off. 2, 24, 84 (*With arms and camps*), and Equis virisque, Liv. 5, 37 (*With horse and foot*), in same sense, i.e., with vigour, tooth and nail.
4392. Rem tu strenuus auge. (*L.*) Hor. Ep. 1, 7, 71.—*Do your utmost to get on.*
4393. Renascentur. (*L.*)—*They will rise again.* Motto of Viscount Avonmore.
4394. Renovate animos. (*L.*)—*Renew your spirits.* Motto of Earl of Kinnoull.
4395. Re opitulandum non verbis. (*L.*) Prov.—*Assistance should be given in deeds, not in words.*
4396. Repperit Deus nocentem. (*L.*)—*God finds out the guilty.*
4397. Requiem æternam dona iis, Domine, et lux tua perpetua illuceat iis. (*L.*)—*Grant them eternal rest, O Lord, and let thy perpetual light shine upon them.* From the office for the dead, and short customary form of prayer for the rest of departed souls.
4398. Requiescat in pace, or R.I.P. (*L.*)—*Let him rest in peace.* Inscription on tombstones.
4399. Res dura, et regni novitas me talia cogunt
Moliri, et late fines custode tueri. (*L.*) Virg. A. 1, 563.
An infant realm and fortune hard
Compel me thus my shores to guard.—*Conington.*
4400. Res est blanda canor, discant cantare puellæ. (*L.*) Ov. A. A. 3, 315.—*Singing is a charming accomplishment, and girls should learn to acquire it.*
4401. Res est magna tacere, Mathon. (*L.*) Mart. Ep. 4, 81.—*Silence is an admirable thing, Matho.*

4402. *Res est sacra miser.* (L.) Sen. Ep. 4.—*A man in misfortune is a sacred object.*
4403. *Res in cardine est.* (L.)—*The affair is on the hinge, i.e., turning-point. It must soon be decided one way or the other. Cf. Tanto cardine rerum. Virg. A. 1, 672.—At such a turn or conjuncture of events.*
4404. *Res judicata.* (L.)—*A matter decided.*
4405. *Respondeat superior.* (L.) Law Max.—*Let the principal be held responsible, e.g., a master must answer for the trespass of his servant though the servant is not thereby excused, all persons directly concerned in the commission of a fraud being regarded by the law as principals.*
4406. *Restat iter cœlo : cœlo tentabimus ire ;*
Da veniam cœpto, Jupiter alte, meo. (L.) Ov. A. A. 2, 37.—*There is only left a way through the air, and through the air we will attempt to go. High Jove pardon my bold attempt !* Speech of Dædalus on escaping, by flying, from the Cretan labyrinth. When Gambetta left Paris by balloon to join his colleagues at Tours during the siege of '70 he might have employed the same language.
4407. *Res urget me nulla ; meo sum pauper in ære.* (L.) Hor. Ep. 2, 2, 12.—*I am not in any way constrained in the matter ; though poor I am out of debt. Poor but honest.*
4408. *Retinens vestigia famæ.* (L.)—*Keeping to the footsteps of fame.* Motto of Lord Ribblesdale.
4409. *Revenons à nos moutons.* (Fr.) Pierre Blanchet, *L'avocat Pathelin* (1519).—*Let us come back to our sheep.*
 In the farce a cloth merchant suing his shepherd for stolen mutton discovers in the attorney on the other side the man who had already robbed him of cloth ; upon which dropping the charge against the shepherd he begins accusing the lawyer of his offence, and to recall him to the point the judge says the words quoted above. They are commonly used to bring back the conversation to the original subject (*pour en revenir à nos moutons*) after a digression. Büchmann (*Geflügelte Worte*) thinks Martial (Ep. 6, 19) on his stolen goats the original of Blanchet's story.
4410. *Revocate animos, mœstumque timorem*
Mittite. Forsan et hæc olim meminisse juvabit.
 (L.) Virg. A. 1, 202.
 Come, cheer your souls, your fears forget ;
 This suffering will yield us yet
 A pleasant tale to tell.—*Conington.*

4411. Rex datur propter regnum, non regnum propter regem.
 Potentia non est nisi ad bonum. (L.) Law Max.—
*Kings are appointed for the sake of their kingdoms, not
 kingdoms for the sake of kings. Power is confided to
 them solely for the public good.*

(2.) Rex non debet esse sub homine, sed sub Deo et lege, quia lex facit regem. Bracton. lib. 1, f.s.—*The king is under no man, yet he is in subjection to God and to the law, for the law makes the king.* (3.) Rex non potest fallere, nec falli.—*The king cannot be deceived, neither can he deceive.* (4.) Rex non potest peccare.—*The king can do no wrong.* The king is not amenable to any other earthly jurisdiction: and whatever be amiss in the condition of public affairs is not to be imputed to him personally. (5.) Rex nunquam moritur.—*The king never dies.* In Anglia non est interregnum, *There is no interregnum in England.* “The demise (of the sovereign) is immediately followed by the succession, there is no interval; the sovereign always exists, the person only is changed.”—*Lord Lyndhurst.*

4412. Rex est qui metuit nihil,
 Rex est quique cupit nihil;
 Hoc regnum sibi quisque dat. (L.) Sen. Thyest. 388.

He is a king that fears not aught,
 He is a king that covets naught:
 A kingdom, that each soul alive
 May to himself at pleasure give.—*Ed.*

4413. Rhipeus iustissimus unus
 Qui fuit in Teucris, et servantissimus æqui. (L.) Virg.
 A. 2, 426.—*Rhipeus by far the most honourable and
 faithful son of Troy.*

4414. Ridentem dicere verum
 Quid vetat? Ut pueris olim dant crustula blandi
 Doctores, elementa velint ut discere prima.

(L.) Hor. S. 1, 1, 24.

Why truth may not be gay I cannot see.
 Just as, we know judicious teachers coax
 With sugar-plum or cake their little folks
 To learn their alphabet.—*Conington.*

4415. Ride si sapis. (L.) Mart. 2, 41, 1.—*Laugh if you are
 wise. Be merry and wise.*

4416. Ridet argento domus. (L.) Hor. C. 4, 11, 6.—*The house
 shines with silver plate.*

4417. Ridiculum acri
 Fortius ac melius magnas plerumque secat res.

(L.) Hor. S. 1, 10, 14.

And pleasantry will often clean cut through
 Hard knots that gravity would scarce undo.—*Conington.*

4418. *Ridiculus æque nullus est, quam quando esurit.* (L.)
Plaut. Stich. 1, 3, 64.—*No man is so amusing as when he is hungry.*

4419. *Rien ne manque à sa gloire, il manquait à la nôtre.* (Fr.)
Saurin.—*Nothing is wanting to his fame, he was wanting to our own.*

Inscription beneath the bust of Molière, when, a hundred years after his death, it was placed in the Academy to which in his lifetime he was refused admission.

4420. *Rien ne m'est sûr que la chose incertaine.* (Fr.) Villon ?
—*There is nothing certain except the unforeseen.*

4421. *Rien n'empêche tant d'être naturel, que l'envie de la paraître.* (Fr.)
La Rochef. Max. p. 87, § 453.—*Nothing so much prevents our being natural, as the desire to seem so.*

4422. *Rien ne s'anéantit ; non, rien, et la matière,*
Comme un fleuve éternel, roule toujours entière. (Fr.)
Boucher ?—*Nothing is annihilated ; matter, like an ever-flowing stream, rolls on undiminished.*

4423. *Rien n'est beau que le vrai, le vrai seul est aimable.* (Fr.)
Boil. Ep. 9.—*Nothing is beautiful but truth ; truth alone is lovely.*

4424. *Rien n'est plus estimable que la civilité ; mais rien de plus ridicule, et de plus à charge, que la cérémonie.* (Fr.)—
Nothing is more excellent than politeness, and nothing more ridiculous or tiresome than ceremoniousness.

4425. *Rien n'est si dangereux qu'un indiscret ami ;*
Mieux vaudroit un sage ennemi. (Fr.) La Font. ?—
Nothing more dangerous than an indiscreet friend ; even a clever enemy would be better.

4426. *Rien ne trouble sa fin : c'est le soir d'un beau jour.* (Fr.)
La Font. Philémon et Baucis.—*Nothing disturbs his last moments ; it is the evening of a fine day.*

4427. *Rien ne vaut poulain s'il ne rompt son lien.* (Fr.) Prov.
—*A colt is worth nothing unless he breaks his halter.*
"No man is ever good for much who has not been carried off his feet by enthusiasm between twenty and thirty."—Froude, Short Studies (Tractarians), 4th Series, 1882, p. 175.

4428. *Rinasce più gloriosa.* (It.)—*It rises again more glorious.*
Motto of the Earl of Rosslyn.

4429. Rira bien qui rira le dernier. (Fr.) Prov.—*He laughs best who laughs last.*

4430. Rire à gorge déployée. (Fr.) Prov.—*To laugh very heartily.*
(2.) Rire dans sa barbe.—*To laugh in one's sleeve.* Cf. the Latin (*vide* 2312).

4431. Risorgerò nemico ognor più crudo,
Cenere anco sepolto e spirto ignudo.
(It.) Tasso, Ger. Lib. Cant. 9, fin.

Still will I rise a more inveterate foe
And, dead, pursue them from the shades below.—*Hoole.*

These lines were whispered in the ear of his counsel, Jules Favre, by Orsini, when sentence of death was pronounced on him for the *attentat* of January 14, 1858 (*vide* Nassau Senior's *Conversations*).

4432. Risu inepto res ineptior nulla est. (L.) Cat. 39, 16.—
Nothing can be more silly than silly laughter.

4433. Rivalem patienter habe : victoria tecum
Stabit : eris magni victor in arce Jovis. (L.) Ov. A. A.
2, 539.—*Put up patiently with a rival ; the victory will be with you, and you will come forth as conqueror in the temple of mighty Jove.*

4434. Rogner les ailes à quelqu'un. (Fr.)—*To clip one's wings.*
To make a person moderate his pretensions.

4435. Romæ rus optas, absentem rusticus Urbem
Tollis ad astra levis. (L.) Hor. S. 2, 7, 28.

Give me the country, is at Rome your cry :
When there, you laud the city to the sky.—*Ed.*

Cf. id. Ep. 1, 8, 12 : Romæ Tibur amem, ventosus, Tibure Romam.
—*Changeful as the wind I love Tivoli when I am at Rome, and Rome when I am at Tivoli.*

4436. Roma locuta est, causa finita est. (L.)—*Rome has spoken, the case is concluded.*

This is founded upon the following passage from St Augustine (Serm. 131, 10) : *Jam enim de hac causa duo concilia missa sunt ad sedem Apostolicam. Inde etiam rescripta venerunt ; causa finita est ; utinam aliquando error finiatur !*—Already the results of two councils on this (Pelagian) question have been sent to the Apostolic See, and rescripts have been returned from thence. The case is finished ; would that some time or other the heresy might come to an end as well !

4437. Romulus et Liber pater et cum Castore Pollux
Post ingentia facta deorum in templa recepti. (L.) Hor.
Ep. 2, 1, 5.—*Romulus and Bacchus, Castor and Pollux, were received into the temples of the Gods after the performance of noble deeds.*

No such prowess or accomplishments seem nowadays demanded of candidates for public honours, peerages, and decorations, which are merely assigned as the appendages of wealth, or the rewards of party.

4438. Rura mihi et rigui placeant in vallibus amnes,
Flumina amem sylvasque inglorius. (L.) Virg. G. 2, 485.

Let field and grove, let babbling brook and stream
Be my delightful tho' inglorious theme.—*Ed.*

4439. Ruse contre ruse. (Fr.)—*Trick against trick.* Diamond cut diamond. (2.) Ruse de guerre.—*A stratagem of war.* A trick, a piece of scheming, dodge, foil, feint, blind, etc., resorted to in order to cover the real object in hand.

4440. Rus in urbe. (L.)—*Country in the town.* A villa in the vicinity of some great city.

4441. Rustica veritas. (L.) Mart. 10, 72, 11.—*Rustic integrity.* Unadorned truth. (2.) Res rustica. Cic. de Or. 1, 16, 69.—*Rural affairs.* Husbandry. (3.) Mores rustici. Cic. Rosc. Am. 27, 75.—*Rustic manners* (in a good or bad sense). Provincial, awkward, boorish. (4.) Rusticius tonso toga defluit, et male latus In pede calceus hæret. Hor. S. 1, 3, 31.—*His ill-trimmed beard, his dress of uncouth style, His shoes ill-fitting, may provoke a smile.*—Conington. (5.) Rusticus es, Corydon. Virg. E. 2, 56.—*You are but a rustic, Corydon.* You are very simple, green.

S.

4442. Sacco pieno rizza l'orecchio. (It.) Prov.—*A full sack cocks its ear.*

4443. Sache qu'on ne prend jamais le roi, pas même aux échecs. (Fr.) Dreux de Radier, Tabl. Historiques.—*Understand that the king is never taken, not even at chess.*

Anecdote of Louis VI. at the battle of Brenneville, 1111. An English horseman had seized the king's reins, exclaiming, "the king is taken," whereupon Louis is supposed to have made the *mot* given above.

4444. Sæpe est etiam sub palliolo sordido sapientia. (L.) Prov. Cæcil. ap. Cic. Tusc. 3, 23, 56.—*Wisdom is often to be found under a poor man's coat.*

4445. Sæpe Faunorum voces exauditæ,
 Sæpe visæ formæ. Deorum. (L.)?—*The voices of the Fauns are often heard, and godlike shapes often seen.*
 Applicable to the spirit of nature pervading beautiful scenery with its manifold life. Here and there by fountain or grove one imagines glimpses of the fabled gods.
4446. Sæpe in conjugii fit noxia, quum nimia est dos. (L.)
 Auson. Idyll. 12, Inconn. 1.—*Quarrels are often the result of marriage where the dowry is unduly large.*
4447. Sæpe mihi dubiam traxit sententia mentem,
 Curarent superi terras, an nullus inesset
 Rector, et incerto fluerent mortalia casu.
 (L.) Claud. Rufin. 1, 1.
 Oft has the thought perplexed my wondering mind,
 If the gods minded earth; or, if there were
 No sovereign guidance, and all mortal things
 Were left to go their way by chance and change.—*Ed.*
4448. Sæpe premente Deo fert Deus alter opem. (L.) Ov. T. 1,
 2, 4.—*When we are assailed by one deity, another often comes to our assistance.*
4449. Sæpe rogare soles qualis sim, Prisce, futurus
 Si fiam locuples simque repente potens.
 Quemquam posse putas mores narrare futuros?
 Dic mihi, si fias tu leo, qualis eris? (L.) Mart. 12, 93.
Foolish questions.
 Priscus, you often ask what sort of man
 I'd be, if rich and suddenly grown great.
 Forecast such possibilities who can?
 Were you a lion what would be your state?—*Ed.*
 Addison takes the last line for his paper (Spectator 13) on Nicolini's combat with the lion at H.M. Theatre in 1710; the part of lion being acted, successively, by a tailor, a candle-snuffer, and an amateur.
4450. Sæpe stylum vertas, iterum quæ digna legi sint
 Scripturus; neque, te ut miretur turba, labores
 Contentus paucis lectoribus. (L.) Hor. S. 1, 10, 72.
 Oh yes! believe me, you must draw your pen
 Not once or twice but o'er and o'er again
 Through what you've written, if you would entice
 The man that reads you once to read you twice,
 Not making popular applause your cue
 But looking to fit audience, although few.—*Conington.*
4451. Sæpe summa ingenia in occulto latent. (L.) Plaut. Capt.
 1, 2, 62.—*The most brilliant talents often lie concealed in obscurity.*

4452. Sæpe tacens vocem verbaque vultus habet. (L.) Ov. A. A. 1, 574.—*Often a silent countenance conveys words and meaning of its own.*
4453. Sæva paupertas, et avitus apto Cum lare fundus. (L.) Hor. C. 1, 12, 43.—*Stern poverty, and a piece of land bequeathed from sire to son, together with its humble dwelling, reared the great heroes of the Latin name, the Curii, Camilli, and the rest.*
4454. Sal atticum. (L.) Plin. 31, 7, 41, § 87.—*Attic salt* (wit).
4455. Sal sapit omnia. (L.)—*Salt seasons all things.* Salters' Company motto.
4456. Saltare elegantius, quam necesse est probæ. (L.) Sall. C. 25.—*She danced with greater skill than it was suitable for a modest woman to do.* Or, as we should say, she danced more like an opera-girl than a lady. Said of Sempronia, mother of D. Jun. Brutus, Cæsar's assassin: an accomplished, but unprincipled woman.
4457. Salus per Christum redemptorem. (L.)—*Salvation through Christ our Redeemer.* Motto of the Earl of Moray.
4458. Salus populi suprema lex. (L.) Law Max. Cic. Leg. 3, 3, 8.—*The public welfare is the highest law, and therefore, Privatum incommodum publico bono pensatur, Personal inconvenience must give way to the accommodation of the public.*
4459. Salus ubi multa consilia. (L.) Prov. Vulg. Prov. 24, 6.—*In a multitude of counsellors there is safety.*
4460. Salva conscientia. (L.) Sen. Ep. 117, 1.—*With a safe conscience.* (2.) Salva fide. Cic. Off. 3, 10, 44.—*Without breaking one's word.* (3.) Salva dignitate.—*Saving one's dignity.* (4.) Salvis auspiciis. Cic. Prov. Cons. 19, 45.—*With safe auspices.* (5.) Salvo jure nostræ veteris amicitiae. Cic. Fam. 13, 77, 1.—*Without damage to the claims of our old friendship.* (6.) Salvo ordine. Stat. S. 5, 1, 181.—*Saving our order.* (7.) Salvo poetæ sensu. Quint. 1, 9, 2.—*Preserving the poet's meaning.* (8.) Salvo pudore. Ov. Ep. 1, 2, 68.—*With a proper regard to decency.*
4461. Salve, magna parens! (L.)—*Hail, mighty parent! or mother.*
4462. Salvum (salvam) fac regem (reginam). (L.)—*God save the king (queen)!*

4463. Sanctius his animal, mentisque capacius altæ
Deerat adhuc, et quod dominari in cætera posset.
Natus homo est. (L.) Ov. M. 1, 76.
A creature of a more exalted kind
Was wanting yet, and then was man designed;
Conscious of thought, of more capacious breast
For empire formed, and fit to rule the rest.—*Dryden*.
4464. Sanctum sanctorum. (L.)—*Holy of holies*. Cf. Vulg.
Heb. 9, 3. Often applied to a study, or other private
retreat.
4465. Sanctus haberi Justitiæque tenax, factis dictisque mereris?
Agnosco procerem. (L.) Juv. 8, 24.
Dare to be just,
Firm to your word, and faithful to your trust:
These praises hear, at least deserve to hear,
I grant your claim, and recognise the peer.—*Gifford*.
4466. Sane Baro. (L.)—*A baron indeed*. Motto of the Lord
Prior of St John of Jerusalem. E. P.
4467. Sang froid. (Fr.)—*Cold blood*. Indifference, coolness.
4468. Sans changer. (Fr.)—*Without changing*. Motto of the
Earl of Derby, Viscount Eversley, and Lord Stanley of
Alderley. (2.) Sans Dieu rien.—*Nothing without God*.
Motto of Lord Petre.
4469. Sans les femmes les deux extrémités de la vie seroient sans
secours, et le milieu sans plaisir. (Fr.)?—*Without
woman the two extremities of life would be destitute of
succour, and the middle devoid of pleasure*.
4470. Sans phrase. (Fr.)—*Without phrases*. Without circumlocu-
tion or equivocation, simply.
The words have become notorious in connection with the famous
La mort sans phrase, attributed to Siéyès on the occasion of the
voting of the sentence on Louis XVI. It does not appear from
the *Moniteur* of the day (Jan. 20, 1793) that Siéyès used any
such expression. Being asked afterwards how he had voted, he
answered, *La Mort, sans phrase*, meaning that the only words
uttered by him on the occasion were these two, "La Mort!" See
Fournier, *L'Esprit dans l'histoire*, in 1.
4471. Sans tasche. (Old Fr.)—*Without stain*. Motto of Viscount
Gormanston and Lord Napier.
4472. Sapere aude. (L.) Hor.?—*Dare to be wise*. Motto of
Earl of Macclesfield and Manchester School.
4473. Sapiens qui prospicit. (L.)—*He is wise who looks ahead*.
Motto of Malvern College.

4474. Sapientem pascere barbam. (L.) Hor. S. 2, 3, 35.—*To grow a wise man's beard.* To study philosophy.
4475. Sapientissimus in septem. (L.) Cic. Leg. 2, 11, 26.—*The wisest of the seven (wise men), i.e., Thales.*
4476. Sardonius risus. (L.)—*A sardonic laugh.* A grim ironical laugh.
4477. Sat cito si sat bene. (L.) Cato ap. Hier. Ep. 16, n. 9.—*Quick enough, if good enough.*
4478. Satis diu hoc jam saxum volvo. (L.) Prov. Ter. Eun. 5, 8, 55.—*I have now been rolling this stone sufficiently long.* Figure borrowed from the story of Sisyphus.
4479. Satis diu vel naturæ vel gloriæ. (L.) Cic. Marcell. 8, 25.—*I have lived long enough to satisfy the claims both of nature and of military glory.* Reputed saying of C. Julius Cæsar.
4480. Satis superque est. (L.) Plaut. Am. 1, 1, 74.—*Enough, and more than enough.* Generally applied to writers or speakers who are prolix and diffuse.
4481. Satis superque me benignitas tua Ditavit. (L.) Hor. Epod. 1, 31.—*Your bounty has enriched me enough and more than enough.* Written by the poet to his patron, Mæcenas.
4482. Satis quod sufficit. (L.)—*Enough is as good as a feast.*
4483. Saucius ejurat pugnam gladiator, et idem
Immemor antiqui vulneris arma capit. (L.) Ov. ?—*The wounded gladiator forswears fighting, and yet forgetting his old wound he takes up arms again.*
4484. Sauter du coq à l'âne ! (Fr.)—*To jump from the cock to the ass.* To change the conversation suddenly by turning to a different subject. To talk at cross purposes.
4485. Sauter le pas. (Fr.)—*To die.*
4486. Sauve qui peut. (Fr.)—*Let him save himself who can.* A general rout.
4487. Savoir dissimuler est le savoir des rois. (Fr.) Richelieu, Moraine.—*Dissimulation is the art of kings.*
4488. Savoir-faire. (Fr.)—*Skill, management.*
4489. Scandalum magnatum. (Law L.)—*An offence against the nobility.* An action lying for words spoken in derogation of a peer, judge, or great officer of state.

4490. Scherza coi fanti, e lascia star i santi. (It.) Prov.—*Jest with the servants and let the saints alone.* Don't jest on sacred subjects.
4491. Scientia et potentia humanæ in idem coincidunt. (L.) Bacon, Nov. Org. 2, 3.—*Human knowledge and power amount to the same thing.* We have condensed the aphorism into still shorter space, "Knowledge is Power."
4492. Scientia popinæ. (L.) Sen. ?—*The knowledge of the cook-shops.* The art of cookery.
4493. Scilicet expectas, ut tradat mater honestos
Atque alios mores, quam quos habet? (L.) Juv. 6, 238.
—*Can you expect that a mother will teach good principles or any other than she practises herself?*
4494. Scimus, et hanc veniam petimusque damusque vicissim.
(L.) Hor. A. P. 11.
I own it: 'tis a fair excuse to plead;
By turns we claim it, and by turns concede.—*Conington.*
4495. Scinditur incertum studia in contraria vulgus.
(L.) Virg. A. 2, 39.
In wild confusion sways the crowd,
Each takes his side, and all are loud.—*Conington.*
4496. Scio cui credidi. (L.)—*I know whom I have believed.*
Lord Houghton.
4497. Scio: tu coactus tua voluntate es. (L.) Ter. Andr. 4, 1,
34.—*I know it: you are forced by your own consent.*
4498. Scire facias. (L.) Law Term.—*You are to let know.*
Writ calling on a party to show cause why letters-patent should not be repealed.
4499. Scire potestates herbarum usumque medendi. (L.) Virg. A. 12, 396.—*To know the virtues of herbs, and their healing properties.*
4500. Scire tuum nihil est, nisi te scire hoc sciat alter. (L.) Per. 1, 27.—*Your knowledge is of no account unless others know that you know.*
4501. Scire volunt secreta domus, atque inde timeri.
(L.) Juv. 3, 113.
They wish to know the secrets of each house,
That men may fear their power to disclose.—*Ed.*
4502. Scis etenim justum gemina suspendere lance
Ancipitis libræ. (L.) Pers. 4, 10.
With the twin scales and wavering balance, you
Know how to mete out justice, right and true.—*Ed.*

4503. Scisti' uti foro. (L.) Ter. Phorm. 1, 2, 29.—*You knew how to make your market. How to act for your advantage.*

On *Forum* as a court of justice, cf. Egomet video rem vorti in meo foro. Plaut. Most. 5, 1, 10.—*I see that the matter is pending in my own court (affects me nearly); Videor mihi in alieno foro litigare. Mart. 12, Præf.—I do not know which way to turn.*

4504. Scit genius, natale comes qui temperet astrum
Naturæ deus humanæ, mortalis in unum-
Quodque caput, vultu mutabilis, albus et ater.
(L.) Hor. Ep. 2, 2, 187.

And none but he who watches them from birth,
The genius, guardian of each child of earth,
Born when we're born and dying when we die,
Now storm, now sunshine, knows the reason why.—*Conington.*

4505. Scopulis surdior Icari Voces audit. (L.) Hor. C. 3, 7, 21.
Deafer than Icarian seas he hears.—*Conington.*

4506. Scribendi recte, sapere est et principium et fons.
(L.) Hor. A. P. 309.

Of writing well be sure the secret lies
In wisdom : therefore study to be wise.—*Conington.*

4507. Scribentem juvat ipse favor, minuitque laborem,
Cumque suo crescens pectore fervet opus.
(L.) Ov. Ep. 3, 9, 21.

Favour assists and cheers the author's art,
And, as it grows, his work comes from the heart.—*Ed.*

4508. Scribere scientes. (L.)—*Skilled in writing.* Motto of
Scriveners' Company.

4509. Scribimus, et scriptos absumimus igne libellos;
Exitus est studii parva favilla mei. (L.) Ov. T. 5, 12, 61.
I write, and throw into the flame what's writ,
A little ash is all that comes of it.—*Ed.*

4510. Scriptorum chorus omnis amat nemus et fugit urbes,
Rite cliens Bacchi somno gaudentis et umbra.
(L.) Hor. Ep. 2, 2, 77.

Bards fly from town and haunt the wood and glade :
Bacchus, their chief, likes sleeping in the shade.—*Conington.*

4511. Scriptura non tradit definitiones, ut nec etiam Natura.
(L.) Spinoza, Tract. Theol. Polit.—*Scripture, any more than Nature, does not lay down a set of definitions.*

4512. Se a ciascuno l'interno affanno
 Si leggesse in fronte scritto,
 Quanti mai che invidia fanno
 Ci farebbero pietà! (*It.*) Metast. ?—*If the secret troubles of every one were written on his forehead for all to read, how many who now excite envy, would excite our pity!*
4513. Se Charles fust en France encore y fust Roland. (*Fr.*)
 Adam de la Halle, *La vie du Monde*.—*If Charlemagne were once more in France, he would find his Roland.*
4514. S'échauffer au dépens du bon Dieu. (*Fr.*)—*To warm one's self in the sun.*
4515. Secreta hæc murmura vulgi. (*L.*) Juv. 10, 89.—*These sullen murmurings of the people.*
4516. Secret et hardi. (*Fr.*)—*Secret and bold.* M. of Ld. Dynevor.
4517. Secundis dubiisque rectus. (*L.*)—*Upright, whether in prosperous or in adverse fortune.* Motto of Duke of Cleveland and Earl of Camperdown.
4518. Secundum artem. (*L.*)—*According to the rules of art.* (2.) Secundum genera.—*According to classes.* (3.) Secundum naturam vivere. Cic. Fin. 5, 9, 26.—*To live in accordance with nature.* (4.) Secundum usum.—*According to use.*
4519. Secundum subjectam materiem. (*L.*)—*According to the subject matter in hand.* In the interpretation of deeds words have often to be understood in their popular rather than technical sense, and the language interpreted *secundum subjectam materiem*, particular expressions being referred to the particular subject matter of the argument.
4520. Securitas regni. (*L.*)—*The security of the State.* Order of Cyprus (or Silence).
4521. Securus judicat orbis terrarum. (*L.*) S. Aug. c. Epist. Parmen. 3, 24, fin.—*The verdict of the world is free from intimidation.*

Respecting the Donatist schism, the world (says S. Augustine) is of opinion that their separation cannot be defended on its own grounds, much less when referred to the principles of Christian charity and Catholick unity; and the world's judgment in this matter is free from all suspicion of partiality or compulsion. It judges freely, fearlessly. The weight which this single sentence had in undermining Cardinal Newman's faith in the Anglican position, very analogous to the Donatist, will be remembered by all who have read his *Apologia*.

4522. Sed Cæsar in omnia præceps

Nil actum credens, si quid superesset agendum,

Instat atrox. (L.) Lucan. 2, 657.

But Cæsar in his headlong course,
Counting nought done if aught remained
Of enterprise to be attained,
Furious and fierce pursues his way
To death or else to victory.—*Ed.*

4523. Sed de hoc tu videris. De me possum idem, quod Plautinus
pater in Trinummo :

Mihi quidem ætas acta ferme est : tua istuc refert maxime.

(L.) Cic. Ep. Brut. 1, 2, fin.—*But that question concerns you more than me. For, as regards myself, I may say with the Father in the Trinummus :*

“My life is all but spent : that question specially concerns you.”

4524. Sed de me ut sileam. (L.) Ov. Ep. 1, 2, 147.—*But, not to speak of myself.*

4525. Sed difficulter continetur spiritus,

Integritatis qui sinceræ conscius

A noxiorum premitur insolentiis. (L.) Phædr. 3, Epil. 39.—*The spirit of conscious integrity is with difficulty restrained, when offended by the insolent attacks of guilty men.*

4526. Sedet æternumque sedebit. Infelix Theseus. (L.) Virg. A. 6, 617.—*There sits the unhappy Theseus, and will ever sit.* Imprisoned in the lower world for his attempt to rescue Proserpine, Theseus remained until rescued by Hercules.

4527. Sed fugit, interea, fugit irreparabile tempus

Singula dum capti circumvectamur amore.

(L.) Virg. G. 3, 284.

But time irrevocably flies away

As, charm'd with each fresh object, we delay.—*Ed.*

4528. Sed fulgente trahit constrictos gloria curru

Non minus ignotos generosis. (L.) Hor. S. 1, 6, 23.

But glory like a conqueror drags behind
Her glittering car the souls of all mankind :
Nor less the lowly than the noble feels
The onward roll of those victorious wheels.—*Conington.*

4529. Seditione dolis scelere atque libidine et ira,

Iliacos intra muros peccatur, et extra.

(L.) Hor. Ep. 1, 2, 15.

Strife, treachery, crime, lust, 'tis error all,
One mass of faults within, without the wall.—*Conington.*

4530. Sed jam serpentum major concordia : parcit
Cognatis maculis similis fera. Quando leoni
Fortior eripuit vitam leo? (L.) Juv. 15, 159.
But serpents live in greater peace
Together nowadays than these.
The wild beast notes the kindred spot
Upon his like, and harms him not,
And when did stronger lion, pray,
A weaker lion rend and slay?—*Ed.*
4531. Sed nec mihi dicere promptum, Nec facere est illi. (L.)
Ov. M. 13, 10.—*As little skill have I in speech, as he in action.* Ajax' reply, when contending with Ulysses for the arms of Achilles.
4532. Sed nisi peccassem, quid tu concedere posses?
Materiam veniæ sors tibi nostra dedit. (L.) Ov. T. 2, 31.
But what could you forgive, had I not erred?
The grounds for pardon my misdeeds conferred.—*Ed.*
4533. Sed non in Cæsare tantum
Nomen erat, nec fama ducis : sed nescia virtus
Stare loco : solusque pudor non vincere bello. (L.) Lucan.
But more there was in Cæsar's fame
Than titled leadership and name :
His was the keen, unsated breast
That never knew repose or rest ;
His only shame, in battle fray,
To fight and not to gain the day.—*Ed.*
4534. Sed nunc non erat his locus. (L.) Hor. A. P. 19.
All in their way good things, but not just now.—*Conington.*
4535. Sed quid poetas? Opifices post mortem nobilitari volunt.
Quid enim Phidias sui similem speciem inclusit in clypeo
Minervæ, quum inscribere non liceret? Quid? Nostri
Philosophi—nonne in his ipsis libris, quos scribunt de
contemnenda gloria, sua nomina inscribunt? (L.) Cic.
Tusc. 1, 15, 34.—*But not poets only; artists also desire their fame to be extended after death. Else, how is it that Phidias, when he was not allowed to engrave his name upon the sculpture, included a portrait of himself among the figures on the shield of Minerva? I might say the same of our philosophers also. Have they not, even in the very works they have written to advocate a contempt for human glory, inscribed their own names upon the title page?*
It will be remembered how Sir J. Reynolds inscribed his name upon the hem of Mrs Siddon's robe, in his portrait of her as the Tragic Muse. The letters are now (1886) barely legible.

4536. Sed quum res hominum tanta caligine volvi
 Adspicerem, lætosque diu florere nocentes,
 Vexarique pios : rursus labefacta cadebat
 Religio. (L.) Claud. Ruf. 1, 12.

The prosperity of the wicked.

But, when I saw men's lives to be
 Involved in such obscurity ;
 And marked the wicked flourish long,
 While pious souls were suffering wrong,
 Then my religion, shattered sore,
 Fell tottering to the ground once more.—*Ed.*

4537. Sed tamen amoto quæramus seria ludo. (L.) Hor. S. 1,
 1, 27.—*But, joking apart, let us devote ourselves to more
 serious matters.*

4538. Sed te, mihi crede, memento
 Nunc in pellicula, cerdo, tenere tua. (L.) Mart. 3, 16, 5.

Stick to your last.

But, trust me, good cobbler, and pray recollect
 Henceforward to stick to your last.—*Ed.*

4539. Sed Timor et Minæ
 Scandunt eodem quo dominus ; neque
 Decedit ærata triremi, et
 Post equitem sedet atra Cura. (L.) Hor. C. 3, 1, 37.

Fierce alarm
 Can clamber to the master's side,
 Black cares can up the galley swarm,
 And close behind the horseman ride.—*Conington.*

4540. Sed tu ingenio verbis concipe plura meis. (L.) Ov. R.
 A. 360.—*But you must, of your own wit, understand
 more is merely expressed by my words.* The reader is, as
 the phrase goes, to read between the lines.

4541. Sed vatem egregium cui non sit publica vena,
 Qui nihil expositum soleat deducere, nec qui
 Communi feriat carmen triviale moneta,
 Hunc qualem nequeo monstrare, et sentio tantum,
 Anxietate carens animus facit. (L.) Juv. 7, 53.

The ideal poet.

The perfect poet, of no vulgar vein,
 Who will produce no trite and hackneyed strain,
 Nor mint you trivial verse of common ore,
 He, whom I cannot paint but feel the more,
 Must have a mind by hardship undistressed,
 And with no sad anxieties oppress.—*Ed.*

4542. Se Gennaio sta in camicia

Marzo scoppia dal riso. (It.) Prov.—*If January stay in his shirt-sleeves (is mild), March will explode with laughing (will mock you with rough weather).*

4543. Segnius irritant animos demissa per aurem,

Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator. (L.) Hor. A. P. 180.

A thing when heard, remember, strikes less keen
On the spectator's mind than when 'tis seen.—*Conington.*

4544. Sei im Besitze, und du wohnst im Recht. (G.) Schill.

Wallenstein's death.—*Be in possession and you are in the right.* Cf. *ibid.* ("An die Freunde"), Der Lebende hat Recht.—*The living is in the right.*

4545. Se la moglie pecca, non è il marito innocente. (It.) Prov.

—*If the wife sins, the husband is not innocent.*

4546. Semen est sanguis Christianorum. (L.) Tert. Apol. 50.—

The blood of Christians is seed.

Don't think, says Tertullian (addressing the pagan persecutors of his day), that persecution will have any effect in diminishing the number of Christians. *Plures efficimur quoties metimur a vobis,* The more you mow us down, the more we grow. The blood of her martyrs is the seed of the Church.

4547. Semper avarus eget: certum voto pete finem:

Invidus alterius macrescit rebus opimis.

Invidia Siculi non invenere tyranni

Majus tormentum. (L.) Hor. Ep. 1, 2, 56.

The miser's always needy: draw a line
Within whose bound your wishes to confine.
His neighbour's fatness makes the envious lean:
No tyrant e'er devised a pang so keen.—*Conington.*

4548. Semper eadem. (L.)—*Always the same.* Motto of Queen Elizabeth and Lord Forester.

Thou sun, shine on her joyously! Ye breezes, waft her wide!
Our glorious *Semper eadem*! the banner of our pride!
—*Macaulay* (Armada).

4549. Semper eris pauper, si pauper es, Æmiliane,

Dantur opes nulli nunc nisi divitibus. (L.) Mar. 5, 81.

If poor, Emilian, you'll be poor always;
Wealth is but given to rich men nowadays.—*Ed.*

4550. Semper fidelis. (L.)—*Always faithful.* Motto of Earl of Onslow.

4551. Semper flamma fumo est proxima :

Fumo comburi nihil potest, flammâ potest. (L.) Plaut. Curc. 1, 1, 53.—*Where there is smoke there is always fire handy: smoke can burn naught, but fire can.* The slightest approach to wrong-doing leads to vice (Lewis and Short Dict.).

4552. Semper habet lites alternaque jurgia lectus

In quo nupta jacet ; minimum dormitur in illo.

(L.) Juv. 6, 268.

A married woman's bed's a scene of strife :

You can't get peace or sleep there for your life.—*Ed.*

4553. Semper honos, nomenque tuum, laudesque manebunt.

(L.) Virg. A. 1, 609.

Always shall live your honour, name, and praise.—*Conington.*

4554. Semper idem. (L.)—*Always the same.*

4555. Semper inops, quicunque cupit. (L.) Claud. Rufin. 1, 200.—*He who is ever wishing for more, is always poor.*

4556. Semper paratus. (L.)—*Always ready.* M. of Lord Clifford.

4557. Senile illud facinus. (L.) App. M. 4, p. 148, 9.—*That wicked old thing.* Said of an old woman.

4558. Senilis stultitia, quæ deliratio appellari solet, senum levium est, non omnium. (L.) Cic. Sen. 11, 36.—*That foolishness of old age, which is called dotage, is the fruit of a frivolous life, and is not universal.* Cf. Senex delirans. Ter. Ad. 7, 4, 43.—*A doting old man.*

4559. Seniores priores. (L.)—*Elders first.*

4560. Se non è vero, è ben trovato. (It.) Prov.—*If it is not true, it is a happy invention.*

Source unknown : apparently a common saying in the 16th cent. ; occurs in Italian translation of *Don Quixote* : and before that in Pasquier's (1600) *Recherches*, 7, 41, "Si cela n'est vray, il est bien trouvé."

4561. S'entendre comme larron en foire. (Fr.) Prov.—*To come to an understanding (act in concert) like thieves at a fair.*

4562. Septem convivium, novem convitium. (L.) Prov.—*"Seven's a banquet, nine's a brawl."* Mr Riley's Dict. of Class. Quotations.

4563. Septem horas dormire sat est juvenique, senique. (L.) Prov.—*Seven hours' sleep is enough for young or old.*

4564. Septem urbs alta jugis, toti quæ præsidet orbi.

(L.) Prop. 3, 11, 57.

The city built on seven hills, that governs all the world.—*Ed.*

4565. Sequestrari facias. (L.) Law Term.—*Cause to be sequestrated.* A writ from the Bishop of a diocese ordering the payment of a clergyman's debts out of the profits of his benefice.

4566. Sequiturque patrem non passibus æquis. (L.) Virg. A. 2, 724.—*He follows his father with unequal steps.* He follows in his father's steps, but without the vigour and firmness of purpose which the latter was wont to display.

4567. Sequor, nec inferior. (L.)—*I follow, but am not inferior.* Motto of Lord Crewe.

4568. Sera parsimonia in fundo est. (L.) Prov. Sen. Ep. 1, 5.—*It is too late to save when all is spent* (lit. at the bottom of the purse). Cf. the Greek δεινὴ δ' ἐνὶ πυθμένι φειδώ. Hes. Op. 369.—*It is hard saving when you come to the bottom of the cup.*

4569. Seria quum possim, quod delectantia malim
Scribere, tu causa es, lector. (L.) Mar. 5, 16, 1.

Reader, it is for you this pleasing strain,
When I might write in a more serious vein.—*Ed.*

4570. Seriatim. (L.)—*In regular order.* In due course. According to rank or place.

4571. Series implexa causarum. (L.) Sen. ?—*An involved chain of causes.*

4572. Serit Arbores quæ alteri sæculo prosint. (L.) Cæcil. Sympheb. ap. Cic. Tusc. 1, 14, 31.—*He is planting trees which will benefit a future age.* English Prov.: He that plants pears, plants for his heirs.

4573. Sero clypeum post vulnera sumo. (L.) Prov. Ov. ?—*I am rather late in taking the shield after I am wounded.*

4574. Sero respicitur tellus, ubi fune soluto,
Currit in immensum panda carina salum.

(L.) Ov. Am. 2, 11, 23.

It is too late to look back to the land,
With moorings loosed, and keel slipped from the strand.—*Ed.*

4575. Sero sapiunt Phryges. (L.) Test. p. 343, Müll.—*The Trojans are wise when it's too late.* In the tenth year of the siege of Troy they begin to think of restoring Helen. Cf. Cic. Fam. 7, 16, 1.

4576. Sero sed serio. (L.)—*Late, but seriously.* Motto of the Marquesses of Lothian and Salisbury.
4577. Sero venientibus ossa. (L.) Prov.—*The bones for those who come late.* Some persons are habitually too late, especially for dinner appointments.
4578. Serum auxilium post prælium. (L.) Prov. Liv. 3, 5.—*Help is late when the fight is over.*
4579. Serus in cælum redeas, diuque
Lætus intersis populo Quirini. (L.) Hor. 1, 2, 45.
Late be thy journey home, and long
Thy sojourn with Rome's family.—*Conington.*
4580. Servabo fidem. (L.)—*I will keep faith.* Motto of Lord Sherborne.
4581. Serva jugum. (L.)—*Keep the yoke.* M. of Earl of Errol.
4582. Servata fides cineri. (L.)—*Faithful to the memory of my ancestors.* Motto of Earl of Harrowby.
4583. Servetur ad imum
Qualis ab incepto processerit, et sibi constet.
(L.) Hor. A. P. 126.
See it be wrought on one consistent plan,
And end the same creation it began.—*Conington.*
Advice to an author on introducing some original topic,
which if begun should go on with consistency and without break of metaphor, throughout.
4584. Servi peregrini, ut primum Galliæ fines penetraverint,
eodem momento liberi sunt. (L.) Bodinus, Lib. 1, c. 5.
—*Foreign slaves, as soon as they set foot in Gaul, become that moment free men.*
Cf. Cowper, Timepiece, 40:
Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.
4585. Servitus crescit nova. (L.) Hor. C. 2, 8, 18.—*A new band of slaves (lovers) keeps increasing.*
4586. Seul roi de qui le pauvre ait gardé la mémoire.
(Fr.) Gudin?
The only king
Whose memory is cherished by the poor.—*Ed.*
Said of Henry IV. with reference to his celebrated saying about the peasant's "chicken for dinner."
4587. Severæ Musa tragoediæ. (L.) Hor. C. 2, 1, 9.
Tragedy's stern Muse.—*Conington.*

4588. Sex horas somno, totidem des legibus æquis :

Quatuor orabis, des epulisque duas.

Quod superest ultra, sacris largire Camenis. (L.) Coke.
—*Six hours for sleep, six for the study of law ; four hours you will give to prayer, two to your meals, and what is over devote to the worship of the Muses.*

Cf. Six hours to sleep, in law's grave study six :

Four spend in prayer, the rest on nature fix.

—*Quoted by Sir E. Coke.*

4589. Sexu fœmina, ingenio vir. (L.)—*In sex a woman, in spirit a man.* Epitaph of Maria Theresa, Empress of Austria.

4590. Si antiquitatem spectes, est vetustissima, si dignitatem est honoratissima, si jurisdictionem est capacissima. (L.) Coke.—*If you consider its antiquity, it is most ancient ; its dignity, it is most honourable ; its jurisdiction, it is most unbounded.* Description of the House of Commons.

4591. Si bene commemini causæ sunt quinque bibendi ;
Hospitis adventus, præsens sitis, atque futura,
Et vini bonitas, et quælibet altera causa.

(L.) Père Sismond (cf. *Menage*, 1, 172).

If on my theme I rightly think
There are five reasons why men drink ;
Good wine, a friend, because I'm dry,
Or lest I should be by and bye,
Or any other reason why.—*Dean Aldrich*, 1710.

4592. Sibi quisque ruri metit. (L.) Prov. Plaut. Most. 3, 2, 112.—*Every man reaps his own field.* Every one looks out for himself.

4593. Sic agitur censura et sic exempla parantur :
Quum vindex alios quod monet ipse facit.

(L.) Ov. F. 6, 647.

Censors are just, and good examples teach
When worthy censors practise what they preach.—*Ed.*

4594. Sic animum tempusque traho : meque ipse reduco
A contemplatu summoveoque mali. (L.) Ov. T. 5, 7, 65.

Thus time and thoughts are spent : they give relief,
And wean from contemplation of my grief.—*Ed.*

4595. Siccis omnia nam dura Deus proposuit ; neque
Mordaces aliter diffugiunt solitudines.

(L.) Hor. C. 1, 18, 3.

Life is all one path of troubles
To the water-drinker's soul :
Carking cares will fly like bubbles
If you drown them in the bowl.—*Ed.*

4596. Sic donec. (L.)—*Thus until.* Lord Egerton of Tatton.

4597. Sic fac omnia . . . tanquam spectet aliquis. (L.) Sen.
Ep. 25.—*Do everything as though some one were looking at you.* Saying of Epicurus. Cf. *id. ibid. (infra)*,
Omnia nobis mala persuadet solitudo, *Solitude suggests all manner of wickedness to the mind.*

4598. Sic igitur carmen, recta si mente legatur,
Constabit nulli posse nocere meum.
At quiddam vitii quicunque hinc concipit, errat :
Et nimium scriptis abrogat ille meis.
(L.) Ov. T. 2, 275.

So, then, my verse, if it be fairly read,
Can, on the face on't, hurt none, live or dead :
And who smells mischief there is much mistook,
Too ready to discredit my poor book.—*Ed.*

4599. Si claudio cohabites, subclaudicare disces. (L.) Prov.—
If you live with a lame man, you will learn to limp. We
contract the habits and manners of those with whom we
associate.

4600. Sic mihi contigerit vivere, sicque mori. (L.)?—*Thus may it be my lot to live, and thus to die !*

4601. Sic mihi tarda fluunt ingrataque tempora quæ spem
Consiliumque morantur agendi gnaviter id, quod
Æque pauperibus prodest, locupletibus æque,
Æque neglectum pueris senibusque nocebit. (L.)

So long, so slow the moments that prevent
The execution of my high intent
Of studying truths that rich and poor concern,
Which old and young are lost unless they learn.—*Conington.*

4602. Sic noctem patera, sic ducam carmine, donec
Injiciat radios in mea vina dies. (L.) Prop. 4, 6, 85.

The convivial toper.

With songs and toasts I'll pass the night away,
Till on my wine-glass morning sheds its ray.—*Ed.*

4603. Sic omnia fatis
In pejus ruere et retro sublapsa referri.
Non aliter quam qui adverso vix flumine lembum
Remigiis subigit, si brachia forte remisit
Atque illum in præceps prono rapit alveus amni.
(L.) Virg. G. 1, 199.

Thus all below, whether by Nature's curse
 Or fate's decree, degenerate still to worse :
 So the boat's brawny crew the current stem
 And, slow advancing, struggle with the stream :
 But if they slack their arms, or cease to strive,
 Then down the flood with headlong haste they drive.—*Dryden*.

4604. Si consilium vis,

Permittes ipsis expendere numinibus quid
 Conveniat nobis, rebusque sit utile nostris.
 Nam pro jucundis aptissima quæque dabunt Di.
 Carior est illis homo quam sibi. (L.) Juv. 10, 346.

If you take my advice, you will allow
 The gods themselves their blessings to bestow,
 Such as they deem are most appropriate
 And serviceable to our several state.
 They'll give what's fit, 'stead of some fancied whim :
 Man loves himself not half as they love him.—*Ed.*

4605. Sic passim. (L.)—*So everywhere*, throughout the work.
 Implying that any particular words or sentiment are to
 be found repeated in various parts of the same work.4606. Sic qui pauperiem veritus, potiore metallis
 Libertate caret, dominum vehet improbus, atque
 Serviet æternum, quia parvo nesciet uti.
 (L.) Hor. Ep. 1, 10, 39.

So he who fearing penury loses hold
 Of independence, better far than gold,
 Will toil, a hopeless drudge, till life is spent
 Because he'll never, never learn content.—*Conington*.

4607. Sic quum transierint mei
 Nullo cum strepitu dies,
 Plebeius moriar senex :
 Illi mors gravis incubat,
 Qui notus nimis omnibus,
 Ignotus moritur sibi. (L.) Sen. Thyest. 398.

So when my days, in quiet passed,
 Have reached their span, I'll die at last,
 Both name and fame unsought :
 Who to the world is fully known,
 A stranger to himself alone,
 Finds death a dreadful thought.—*Ed.*

4608. Sic ruit ad celebres cultissima femina ludos. (L.) Ov. A.
 A. 1, 97.—*Thus the most fashionable lady flocks to the
 celebrated sports.*4609. Sic sedit : sic culta fuit : sic stamina nevit :
 Neglectæ collo sic jacuere comæ. (L.) Ov. F. 2, 771.

Lucrece.

Thus sate she : thus attired : her thread thus spun :
Thus on her neck her hair lay all undone.—*Ed.*

4610. Sic, sic se habere rem necesse prorsus est :

Ratione vincis, do lubens manus, Plato. (*L.*) Trans.
by Dean Bland (Prov. of Eton Coll.) of Addison's *Cato* :

It must be so—Plato, thou reasonest well.

4611. Sic transit gloria mundi. (*L.*)—*Thus the glory of this world passes away.*

Sequence sung at the enthronisation of a new pope, and accompanied with the burning of tow to signify the transitoriness of earthly grandeur. Cf. *O quam cito transit gloria mundi!* Imit. J. C. 1, 3, 6.—*Oh! how quickly the glory of this world passes away!*

4612. Sicut ante. (*L.*)—*As before.* As before mentioned.

4613. Sicut columba. (*L.*)—*As a dove.* Radley College. (2.)
Sicut lilium.—*As a lily.* Magdalene College School.

4614. Sic utere tuo, ut alienum non lædas. (*L.*) Law Max.—
You must so use your own property as not to injure that of your neighbour.

4615. Sicut meus est mos

Nescio quid meditans nugarum, totus in illis.

(*L.*) Hor. S. 1, 9, 1.

Deep in some bagatelle, you know my way.—*Conington.*

Cf. Ut mos est. Juv. 6, 392.—*As the custom is.*

4616. Sicut populus, sic sacerdos. (*L.*) Prov. Vulg. Os. 4, 9.
—*As the people, so the priest.*

4617. Sic visum Veneri ; cui placet impares

Formas atque animos sub juga ahenea

Sævo mittere cum joco. (*L.*) Hor. C. 1, 33, 10.

So Venus wills it : 'neath her brazen yoke,
She loves to couple forms and minds unlike,
All for a heartless joke.—*Conington.*

4618. Si damnosa senem juvat alea, ludit et hæres. (*L.*) Juv.
14, 4.—*If the father loves the ruinous dice-box, the heir will play too.* Force of bad example.

4619. Si Deus pro nobis, quis contra nos ? (*L.*) Vulg. Rom. 8, .
31.—*If God is for us, who shall be against us?* (2.) S.
D. nobiscum, etc. Motto of Viscount Mountmorres.

4620. Si Dieu n'existait pas, il faudrait l'inventer. (*Fr.*) Volt.
Ep. à l'auteur des Trois Imposteurs.—*If God did not exist, it would be necessary to invent Him.*

The whole passage is as follows :

Consulte Zoroastre, et Minos et Solon,
Et le sage Socrate, et le grand Ciceron,
Ils ont adoré tous un maître, un juge, un père.
Ce système sublime à l'homme est nécessaire.
C'est le sacré lien de la société,
Le premier fondement de la sainte équité,
Le frein au scélérat, l'espérance du juste,
Si les cieus dépouillés de leur empreinte auguste
Pouvaient cesser jamais de la manifester
Si Dieu n'existait pas, il faudrait l'inventer.

Tillotson, † 1712, Sermon 1694, had already said, " If God were not a necessary Being of Himself, he might almost seem to be made for the use and benefit of men."

4621. Si ego tuum ante legissem, furatum me abs te esse diceres.
(L.) Cic. Att. 2, 1, 1.—*If I had read your book first, you would have said I had stolen from you.*

4622. Si foret in terris, rideret Democritus.
(L.) Hor. Ep. 2, 1, 194.

O could Democritus return to earth
In truth 'twould wake his wildest peals of mirth.—*Conington.*

4623. Si fortuna juvat, caveto tolli ;
Si fortuna tonat, caveto mergi. (L.) Auson. Sap. Sent. 4, 6.—*If fortune smiles upon you, be not elated ; and if she frowns, be not cast down.* In all circumstances endeavour to preserve an equal mind. Saying of Periander, one of the Seven.

4624. Si fuit errandum, causas habet error honestas. (L.) Ov. H. 7, 109.—*If I sinned, the sin has fair excuse.* Dido to Æneas. If she did go astray she might be excused, seeing that the gods had thrown a lover in her way.

4625. Si genus humanum, et mortalia temnitis arma ;
At sperate Deos memores fandi atque nefandi.
(L.) Virg. A. 1, 542.

If men and mortal arms ye slight,
Know there are gods who guard the right.—*Conington.*

4626. Si je ne pardonne point à mes ennemis, je ne leur fais aucun mal : je suis rancunier, et ne suis point vindicatif.
(Fr.) Chateaub.—*If it is not my custom to forgive my enemies, at least I do them no harm : I am relentless without being revengeful.*

4627. Si je puis. (Fr.)—*If I can.* M. of the Earl of Newburgh.

4628. Si jeunesse savait ! si vieillesse pouvait ! (Fr.) Prov.—
If youth only knew ! If age only could !

4629. Si judicas, cognosce ; si regnas, jube. (L.) Sen. Med. 194.
—*If you sit in judgment, investigate ; if you possess supreme power, command.* Difference between judicial and executive offices.

4630. Si la bonne foi est bannie du reste du monde, il faut qu'on la trouvât dans la bouche des rois. (Fr.) Biograph. Univ.—*If good faith is banished from the rest of mankind it must at least be found upon the lips of kings.*

A fine sentiment attributed to John II. (France), expressing his determination to surrender himself to the King of England when informed that his son the Duke of Anjou, whom he had left there as hostage, had escaped to France. Froissart, who mentions the wish of the king, omits all reference to the speech here quoted.

4631. Si l'adversité te trouve toujours sur tes pieds, la prospérité ne te fait pas aller plus vite. (Fr.) Prov.—*If adversity finds you always standing still, prosperity will not make you move more quickly.*

4632. Si l'amour porte des ailes
N'est-ce pas pour voltiger ? (Fr.) Beaum. Mar. de Figaro. (Basile loq.) *If Cupid has wings is it not that he may flutter hither and thither ?* An apology for the inconstancy of Love. The lines are taken from a romance of Mme. Viot. Cf. the French Prov. : L'amitié est l'amour sans ailes, *Friendship is love without wings.*

4633. Si la vie est misérable, elle est pénible à supporter ; si elle est heureuse, il est horrible de la perdre. L'un revient à l'autre. (Fr.) La Bruy. Car. vol. ii. p. 31.—*If life is miserable, it is painful to endure, and if it is happy, it is horrible to lose it. Thus, either way, it amounts pretty much to the same thing.*

4634. Silent enim leges inter arma. (L.) Cic. Mil. 4, 10.—*The laws are silent in time of war.* Martial law prevails.

4635. S'il fait beau, prends ton manteau ; s'il pleut, prends-le si tu veux. (Fr.) Prov.—*If it's fine, take your cloak ; if it rains, you can please yourself.*

Cf. Ingrediare viam cælo licet usque sereno,
Ad subitas nunquam scortea desit aquas. (L.) Mart. 14, 130.
However fine it be when you go out
In case of showers take your overcoat.—*Ed.*

4636. Si leonina pellis non satis est, assuenda vulpina. (L.) Prov.—*If the lion's skin is not enough we must sew on the fox's.* Where force fails cunning must step in.

4637. Si l'on chasse les évêques de leurs palais, ils se retireront dans la cabane du pauvre qu'ils ont nourri. Si on leur ôte leur croix d'or, ils prendront une croix de bois ; c'est une croix de bois qui a sauvé le monde. (Fr.) Montlosier, Mém. sur la Rev. Franc. 1, 379.—*If the bishops are driven from their palaces, they will retire to the huts of the poor whom they have fed: if you take from them their crosses of gold, they will find one of wood. It was a wooden cross which saved the world.*

4638. S'il pleut à la Madeleine,
On voit pourrir noix et chataignes. (Fr.) Breton Prov.
—*If it rains on St Magdalene's day (July 22), walnuts and chestnuts will rot away.*

Also, S'il pleut le jour de S. Médard
Il pleuvra quarante jours plus tard.
If it rains the day of St Medard (June 8),
'Twill rain for forty afterward.

And, S'il pleut le jour de S. Gervais et S. Protais
Il pleuvra quarante jours après.—*If it rains on SS. Gervasius and Protasius' day (June 19), it will rain for forty days afterwards.*

4639. S'il y a beaucoup d'art à savoir parler à propos, il n'y en a pas moins à savoir se taire. (Fr.) La Rochef. Max. p. 147.—*If there is great art in knowing how to speak to the purpose, there is not less in knowing when to be silent.*

4640. S'il y a des autels domestiques et sacrés, c'est le tombeau et le berceau ; là où l'homme achève sa carrière, là où l'homme la commence. (Fr.) S. Marc Girardin.—*If there are such things as sacred family altars, they are the grave and the cradle: the one where man finishes his career, the other where he begins it.*

4641. Simia quam similis turpissima bestia nobis ! (L.) Enn. ap. Cic. N. D. 1, 35, 97.—*The ape, how like the ugly beast to man !*

4642. Simia simia est, etiamsi aurea gestet insignia. (L.) Prov.
—*An ape is an ape for all he wear golden trappings.*

4643. Si mihi pergit, quæ volt, dicere, ea, quæ non volt, audiet. (L.) Ter. And. 5, 4, 17.—*If he persists in saying to me what he likes, he shall hear things he will not like.*

4644. Similem habent labra lactucam. (L.) Prov. Hier. Ep. 7, 5.
—*Like lips, like lettuce.* Like has met its like: saying of M. Crassus on seeing an ass eating thistles.

4645. Similia similibus curantur. (L.)—*Like diseases are cured by like remedies.* The homœopathic *raison d'être*

4646. Si (Mimnermus uti censet) sine amore jocisque
Nil est jucundum, vivas in amore jocisque.
(L.) Hor. Ep. 1, 6, 65.
If nothing, as Mimnermus strives to prove,
Can e'er be pleasant without wanton love,
Then live in wanton love, thy sports pursue. (?)
4647. Si monumentum requiris, circumspice. (L.)—*If you seek his monument, look around you.*
Inscription on Sir C. Wren, on the north door of S. Paul's Cathedral. Applicable to any great man whose best monument consists in the beneficial results which he has produced.
4648. Si mora pro culpa est, ego sum maturior illo. (L.) Ov.
M. 13, 300.—*If lateness is a fault, I am at least earlier than he.*
4649. Simplex munditiis. (L.) Hor. C. 1, 5, 5.—*So trim so simple.*—Conington. *Plain in thy neatness.*—Francis.
Neat but not gaudy.
4650. Simulac duraverit ætas
Membra animumque tuum, nabis sine cortice.
(L.) Hor. S. 1, 4, 120.
When riper years have seasoned brain and limb,
You'll drop your corks, and like a Triton swim.—Conington.
4651. Simul flare sorbereque haud factu facile 'st.
Ego hic esse et illic simul haud potui. (L.) Plaut.
Most. 3, 2, 104.—*It is not easy to whistle and drink at one breath; I could not be here and there at the same time.*
4652. Si mutabile pectus
Est tibi, consiliis, non curribus, utere nostris,
Dum potes, et solidis etiamnum sedibus adstas.
(L.) Ov. M. 2, 145.
Phæbus to Phaëthon.
To change your mind if yet you choose,
My counsel, not my chariot, use
While yet you may, and solid ground
'Neath your aspiring feet be found.—Ed.
4653. Si natura negat, facit indignatio versum. (L.) Juv. 1, 79.
Though Nature grudge poetic fire,
Just indignation will inspire.—Ed.
4654. Sincerum et nisi vas, quodcunque infundis acescit.
(L.) Hor. Ep. 1, 2, 54.
Unless the vessel whence we drink is pure,
Whate'er is poured therein turns foul, be sure.—Conington.

4655. Sine Cerere et Libero friget Venus. (L.) Prov. Ter. Eun. 4, 6.—*Without Ceres (bread) and Liber (wine) Venus (love) starves.*

Cf. Love in a cottage, love upon a crust
Is, God forgive me, misery, ashes, dust. (?)

4656. Sine cura. (L.)—*Without a care.* A sinecure, an appointment where the only duty consists in receiving the salary.

4657. Sine fuco et fallaciis homo. (L.) Cic. Att. 1, 1, 1.—*A man devoid of circumlocution or prevarication.* Cf. the French, *Sans phrase.*

4658. Sine labe monstrum. (L.) Scalig. ?—*A faultless monster.* Said of Virgil.

4659. Sine nervis. (L.) Hor. S. 2, 1, 2.—*Nerveless, emasculated.* Said of tame, frigid poetry.

4660. Sine prole, abbrev. s. p. (L.)—*Without offspring*; as, e.g., ob. (obiit) s. p.—*He died without leaving any issue.*

4661. Sine qua non. (L.)—*Without which not.* An indispensable or absolutely necessary condition. He made a *sine qua non* of being allowed to bring his daughter with him.

4662. Sine rivali teque et tua solus amares. (L.) Hor. A. P. 444.

You live, untroubled by advice
Sole tenant of your own fool's paradise.—*Conington.*

Cf. Cic. Tusc. 5, 22, 63: In hoc enim genere nescio quo pacto magis quam in aliis suis cuique pulcrum est: adhuc neminem cognovi poetam, qui sibi non optimus videretur.—*I don't know why, but in this class of men more than in any other, each man's own goose is a swan. I never yet knew a poet that did not think himself the best writer of his day.*

4663. Singula de nobis anni prædantur euntes.

Eripuere jocos, Venerem, convivia, ludum:

Tendunt extorquere poemata. (L.) Hor. Ep. 2, 2, 55.

Years as they roll cut all our pleasures short;
Our pleasant mirth, our loves, our wine, our sport,
And then they stretch their power, and crush at last
Even the power of singing of the past.—*Anth. Trollope.*

4664. Singula quæque locum teneant sortita decenter. (L.) Hor. A. P. 92.—*Let each subject keep its allotted place in language suiting its position.*

4665. Si nimis est legisse duos, tibi charta plicetur

Altera: divisum sic breve fiet opus. (L.) Mart. 4, 83.
—*If it be too much labour to read both volumes, close one of them: thus divided, the task will become a short one.*

4666. Si noles sanus, cures hydropicus. (L.) Hor. Ep. 1, 2, 34.—*If you won't run (take exercise) when in health, you'll be running fast enough when the dropsy has got hold of you.*
4667. Si non errasset, fecerat illa minus. (L.) Mart. 1, 22, 8.—*Had she not erred, her history had been less.* Said of the hand which M. Scævola thrust into the flames, after his fruitless attempt to assassinate Lars Porsena.
4668. Si nos servaremus in necessariis unitatem, in non necessariis libertatem, in utrisque charitatem, optimo certe loco essent res nostræ. (L.) Rup. Meldenius, Parænesis votiva, etc., ad Theol. August. Conf., 17th cent.—*If we would only observe unity on necessary points of doctrine, liberty on non-necessary ones, and charity in both, our prospects would certainly be in the best possible condition.*
4669. Si nous n'avions point de défauts, nous ne prendrions pas tant de plaisir à en remarquer dans les autres. (Fr.) La Rochef. Max. p. 35, § 31.—*If we had not ourselves so many faults, we should not feel so much pleasure in remarking on those of other people.*
4670. Si nous ne nous flattions pas nous mêmes, la flatterie des autres ne nous pourroit nuire. (Fr.) ?—*If we did not entertain a too flattering opinion of ourselves, the flattery of others could not injure us.*
4671. Sint Mæcenates, non deerunt, Flacce, Marones. Virgiliumque tibi vel tua rura dabunt. (L.) Mart. 8, 56, 5.—*Let there only be Mæcenases, Flaccus, and Maros will be forthcoming: your own fields, even, will produce a Virgil.* Let there only be plenty of good patrons, and poets will not be wanting.
4672. Si numeres anno soles et nubila toto,
Invenies nitidum sæpius isse diem. (L.) Ov. T. 5, 8, 31.
If you count cloud and sunshine thro' the year,
You'll find the total less of foul than fair.—Ed.
4673. Si parva licet componere magnis. (L.) Virg. G. 4, 176.—*If one may compare small things with great.*
4674. Si poema loquens pictura est, pictura tacitum poema debet esse. (L.) Auct. Her. 4, 28, 39.—*If a poem is a speaking picture, a picture ought to be a silent poem.*

4675. Si possem, sanior essem,
Sed trahit invitam nova vis, aliudque cupido
Mens aliud suadet: video meliora proboque,
Deteriora sequor. (L.) Ov. M. 7, 18.

I would be saner if I could,
But a strange force impels me 'gainst my will.
This passion urges, judgment that: I see
The better way, and I approve, and yet
I follow what is worse.—*Ed.*

4676. Si possis, suaviter, si non, quocunque modo. (L.)—*By gentle means, if you can, if not, some how or other.*

4677. Si qua, metu dempto, casta est, ea denique casta est.
(L.) Ov. Am. 3, 4, 3.—*If a woman preserves her chastity when she has nothing to fear, then she is chaste indeed.*

4678. Si qua recordanti benefacta priora voluptas
Est homini, quum se cogitat esse pium,
Nec sanctam violasse fidem, nec fœdere in ullo
Divom ad fallendos numine abusum homines;
Multa parata manent in longa ætate, Catulle,
Ex hoc ingrato gaudia amore tibi. (L.) Cat. 76, 1.

If there's a joy to muse on days of yore,
To think that one's been generous, true, and kind;
That plighted faith has ne'er been broken, nor
Oaths falsely sworn to other's hurt designed—
Then you've, Catullus, joys enough in store
To blot this misplaced passion from your mind.—*Ed.*

4679. Si qua voles apte nubere, nube pari. (L.) Ov. H. 9, 32.
—*If you wish to marry suitably, marry your equal.*

4680. Si quid aliud est in philosophia boni, hoc est, quod stemma
non inspicit: omnes, si ad primam originem revocentur,
a Diis sunt. (L.) Sen. Ep. 44.—*If there be one good thing in philosophy it is this, that it takes no account of descent: all men, if you trace them back to their original source, sprung from the gods.*

4681. Si quid novisti rectius istis
Candidus imperti; si non, his utere mecum.
(L.) Hor. Ep. 1, 6, 67.

If you can mend these precepts, do:
If not, what serves for me may serve for you.—*Conington.*

4682. Si quid per jocum Dixi, nolito in serium convertere. (L.)
Plaut. Pen. 5, 5, 42.—*If I have said anything in joke, don't take it all seriously (literally).*

4683. Si quis. (L.)—*If any one.* A formula read in church on behalf of a candidate for ordination in the Church of England, requiring any opposer to state reasons why the candidate should not be ordained.

4684. Si quis Deus mihi largiatur, ut ex hac ætate repuerescam et in cunnis vagiam, valde recusem. (L.) Cic. Sen. 23, 83.—*If a god were to offer me at my present age to become a child again and cry in a cradle, I should certainly decline.*

4685. Si sit prudentia. (L.) Juv. 10, 365.—*If you are but guided by prudence.* M. of Lords Auckland and Henley.

4686. Si sol splendescat Maria purificante
Major erit glacies post festum quam fuit ante. (L.)
If Candlemas day be fair and bright
Winter will have another flight.

4687. Siste modum, dixit, neque enim fortuna querenda
Sola tua est: similes aliorum respice casus,
Mitius ista feres. (L.) Ov. M. 15, 493.

Hippolytus consoling Egeria.

Control yourself, he said, for your sad lot
Is not the only sad one: look at other's woes
Resembling yours, or worse, and then you'll bear
This grief of yours more patiently.—*Ed.*

4688. Sit anima mea cum illo (or illis). (L.)—*May my soul hereafter be in his or their company!* Kindred spirits.

4689. Sit bona librorum et provisæ frugis in annum
Copia, neu fluitem dubiæ spe pendulus horæ.
(L.) Hor. Ep. 1, 18, 107.

Let me have books and stores for one year hence,
Nor make my life one flutter of suspense.—*Conington.*

4690. Si te propositi nondum pudet, atque eadem est mens
Ut bona summa putes aliena vivere quadra.
(L.) Juv. 5, 1.

Trebius, if you still retain that
Shameless notion that true bliss is
Eating crumbs from other men's tables.—*Shaw.*

Line 1 is lit. If you are not ashamed of the idea, and are still of the same way of thinking, etc.

4691. Si tibi deficient medici, medici tibi fiant
Hæc tria; mens hilaris, requies, moderata diæta.
(L.) Schola Salern.

If doctors fail, here's my prescription; try it:
These three; good spirits, rest, and moderate diet.—*Ed.*

4692. Sit mihi quod nunc est : etiam minus ; et mihi vivam
Quod superest ævi, si quid superesse volunt Di.

(L.) Hor. Ep. 1, 18, 107.

O may I yet possess
The goods I have, or, if Heaven pleases, less !
Let the few years that fate may grant me still
Be all my own, not held at other's will.—*Conington.*

4693. Sit modus lasso maris, et viarum Militiæque. (L.) Hor.
C. 2, 6, 7.—*I would have an end of weary wandering by
sea and land and military service.*

4694. Sit piger ad pœnas princeps, ad præmia velox.

(L.) Ov. Ep. 1, 2, 123.

Kings should be slow to punish, swift to praise.—*Ed.*

4695. Sit sine labe decus. (L.)—*Let my honour be without stain.*
Earl of Eldon.

4696. Sit tibi terra levis, abbrev. s.t.t.l. (L.)—*May earth lie light
upon thee.* Common funeral inscription.

4697. Sit tua cura sequi : me duce tutus eris. (L.) Ov. A. A.
2, 58.—*You have only to follow : under my guidance you
will be safe.*

4698. Sit venia verbis. (L.)—*Pardon the words, or the expression.*

4699. Sive pium vis hoc, sive hoc muliebri vocari,
Confiteor misero molle cor esse mihi.

(L.) Ov. Ep. 1, 3, 31.

Whether 'tis friendship, or a woman's part,
One way or t'other, I've a tender heart.—*Ed.*

4700. Sive quod in tenebris numerosos ponere gressus,
Quodque legas nulli carmina scribere, idem est.
Excitat auditor studium : laudatæque virtus
Crescit, et immensum gloria calcar habet.

(L.) Ov. Ep. 4, 2, 33.

With circling footsteps in the dark to pace,
Or write what no one listens to, 's the same :
Hearers inspire, talents expand with praise,
A wondrous stimulus, the thought of fame.—*Ed.*

4701. Si veut le roi, si veut la loi. (Fr.) Law Term.—*So wills
the king, so wills the law.*

4702. Si vox est, canta ; si mollia brachia, salta. (L.) Ov. A.
A. 1, 595.—*If you've got a voice, sing ; if you have
supple arms, dance ! Do all you can to make yourself
agreeable.*

4703. Σκιᾶς ὄναρ ἄνθρωποι. (Gr.) Pind. Pyth. 8, 136.—*A shadow's dream are men.*
4704. Socci et cothurni musicam. (L.) Aus. Ep. 10, 43.—*Comic and dramatic poetry.*
4705. Socordiam eorum inridere libet, qui præsenti potentia credunt exstingui posse etiam sequentis ævi memoriam. Nam contra punitis ingeniis gliscit auctoritas: neque aliud externi reges, aut qui eadem sævitia usi sunt, nisi dedecus sibi atque illis gloriam peperere. (L.) Tac. A. 4, 35.—*It is difficult not to smile at the folly of those, who by an act of arbitrary power imagine it possible to crush out the investigations of future generations. On the contrary genius thrives under oppression, and all that foreign tyrants, or such as have adopted their barbarous policy have effected, has been to procure obloquy for themselves, and to enhance the fame of the author whom they proscribed.*
4706. Socrates quidem quum rogaretur cujatem se esse diceret, Mundanum, inquit. Totius enim mundi se incolam et civem arbitrabatur. (L.) Cic. Tusc. 5, 37, 108.—*When Socrates was asked what countryman he was, Of the world, said he; for he considered himself an inhabitant and citizen of the universe.*
4707. Sogno d'infermi, e fola di romanzi. (It.) Petrarch. Trionf. d'Amor. 4, 66.—*A sick man's dream, a fable of romance. Description of human life. Nonentities, unrealities, res vanissimæ.*
4708. Soi-disant. (Fr.)—*Self-styled.*
4709. Sola Deo salus. (L.)—*Safety is from God alone. Motto of Lord Rokeby. (2.) Sola juvat virtus.—Virtue alone assists. Motto of Lord Blantyre.*
4710. Solamen miseris, socios habuisse malorum:
Solamen miserum sed tamen istud idem. (L.) Dion. Cato?—*It is a comfort to the miserable to have comrades in misfortune, but it is but poor comfort after all. Cf. Seneca, Consol. ad Marc. 12, 5, Malevoli solatii genus est turba miserorum.—A crowd of fellow-sufferers is a miserable kind of comfort; and ἰσομοιρία τῶν κακῶν ἔχουσά τινα ὁμῶς τὸ μετὰ πολλῶν κούφισιν. (Gr.) Thucyd. 7, 75.—The universality of their sufferings being alleviated to a certain extent by being borne in company.*

4711. Sola nobilitas virtus. (L.)—*Virtue is the only nobility.*
Motto of the Duke of Abercorn.
4712. Sola salus servire Deo, sunt cætera fraudes. (L.)—*Salvation is alone found in the service of God, other ways are deceitful.* Inscription over a fire-place in the old palace of the Dukes of Lancaster, at Enfield, Middlesex. Four first words are the motto of Earl of Rosse.
4713. Sola virtus invicta. (L.)—*Virtue alone is invincible.*
M. of the Duke of Norfolk and Lord Howard of Glossop.
4714. Soldats ! si les cornettes vous manquent, vous trouverez toujours mon panache blanc au chemin de l'honneur et de la gloire. (Fr.)—*Soldiers ! if you cannot hear the bugles, you will always see my white plume in the path of honour and glory !* Speech of Henry IV. at Ivry.
4715. Solebamur consumere longa loquendo
Tempora, sermonem deficiente die. (L.) Ov. T. 5, 13,
28.—*We used to spend long hours in talk, daylight failing before our conversation came to an end.*
4716. Solem quis dicere falsum Audeat ? (L.) Virg. G. 1, 463.
—*Who will dare to call the sun a deceiver ?* Applied by Theophile Gautier to the art of photography.
4717. Soli cantare periti Arcades. (L.) Virg. E. 10, 32.—*The Arcadians alone are skilled in song.*
4718. Soli Deo Gloria. (L.)—*To God alone be glory.* Glovers' and Skinners' Company. (2.) Soli Deo Honor et Gloria.
—*To God alone be honour and glory.* Leathersellers' Company.
4719. Solis nosse Deos et cæli numina vobis,
Aut solis nescire datum. (L.) Lucan. 1, 452.

The Druids.

To understand the Gods and things of heaven,
To you alone by revelation's given ;
Or else to be alone in ignorance.—*Ed.*

4720. Solitudinem faciunt, pacem appellant. (L.) Tac. Agr. 30.
—*They make a solitude and they call it peace.*
4721. Sollicitant alii remis freta cæca, ruuntque
In ferrum : penetrant aulas, et limina regum.
(L.) Virg. G. 2, 503.

Some to the seas, and some to camps resort,
And some with impudence invade the court.—*Dryden.*

4722. Sol, mi, re, fa. (*It.*)—Motto with arms granted (temp. Elizabeth) to Dr John Bull, the reputed author of *God Save the Queen*.

4723. Sol occubuit nox nulla secuta est. (*L.*) Giraldus?—*The sun went down, but no night ensued.* A flattering eulogium upon the heir to the throne on the demise of the sovereign. According to Camden the line referred to the accession of Richard I.

4724. Solo cedit, quicquid solo plantatur. (*L.*) Law Max.—*What is planted in the ground goes with the land.* The purchaser of land takes all timber, etc., standing upon it.

4725. Solo Deo salus. (*L.*)—*Salvation in God alone.*

4726. Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.

(*L.*) Hor. Ep. 1, 1, 8.

Give rest in time to that old horse, for fear
At last he founder 'mid the general jeer.—*Conington.*

4727. Solvit ad diem. (*L.*) Law Term.—*He paid to the day.*
Plea to a prosecution for debt.

4728. Solvitur ambulando. (*L.*)—*The difficulty is solved by walking.*

Said of the Achilles and Tortoise puzzle, in which though according to mathematics A. is never able to pass the T. in the race, the apparent impossibility is solved by allowing the two competitors to make the trial. The phrase is thus used of any fallacy or unfounded notion, which can be disproved by putting the matter to a practical test.

4729. Solvuntur risu tabulæ; tu missus abibis.

(*L.*) Hor. S. 2, 1, 86.

O, then a laugh will cut the matter short:

The case breaks down, defendant leaves the court.—*Conington.*

Solvuntur risu tabulæ is said of any question which only succeeds in raising general laughter, and is so dismissed. The matter or case is "laughed out of court."

4730. Σώματα πολλά τρέφειν, καὶ δώματα πολλὰ ἀνεγείρειν
Ἀτραπὸς εἰς πενίην ἐστὶν ἐτοιμοτάτη. (*Gr.*)?—*To feed many mouths and to build many houses is the surest road to poverty.*

4731. Somnia terrores magicos miracula sagas

Nocturnos lemures portentaque Thessala rides?

(*L.*) Hor. Ep. 2, 2, 208.

Can you make sport of portents, gipsy crones,
Hobgoblins, dreams, raw head and bloody bones?—*Conington.*

4732. Somnum humanum quievi. (L.) App. 9, p. 218, 14.—
I slept like a human being. I had a mortal good sleep.
4733. Somnus agrestium
 Lenis virorum non humiles domos
 Fastidit, umbrosamque ripam. (L.) Hor. C. 3, 1, 21.
 Sleep knows no pride,
 It scorns not cots of village hinds,
 Nor shadow-trembling river side.—*Conington.*
4734. Σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γέμοις δόμοις
 Εἶη φρονούσα πλείον ἢ γυναῖκα χρῆν. (Gr.) Eurip. 1—
*I hate a clever woman. Let there be no woman in my
 house that knows more than a woman should.*
4735. Sorex suo perit indicio. (L.) Prov.—*The mouse perishes
 by disclosing his retreat.* His revelations proved his ruin.
 Don't speak to your own undoing.
4736. Sors tua mortalis ; non est mortale quod optas.
 Plus etiam quam quod superis contingere fas sit,
 Nescius affectas. (L.) Ov. M. 2, 56.
 Mortal thy lot, but more than mortal may
 Is that thou covetest : e'en the celestials
 Dare not to handle with impunity
 What thou aspirest to in ignorance.—*Ed.*
 Speech of Apollo to Phaethon, on the petition of the
 latter to guide the chariot of the sun.
4737. Sortes Virgili, or Virgilianæ. (L.) Lampr. Alex. Sever.
 14, 5.—*Virgilian oracles, or chances.*
 Divination of one's fortune ascertained by the words first lit upon
 at the opening of some book (Virgil or other) selected for the pur-
 pose. Charles I. is said to have opened the *Æneid* at Bk. 2, line
 557. The Gospels were also frequently used for this purpose.
4738. Sortilegis egeant dubii, semperque futuris
 Casibus ancipites : me non oracula certum
 Sed mors certa facit : pavido fortique cadendum est.
 (L.) Lucan. 9, 581.
 Let those oppressed with constant doubts and fears
 About their fate, consult the soothsayers :
 To me no seer save death th' assurance gave ;
 All men must fall, the coward and the brave.—*Ed.*
4739. Sospetto licenzia fede. (It.) Prov.—*Suspicion renders
 belief optional.* If you have a suspicion of a person's
 veracity, you must use your own judgment as to the
 truth of his statements.

4740. Souvent femme varie,
 Bien fol qui s'y fie. (Fr.)—*Woman often varies, fool is he who trusts her.*
 According to the story, the lines were written by Francis I. on a window in the castle of Chambord. Brantôme, however, who had seen the writing, says that the words were *Toute femme varie*, and not a distich as is commonly supposed.
4741. Souvent la perfidie retourne sur son auteur. (Fr.) La Font. ?—*Treachery very often comes back on the head of its instigator.*
4742. Soyez ferme. (Fr.)—*Be firm.* M. of the Earl of Carrick.
4743. Soyons doux, si nous voulons être regrettés. La hauteur du génie et les qualités supérieures ne sont pleurées que des anges. (Fr.) Chateaub. ?—*Be gentle, if you wish to be regretted. Great genius and talents have none but the angels to lament their loss.*
4744. Spargere voces in vulgum ambiguas. (L.) Virg. A. 2, 98.
 With chance-dropt words the people fired.—*Conington.*
4745. Σπάρτην ἔλαχες, κείνην κόσμει. (Gr.) Eurip. Fr. 695.—*You have the honour to be a Spartan, be an honour to your country.* Quoted by Cic. Att. 4, 6, 2, with ταύταν for κείνην, in which form it is usually cited. Often also in the Lat. "Spartam nactus es, hanc orna."
4746. Spectatum admissi, risum teneatis, amici? (L.) Hor. A. P. 5.—*Being admitted to the sight, could you, my friends, restrain your laughter?* Was there ever anything so preposterous?
4747. Spectatum veniunt, veniunt spectentur ut ipsæ. (L.) Ov. A. A. 1, 99.—*The ladies come to see, and to be seen.*
 Chaucer, *Wyf of Bath*, Prol. has
 And for to see, and eke for to be seye.
4748. Spectemur agendo. (L.)—*Let us be regarded by our actions.*
 Motto of the Earl of Shannon and Viscount Clifden, 1st Royal Dragoons, 102nd Foot.
4749. Spem gregis. (L.) Virg. E. 1, 15.—*The hope of the flock.*
 The flower of the family.
4750. Spem pretio non emo. (L.) Ter. Ad. 2, 2, 11.—*I do not wish to purchase mere hopes.* I do not barter gold for fallacious expectations.

4751. Sperat infestis, metuit secundis,
 Alteram ad sortem bene præparatum
 Pectus. (L.) Hor. C. 2, 10, 13 (First two words motto
 of Lord Seaton).

A heart prepared for change of fate
 Will hope in trouble, fear in joy.—*Ed.*

4752. Speravi. (L.)—*I have hoped.* Motto of Lord Lyons.
 4753. Speravimus ista Dum fortuna fuit. (L.) Virg. A. 10, 42.
 Such hopes I had indeed while Heaven was kind.—*Dryden.*

4754. Sperne voluptates, nocet empta dolore voluptas.
 (L.) Hor. Ep. 1, 2, 55.

Make light of pleasure : pleasure bought with pain
 Yields little profit, but much more of bane.—*Conington.*

4755. Spero meliora. (L.) Cic. Att. 14, 16, 3.—*I hope for better
 things.* Motto of Lord Torphichen.

4756. Spes bona dat vires, animum quoque spes bona firmat :
 Vivere spe vidi qui moriturus erat. (L.) Ov. ?

Hope.

Good hope both strength and confidence will give :
 I've known through hope the dying to revive.—*Ed.*

4757. Spes et fortuna. (L.)—*Hope and fortune.* Lord Chelmsford.
 (2.) Spes mea Christus.—*Christ is my hope.* Motto of
 the Earl of Lucan and Lord Clanmorris. (3.) Spes mea
 in Deo.—*My hope is in God.* Motto of Lord Teynham.
 (4.) Spes nostra Deus.—*God is our hope.* Carriers'
 Company. (5.) Spes sibi quisque. Virg. A. 11, 309.—
Each man must rely upon himself. Each man for him-
 self. (6.) Spes tutissima coelis.—*The most safe hope is
 in heaven.* Motto of the Earl of Kingston.

4758. Spirat tragicum satis, et feliciter audet. (L.) Hor. Ep.
 2, 1, 166.—*It breathes the tragic vein well enough, and is
 happy in its attempts.* Said of the Roman drama.

4759. Spiritus quidem promptus est, caro vero infirma. (L.)
 Vulg. Marc. 14, 38.—*The spirit indeed is willing, but
 the flesh is weak.*

4760. Splendida vitia. (L.) Tertull. ?—*Splendid vices.* Ter-
 tullian says of the virtues of the heathen, that being
 devoid of grace, they can only be looked upon at the
 best as so many "splendid vices."

4761. Splendide mendax. (L.) Hor. C. 3, 11, 35.—*Gloriously false*. "That splendid falsehood."—*Conington*. Hypermnestra alone of the daughters of Danaus, preserved her husband's life when ordered by her father to slay him.
4762. S. R. E. (Sancta Romana Ecclesia). (L.)—*The holy Roman Church*.
4763. Stabat mater dolorosa
Juxta crucem lacrymosa
Qua pendebat Filius. (L.) ?
At the cross her station keeping
Stood the mournful mother weeping,
Where He hung, the dying Lord.—*Dr Irons*.
4764. Stabit quocunque jeceris. (L.)—*It will stand, whichever way you throw it*. Motto of Isle of Man, in allusion to the arms of the island, viz., a three-legged man.
4765. Stant cætera tigno. (L.)—*The rest stand on a beam*. Motto of the Marquess of Huntly.
4766. Stare putes, adeo procedunt tempora tarde. (L.)—Ov. T. 5, 10, 5.—*The time goes so slowly that you would think it stood still*. Ovid in exile.
4767. Stare super vias antiquas. (L.) ?—*To stand on the old ways*. To resist novelties, innovations.
4768. Statio bene fida carinis. (L.)—*A safe haven for vessels*. Motto of the town of Cork (Harbour of Queenstown).
4769. Stat magni nominis umbra. (L.) Lucan. 1, 135.
Pompey.
He stands, the shadow of a mighty name.—*Ed*.
4770. Stat sua cuique dies ; breve et irreparabile tempus
Omnibus est vitæ ; sed famam extendere factis,
Hoc virtutis opus. (L.) Virg. A. 10, 467.
Each has his destined time : a span
Is all the heritage of man :
'Tis virtue's part by deeds of praise
To lengthen fame through after days.—*Conington*.
4771. Statua taciturnius exit. (L.) Hor. Ep. 2, 2, 83.—*As stupid (dumb) as a statue*. Cf. Pallidior statua. Cat. 81, 4.—*Paler than a (marble) statue*.
4772. Status quo, in statu quo, or statu quo. (L.)—*The state in which (or in the state in which) anything originally was situate*. E.g., Status quo ante bellum, *The state in which belligerents stood before the war*. The opposite is *Uti*

possidetis (As you now possess), signifying the respective positions occupied by the belligerents, according to the territory or points gained or lost at the close of the war.

4773. *Stemmata quid faciunt? Quid prodest, Pontice, longo
Sanguine censi? pictosque ostendere vultus
Majorum?* (L.) Juv. 8, 1.

'Tis only noble to be good.

What use in pedigrees? what boots
Your family tree with noble roots?
Or to display in corridors
A gallery of ancestors?—*Ed.*

4774. *Sternitur infelix alieno vulnere, cælumque
Adspicit, et dulces moriens reminiscitur Argos.*
(L.) Virg. A. 10, 782.

Now, prostrate by an unmeant wound,
In death he welters on the ground,
And gazing on Italian skies
Of his loved Argos dreams, and dies.—*Conington.*

4775. *Stet fortuna domûs.* (L.)—*May the fortunes of the house
stand sure.* Harrow School.

4776. *Stet quicunque volet potens
Aulæ culmine lubrico.
Me dulcis saturet quies:
Obscuro positus loco,
Leni perfruar otio.* (L.) Sen. Thyest. 391.

Anxious for power, let him who will
Climb to the palace' slippery heights:
But rather let me take my fill
Of sweet retirement's delights;
And, buried in my humble nest,
Enjoy the fruits of ease and rest.—*Ed.*

4777. *Stilus optimus et præstantissimus dicendi effector ac
magister.* (L.) Cic. de Or. 33, 150.—*The pen is the
best and most efficacious help and master in the art of
speaking.*

4778. *Stimulos dedit æmula virtus.* (L.) Lucan. 1, 120.—
Rivalry of valour spurred him on.

4779. *Sto pro veritate.* (L.)—*I take my stand in the defence of
truth.* Lord Oranmore and Browne.

4780. *Strenua nos exercet inertia; navibus atque
Quadrigris petimus bene vivere; quod petis hic est,
Est Ulubris, animus si non te deficit æquus.*
(L.) Hor. Ep. 1, 11, 28

Anxious through seas and land to search for rest
Is but laborious idleness at best.—*Francis*.
No: what you seek at Ulubræ you'll find,
If to the quest you bring a balanced mind.—*Conington*.

4781. Studiis et rebus honestis. (L.)—*By honest studies and pursuits*. Motto of Lord Ashburton.

4782. Studiis florentem ignobilis oti. (L.) Virg. G. 4, 564.—*Indulging in the studies of inglorious leisure*.

Affecting studies of less noisy praise.—*Dryden*.

Said of the author's composition of his *Georgics*. The poet intimates, that while Cæsar was pursuing his high destiny in arms, he (Virgil) was passing his time at Naples, in the pleasing but inglorious pursuit of his own peculiar studies.

4783. Studio minuente laborem. (L.) Ov. M. 4, 295.—*The pursuit (occupation) lessening the fatigue*.

4784. Stulta est clementia, quum tot ubique
Vatibus occurras, perituræ parcere chartæ.

(L.) Juv. 1, 17.

Since I'm ever meeting poets
It's sheer nonsense to grudge paper,
For they'll spoil it if I do not.—*Shaw*.

4785. Stulta maritali jam porrigit ora capistro. (L.) Juv. 6, 43.—*He is already stretching out his silly head for the matrimonial halter*. He is going to sacrifice his liberty for the bonds of marriage.

4786. Stulte, quid o frustra votis puerilibus optas,
Quæ non ulla tulit, fertque feretque dies? (L.) Ov. T. 3, 8, 11.—*Fool, why do you vainly wish with childish desire for things which time past has never produced, nor does, nor ever will bring about?*

4787. Stultissimum in luctu capillum sibi avellere,
Quasi calvitio mæror levaretur. (L.) Bion. ap. Cic. Tusc. 3, 26, 62.—*It is worse than foolish to tear one's hair in grief, as if sorrow could be relieved by baldness*. Witty remark of Bion on the rage of Agamemnon.

4788. Stulti stolidi fatui fungi bardi blenni buccones! (L.) Plaut. Bacch. 5, 1, 2.—*Fools, stupid, simpletons, chuckle-heads, idiots, dolts, gawkies!*

4789. Stultitia est, quoi bene esse licet, eum prævorti litibus. (L.) Plaut. Pers. 5, 2, 20.—*It is mere folly for a man who might be well off, to prefer to involve himself in litigation*.

4790. Stultitiam patiuntur opes. (L.) Hor. Ep. 1, 18, 29.—
Riches can afford to be foolish.

4791. Stultorum incurata pudor malus ulcera celat.
(L.) Hor. Ep. 1, 16, 24.

O, 'tis a false, false shame that would conceal
From doctors' eyes the sores it cannot heal.—*Conington.*

4792. Stultum me fateor (liceat concedere veris).
Atque etiam insanum. (L.) Hor. S. 2, 3, 305.
I own I'm foolish (let the truth be told),
Nay, even mad.—*Ed.*

4793. Stultus ab obliquo qui quum descendere possit,
Pugnat in adversas ire natator aquas. (L.) Ov. R. A. 121.
He's mad to buffet with the current's force
Who can descend the flood with slanting course.—*Ed.*

4794. Stultus es, rem actam agis. (L.) Plaut. Ps. 1, 3, 28.—
You fool, you are doing work twice over.

4795. Stultus et improbus hic amor est, dignusque notari,
Quum tua pervideas oculis male lippus inunctis,
Cur in amicorum vitiis tam cernis acutum?
(L.) Hor. S. 1, 3, 21.

Self-love like this is knavish, and absurd,
And well deserves a damnatory word:
You glance at your own faults, your eyes are blear;
You eye your neighbour's, straightway you are clear.
—*Conington.*

4796. Stylus virum arguit. (L.)—*The style shows the man.*

4797. Sua confessione induatur ac juguletur necesse est. (L.)
Cic. Verr. 2, 5, 64, 166.—*He must entangle himself and
cut his throat with his own confession.* Cf. Suo sibi
gladio hunc jugulo. Ter. Ad. 5, 7, 35.—*I stab him
with his own weapon.*

4798. Sua cuique Deus fit dira cupido. (L.) Virg. A. 9, 185.
—*Each man's fierce passion becomes his god.*
Passion surging past control
Plays the god to each one's soul.—*Conington.*

4799. Sua cuique quum sit animi cogitatio
Colorque proprius. (L.) Phædr. 4, Prol. 7.—*Each man
has his own fancy and colour which he gives to his pro-
ductions.*

4800. Suam cuique sponsam, mihi meam : suum cuique amorem,
mihi meum. (L.) Attilius, ap. Cic. Att. 14, 20, 3.

Each man his wife, but give me mine :
Each man his love, but mine for me.—*Ed.*

A line of M. Attilius the dramatist, *poeta durissimus* (a most rugged poet) as Cicero calls him in *l.*

4801. *Suave est ex magno tollere acervo.* (*L.*) Hor. S. 1, 1, 51.

The Miser.

But there's a pleasure, spite of all you say,
In a large heap from which to take away.—*Conington.*

4802. *Suave, mari magno turbantibus æquora ventis,
E terra magnum alterius spectare laborem.
Non quia vexari quemquam est jocunda voluptas
Sed quibus ipse malis careas, quia cernere suave est.*
(*L.*) Lucret. 2, 1.

Suave mari magno.

'Tis sweet to stand upon the shore
And hear the mighty ocean roar,
And watch some swimmer on the wave
Battling to 'scape a watery grave :
Not that to see another's pain
Brings any pleasurable gain,
But there's a certain charm to see
The ills from which one's self is free.—*Ed.*

4803. *Suaviter et fortiter.* (*L.*)—*Mildly and firmly.* Motto of Earl Minto.

4804. *Suaviter in modo, fortiter in re.* (*L.*)—*Gentle in manner, vigorous in performance.* Motto of Lord Newborough.
Aquaviva, General of the Jesuits (1606), says in a treatise (*Industrie ad curandos animæ morbos*): *Fortes in fine assequendo, et suaves in modo assequendi simus*, Let us be vigorous in attaining our object, and mild in the means thereto.

4805. *Sub cruce candida.* (*L.*)—*Under the white cross.* Motto of Earl of Egmont. (2.) *Sub cruce salus.* (*L.*)—*Salvation by the cross.* Motto of Viscount Bangor.

4806. *Sub fine.* (*L.*)—*At the end.* (2.) *Sub initio.*—*At the beginning.* (3.) *Sub Jove.*—*In the open air, out of doors.* (4.) *Sub rosa.*—*Under the rose, confidentially.* (5.) *Sub silentio.*—*In silence, unnoticed.*

4807. *Sub hoc signo vinces.* (*L.*)—*Under this sign thou shalt conquer.* Motto of Viscount De Vesci.

4808. *Sublata causa tollitur effectus.* (*L.*) Law Max.—*The cause being removed, the effect must cease.*

4809. *Sublime, familier, solide, enjoué, tendre,
Aisé, profond, naïf et fin.*

Vive, Horace, avant tout l'univers pour t'entendre
Aime à redevenir Latin. (*Fr.*) La Motte, Poés. Légères.

Horace.

Sublime yet familiar, real, gay, full of feeling,

Easy, deep, artless, shrewd is his vein.

Hail! Horace, to hear thee the world would be willing
To become Latin-speaking again.—*Ed.*

Petron. Arb. cap. 118, speaks of *Horatii curiosa felicitas*, Horace's "curious felicity" of expression: and Dr Johnson, Boswell, vol. vii. p. 219, says, "The lyrical parts of Horace can never be perfectly translated." See also Quint. Inst. Or. 1, 8, to same effect.

4810. Sub pœna (ad testificandum). (*L.*) Law Term.—*You are to attend to give evidence under penalty.* The ordinary process, both in equity and common law, to compel the attendance of a witness. (2.) Sub pœna duces tecum. —*Under a penalty you are to bring with you:* similar writ requiring witness to produce books or papers, etc. In either case the person cited is said to be *subpœna'd*, or to have a *sub pœna* served on him, requiring his attendance as witness in court.
4811. Subtilis veterum judex et callidus audis. (*L.*) Hor. S. 2, 7, 101.—*You are considered a fine and knowing judge of the old masters.* A clever judge and connoisseur of ancient works of art.
4812. Succedaneum. (*L.*)—*A substitute.* A medicine or remedy substituted for another.
4813. Suche die Wissenschaft als würdest ewig du hier sein, Tugend, als hielte der Tod dich schon am sträubenden Haar. (*G.*) Herder?—*Seek knowledge, as if thou would'st always be here; virtue, as if death already held thee by the stiffened hair.*
4814. Sufficit diei malitia sua. (*L.*) Vulg. Matt. 6, 34.—*Sufficient unto the day is the evil thereof.*
4815. Suggestio falsi. (*L.*)—*The suggestion of what is false.* (2.) Suppressio veri.—*The suppression of what is true.* The latter of these two modes of equivocation is very commonly employed in testimonials to character.
4816. Sui cuique mores fingunt fortunam. (*L.*) Nep. ?—*Manners make the man.* Every man's fortune is shaped more or less by his manners.
4817. Sui generis. (*L.*)—*Of a kind of its own.* Something by itself.
4818. Sui juris. (*L.*)—*Of his or in his own right.*

4819. Suis ea (*sc.* Fortuna) cuique fingitur moribus. (*L.*) Cic.
Par. 5, 1, 34.—*A man's abilities determine his fortune.*
4820. Suis stat viribus. (*L.*)—*He stands by his own strength.*
Motto of Lord Abinger.
4821. Suivez raison. (*Fr.*)—*Follow reason.* Motto of the
Marquess of Sligo and Lord Kilmaine.
4822. Sume superbiam Quæsitam meritis. (*L.*) Hor. C. 3, 30, 14.
Put glory on, by virtue won.—*Conington.*
4823. Sumite materiam vestris qui scribitis æquam
Viribus, et versate diu quid ferre recusent,
Quid valeant humeri. (*L.*) Hor. A. P. 38.
Good authors, take a brother bard's advice :
Ponder your subject o'er not once or twice,
And oft and oft consider if the weight
You hope to lift be or be not too great.—*Conington.*
4824. Summa igitur et perfecta gloria constat ex tribus his, si
diligit multitudo, si fidem habet, si cum admiratione
quadam honore dignos putat. (*L.*) Cic. Off. 2, 9, 3.—
*The perfect ideal of human glory is based upon these three
points : a people's love, their confidence, and a feeling of
admiration founded upon a sense of worth.*
4825. Summa petit livor : perflant altissima venti.
(*L.*) Ov. R. A. 369.
Envy aims high : great summits feel the wind.—*Ed.*
4826. Summum bonum. (*L.*)—*The chief good.* The object the
most desirable to be obtained. Thus amongst the ancient
philosophers, the Epicureans placed the *summum bonum*
of life in Happiness (an untroubled calm), while the
Stoics made Virtue (the close imitation of Nature), and
the superiority of the Will to *all* circumstances and
changes of human existence, the *s. b.* to be desired.
4827. Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas. (*L.*) Juv. 8, 83.
Think it a crime to purchase breath with shame,
And for the sake of life to lose life's aim.—*Ed.*
4828. Summum jus summa injuria. (*L.*) Law Max.—*The
extremity of the law is the extremity of injustice.*
Cic. Off. 1, 10, 33, quotes the maxim as, *jam tritum sermone pro-
verbium*, a trite and proverbial expression. Cf. Col. 1, 7, 2 : *Sum-
mum jus antiqui summam putabant crucem.*—*Our ancestors used to
consider extreme law as extreme punishment* (lit. *An extreme cross*).

4829. Sumque argumenti conditor ipse mei. (L.) Ov. T. 5, 1,
10.—*I am myself the subject of my own poems.*

4830. Sunt aliquid Manes : letum non omnia finit,
Luridaque exstinctos effugit umbra rogos.
(L.) Prop. 4, 7, 1.

To Cynthia's shade.

There is an after life : death ends not all :
Nor can the grave th' æthereal soul enthrall.—*Ed.*

4831. Sunt bona, sunt quædam mediocria, sunt mala plura
Quæ legis hic : aliter non fit, Avite, liber.
(L.) Mart. 1, 17, 1.

Some good, some middling, and much more that's bad
You'll find : but otherwise a book's not made.—*Ed.*

4832. Sunt delicta tamen quibus ignovisse velimus.
(L.) Hor. A. P. 347.

Some faults may claim forgiveness.—*Conington.*

4833. Sunt Jovis omnia plena. (L.) Virg. E. 3, 60.—*All things
are full of, permeated by, the Deity.*

4834. Sunt lachrymæ rerum, et mentem mortalia tangunt.
(L.) Virg. A. 1, 462.

Our history has its tears, and human hearts
Are touched by scenes of human suffering.—*Ed.*

4835. Sunt nisi præmissi quos periisse putas. (L.) Weavers'
Fun. Mon. Motto of Frontisp.—*Those whom you think
dead are only gone before.*

4836. Sunt superis sua jura. (L.) Ov. M. 9, 499.—*Even the
gods themselves are bound by law.*

4837. Sunt tamen in se communia sacra poetis
Diversum quamvis quisque sequamur iter.
(L.) Ov. Ep. 2, 10, 17.

Poet with poet a common art combines,
Though each strike out their own respective lines.—*Ed.*

4838. Suo Marte. (L.) Cic. Phil. 2, 37, 95.—*By his own
valour (exertions).*

4839. Superat quoniam fortuna, sequamur,
Quoque vocat vertamus iter. (L.) Virg. A. 5, 22.
Since fate constrains let us obey
And follow where it leads the way.—*Ed.*

4840. Super et Garamantas et Indos Proferet imperium.
(L.) Virg. A. 6, 795.

O'er Ind and Garamant extreme
Shall stretch his boundless reign.—*Conington.*

Said of Augustus Cæsar, and applicable to England's Indian possessions.

4841. *Supersedas.* (*Law L.*)—*You may supersede.* A writ to stay proceedings in any case, or to abrogate the authority of an inferior court.

Thus, the writ and warrant issuing out of a county court to the sheriff to seize the goods of any one for rents, etc., will be rendered inoperative by a writ of *supersedas*, which has the effect of staying all further proceedings in the matter.

4842. *Superstitionem . . . in qua inest inanis timor Dei . . . religionem, quæ Deorum cultu pio continetur.* (*L.*) *Cic. N. D. 1, 42, 117.—Superstition, which is an unfounded fear of God, Religion, which consists in the pious worship of the Gods.*

4843. *Super subjectam materiam and Secundum subjectam materiam.* (*L.*) *Law Phrase.—Upon or according to the particular subject-matter of the agreement, or other point under discussion.*

Thus, a speaker will be requested to confine his remarks and speak only *super subjectam materiam*, upon the particular subject under discussion; and the language of parties in any written instrument shall be interpreted *secundum subjectam materiam*, in conformity with the particular subject-matter of the agreement.

4844. *Supra vires.* (*L.*) *Hor. Ep. 1, 18, 22, or Ultra vires. Virg. A. 6, 114.—Beyond any one's powers.* Exceeding his capacities; beyond the terms of his commission; outside his province.

4845. *Supremum vale.* (*L.*) *Ov. M. 10, 62.—A last farewell.*
Cf. Virg. A. 11, 97:

Salve æternum mihi, maxime Palla,
Æternumque vale.

Hail mighty firstling of the dead,
Hail and farewell for aye!—*Conington.*

4846. *Sur Esperance.* (*Fr.*)—*In hope.* Lord Moncrieff.

4847. *Surgit post nubila Phœbus.* (*L.*)—*The sun rises after the clouds.* Motto of Coachmakers' Company.

4848. *Surgunt indocti et cælum capiunt.* (*L.*) *S. Aug. Conf. 8, 8.—The unlearned arise and take heaven by force.* Said of S. Anthony (the Illiterate).

4849. *Sursum corda.* (*L.*)—*Lift up your hearts.* Versicle in the Mass, with Response "Habemus ad Dominum," *We lift them up unto the Lord.* Motto of Haileybury College.

4850. *Sus Minervam, or Ne sus Minervam.* (L.) Prov.—*A pig teaching Minerva, or A pig should not teach Minerva.* *Sus Minervam* (sc. docet) in proverbio est, ubi quis id docet alterum, cujus ipse inscius est. Fest. p. 310, Müll.—“*A sow teaching Minerva,*” has passed into a proverb for any one who attempts to instruct another upon a subject of which he himself is ignorant. (See Cic. Ac. 1, 5, 18.)
4851. *Suspectum semper invisumque dominantibus, qui proximus destinaretur.* (L.) Tac. H. 1, 21.—*Those who are in supreme power always suspect and hate the man who is the heir to their fortunes.*
4852. *Suspendens omnia naso.* (L.) Hor. S. 2, 8, 64.—*Turning up one's nose at everything.* Sneering, carping at every one, everything.
4853. *Suum cuique.* (L.)—*To every man his due.* Motto of the Order of the Black Eagle of Prussia.
4854. *Suum cuique decus posteritas rependunt.* (L.) Tac. A. 4, 35.—*Posterity grants every one his due honour.* Thus Lord Bacon left his works to be judged by after generations.
4855. *Suus rex reginæ placet.* (L.) Plaut. Stich. 1, 2, 76.—*Every queen is pleased with her own king.*

T and the Greek Θ (Th).

4856. *Tà ἀρχαία ἔθνη κρατεῖτω.* (Gr.)—*Let the old customs prevail.* Beginning of Canon 6 of the Council of Nice on the jurisdiction of the greater Sees, Rome, Antioch, Alexandria, etc.
4857. *Tabesne cadavera solvat*
An rogos haud refert. (L.) Luc. 7, 809.—*It matters little whether the body be destroyed by corruption or by the funeral flames, by burial or cremation.*
4858. *Tabula ex naufragio.* (L.) Cic. Att. 4, 18, 3.—*A plank in a shipwreck.* The last means of escape.
4859. *Tabula rasa.* (L.)—*A smooth tablet, i.e., not yet written upon.* A blank sheet of paper.

The mind when unable to collect itself, or remember any given circumstance, is called a *tabula rasa*. Vide Pauli (Schimpf und Ernst, p. 314): *Mea anima est tanquam tabula rasa*, My mind is like a blank sheet of paper.

4860. Tacent, satis laudant. (L.) Ter. Eun. 3, 2, 23.—*They are silent, which is sufficient praise.*
4861. Tâche sans tache. (Fr.)—*A task performed without a stain.* Motto of Lord Northesk.
4862. Tacitum vivit sub pectore vulnus. (L.) Virg. A. 4, 67.—*The secret wound rankles still in her heart.*
4863. Τὰ δ' ἅλλα σιγῶ, βούς ἐπὶ γλώσση μέγας
Βέβηκεν. (Gr.) Æsch. Ag. 36.—*The rest I do not divulge, a great ox has got upon my tongue.* Prov. of those who keep silence for weighty reasons, perhaps with reference to the stamp of an ox upon a coin, the price of silence. Cf. ἔστι κἀμοὶ κλῆς ἐπὶ γλώσση. Id. Fr. 293.—*I too have a key upon my tongue.* I may not speak.
4864. Tadeln können zwar die Thoren,
Aber klüger handeln nicht. (G.) Langbein, The New Eve.—*Fools can certainly find fault, but they cannot act more wisely themselves.* Often quoted in the second line as *Aber besser machen nicht.*
4865. Tædet cæli convexa tueri. (L.) Virg. A. 4, 571.
'Tis weary to look up and see
The over-arching sky.—*Conington.*
4866. Tædium vitæ. (L.) Gell. 7, 18, 11.—*Weariness of life.*
French, *Ennui.* Boredom; listlessness.
4867. Tages Arbeit, Abends Gäste,
Saure Wochen, frohe Feste,
Sei dein künftig Zauberwort.
(G.) Goethe, Der Schatzgräber.
Work by day, at evening guests,
Weeks of toil, and happy feasts,
Be thy future's magic spell!—*Ed.*
4868. Talent, goût, esprit, bon sens, choses différentes non incompatibles. Entre le bon sens et le bon goût il y a la différence de la cause à son effet. Entre esprit et talent il y a la proportion du tout à sa partie. (Fr.) La Bruy. Car. vol. ii. p. 80.—*Talent, taste, wit, good sense, are very different things, but by no means incompatible. Between good sense and good taste, there is all the difference between cause and effect; while wit and talent stand in the relation of a whole to its part.*

4869. Tale tuum carmen nobis, divine poeta,
Quale sopor fessis. (L.) Virg. E. 5, 45.

Sweet are thy strains, singer inspired,
As sleep to men with labour tired.—*Ed.*

The above is also sometimes used ironically in speaking of poets and songsters whose strains have the effect of a narcotic.

4870. Tam diu discendum est, quum diu nescias, et, si proverbio credimus, quam diu vivas. (L.) Sen. Ep. 76.—*We have to go on learning, as long as we are ignorant, and if the proverb is to be believed, as long as life lasts.* Cf. Γηράσκω δ' αὖτις πολλά διδασκόμενος. (Gr.)—*As I grow old I am always learning more and more.* Saying of Solon, and quoted by Plato (Amatoribus).

4871. Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attrita de fronte ruborem?
(L.) Juv. 13, 239.

Back to its cursed ways will nature range,
Fixed and incapable of any change.
For who says to himself, Thus far I'll go
In this particular sin, but further—no?
Or, can the forehead, hard as brass or stone,
Regain the power of blushing, once it's gone?—*Ed.*

4872. Tamen hoc tolerabile si non Et furere incipias. (L.) Juv. 6, 613.—*However, this would be bearable enough if you did not begin to rave.*

4873. Tamen me Cum magnis vixisse invita fatebitur usque
Invidia, et fragili quærens illidere dentem
Offendet solido. (L.) Hor. S. 2, 1, 75.

Envy herself shall own that to the end
I've lived with men of mark, as friend with friend,
And, when she fain on living flesh and bone
Would try her teeth, shall close upon a stone.—*Conington.*

4874. Tam frictum ego illum reddam, quam frictum est cicer.
(L.) Plaut. Bacch. 4, 5, 7.—*I'll roast him as well as ever pea was roasted.*

4875. Tam Marte quam Minerva. (L.)—*As much by the help of Mars, as Minerva.* He has gained his object, as much by his courage, as by his prudence.

4876. Tam sæpe nostrum decipi Fabullum, quid
Miraris, Aule? Semper bonus homo tiro est.
(*L.*) Mart. 12, 51.
What wonder if Fabullus should have been
So oft deceived? A good man's always green.—*Ed.*
4877. Tandem fit surculus arbor. (*L.*)—*A twig in time becomes
a tree.* Motto of the Marquess of Waterford.
4878. Tanquam hæc sint nostri medicina furoris. (*L.*) Virg. E.
10, 60.—*As if these things* (hunting, sports of any kind)
would be a cure for my complaint (love)!
4879. Tanquam in speculo. (*L.*) Cic. Pis. 29, 71.—*As in a
mirror.*
4880. Tanquam unguis digitosque suos. (*L.*)—*As well known as
the nails and fingers on his hands.* (To have) at one's
fingers' ends. Thoroughly known and mastered.
4881. Tantæ molis erat Romanæ condere gentem.
(*L.*) Virg. A. 1, 33.
So vast the labour to create
The fabric of the Roman state.—*Conington.*
4882. Tantæne animis cœlestibus iræ? (*L.*) Virg. A. 1, 11.
Can heavenly natures nourish hate,
So fierce, so blindly passionate?—*Conington.*
Cf. Tant de fiel entre-t-il dans l'âme des dévôts? (*Fr.*) Boil.
Lutrin.—*Can so much gall* (spite) *find place in godly souls?*
4883. Tanta est quærendi cura decoris. (*L.*) Juv. 6, 507.—*So
great is the pains spent in adorning the person.*
4884. Tanti non es, ais? Sapis Luperce. (*L.*) Mart. 1, 118.
The author trying to sell his book.
"Four and sixpence! He's not worth it."
Right you are again, Lupercus.—*Shaw.*
4885. Tanti non est ingenium tuum
Momentum ut horæ pereat officiis meis.
(*L.*) Phædr. 3, Prol. 4.
I do not rate so high your mental powers
That I should waste thereon my business hours.—*Ed.*
4886. Tant mieux. (*Fr.*)—*So much the better.* (2.) Tant pis.—
So much the worse.
4887. Tanto buon, che val niente. (*It.*) Prov.—*So good as to
be good for nothing.*
4888. Tanto fortior, tanto felicior! (*L.*) Sen. Tranq. 15.—*The
braver, the better luck!* Go in and win! Words of
encouragement.

4889. Tanto major famæ sitis est, quam
 Virtutis. Quis enim virtutem amplectitur ipsam,
 Præmia si tollas? (L.) Juv. 10, 140.
 By so much you may see how thirst for fame
 Exceeds the thirst for virtue's honoured name.
 For who runs after virtue, pure and plain,
 If you withhold all hope of making gain?—*Ed.*
4890. Tanto vale la Messa detta quanto la cantata. (It.) Prov.
 —*A mass is as good whether it be sung or said.* Never
 mind *how*, so long as the matter is accomplished.
4891. Tantum quantum. (L.)—*Just as much as.*
4892. Tantum religio potuit suadere malorum!
 (L.) Lucret. 1, 102.
The sacrifice of Iphigenia.
 Alas that wickedness so great
 Could in religion's name be perpetrated!—*Ed.*
4893. Tantum series juncturaque pollet,
 Tantum de medio sumptis accedit honoris.
 (L.) Hor. A. P. 242.
 So much may order and arrangement do
 To make the cheap seem choice, the threadbare new.
 —*Conington.*
4894. Tantus amor laudum, tantæ est victoria curæ. (L.) Virg.
 G. 3, 112.—*Such is the love of praise, so great the eager-
 ness for victory.*
4895. Tarda sit illa dies, et nostro serior ævo. (L.) Ov. M. 15,
 867.—*Far may that day be yet, and after our time.* A
 wish expressed by the poet for the prolongation of the
 life of Augustus.
4896. Tarda solet magnis rebus inesse fides. (L.) Ov. H. 17,
 130.—*Confidence is slow in reposing itself in undertakings
 of any magnitude.*
4897. Tarde, quæ credita lædunt, Credimus. (L.) Ov. H. 2, 7.
 —*We are slow to believe things which, if believed, must
 wound us.*
4898. Tardiora sunt remedia quam mala. (L.) Tac. Agr. 3.—
Remedies are slower than the ills they cure.
4899. Τὰ σῦκα σῦκα, τὴν σκάφην δὲ σκάφην ὀνομάζων. (Gr.) Plut.
 2, 178 B.—*Calling a fig a fig, and a spade a spade.* To
 speak of things by their right names without affected
 delicacy.

4900. Tecum prius ergo voluta
 Hæc animo ante tubas. Galeatum sero duelli
 Pœnitet. (L.) Juv. 1, 168.
 Then by yourself think over this before
 The bugle sound. The helmed and belted knight
 Is late repenting of the bloody fight.—*Ed.*
 Cf. Gladiatorem in arena capere consilium. Prov. Sen. Ep. 22,
 1.—*The gladiator is making his plans after having entered the arena.* Taking counsel too late.
4901. Te digna sequere. (L.)—*Follow what is worthy of thee.*
 Lord Congleton.
4902. Tel brille au second rang, qui s'éclipse au premier. (Fr.)
 Volt. *Henriade*.—*Some will shine in the second rank who are lost in the first.*
4903. Tel, en vous lisant, admire chaque trait,
 Qui dans le fond de l'âme et vous craint et vous hait.
 (Fr.) Boil. ?—*Such an one, in reading your work, admires every line, but, at the bottom of his soul, he fears and detests you.*
4904. Tel excelle à rimer qui juge sottement. (Fr.) Boil. Art
 P.—*Some can rhyme very well who reason foolishly enough.* No ideas in their heads.
4905. Tel maître, tel valet. (Fr.) Prov.—*Like master, like man.* A saying, according to M. Cimber (Bibliothèque Royale), of the Chev. Bayard.
 Cf. *April's abstract* (Thos. Tusser, †1580):
 Such mistress, such Nan,
 Such master, such man.
4906. Tel père, tel fils. (Fr.) Breton Prov.—*As the father is, the son will be.*
4907. Telumque imbellè sine ictu. (L.) Virg. A. 2, 544.
 A feeble dart, no blood that drew.—*Conington.*
 May be applied to any feeble or pointless argument.
4908. Tel vous semble applaudir, qui vous raille et vous joue;
 Aimez qu'on vous conseille, et non pas qu'on vous loue.
 (Fr.) Boil. ?—*Such an one seems to applaud, while he is really making game of you: prefer those who advise you to those who praise.*
4909. Temperatæ suaves sunt argutæ,
 Immodicæ offendunt. (L.) Phædr. 4, Epil. 3.—*Witticisms please as long as they keep within bounds, but pushed to excess they cause offence.*

4910. Tempi passati! (*It.*)—*Bygone days!* Exclamation of the Emperor Joseph II. on seeing at Venice Zuccaro's picture of the Emperor Frederick I. doing penance at the feet of the Pope.
4911. Templa quam dilecta! (*L.*)—*How dear are thy temples!* Punning motto of the Duke of Buckingham (Temple).
4912. Tempora labuntur, tacitisque senescimus annis:
Et fugiunt fræno non remorante dies. (*L.*) Ov. F. 6, 771.
Time slips away, and noiselessly with years we older grow,
And days rush on without a rein to check or curb their flow.
—*Ed.*
4913. Tempore ducetur longo fortasse cicatrix;
Horrent admotas vulnera cruda manus. (*L.*) Ov. Ep. 1, 3, 15.—*With time perhaps the wounds will heal into a scar, but while fresh they shrink from too near a touch.*
4914. Tempori parendum. (*L.*)—*We must yield to circumstances.*
4915. Temporis ars medicina fere est; data tempore prosunt
Et data non apto tempore vina nocent.
(*L.*) Ov. R. A. 131.
Medicine must have its times: a glass of port
Does good at proper times, but else does hurt.—*Ed.*
4916. Temporis illius colui fovique poetas,
Quotque aderant vates rebar adesse deos.
(*L.*) Ov. T. 4, 10, 41.
I loved, revered the poets of that day,
Each bard a perfect god seemed in his way.—*Ed.*
4917. Temporum conscius et totius mundi philoistor (? polyhistor).
(*L.*) Hier. Ep. 103.—*Knowing the times and a general historian of the whole world.* Said of the prophet Daniel.
4918. Tempus edax rerum, tuque invidiosa vetustas
Omnia destruitis, vitiataque dentibus ævi
Paullatim lenta consumitis omnia morte.
(*L.*) Ov. M. 15, 234.
Devouring time and envious age
All falls to ruin 'neath your rage;
All by degrees ye wear away
With gnawing tooth and slow decay.—*Ed.*
4919. Tempus erit quo vos speculum vidisse pigebit. (*L.*) Ov. Med. Fac. 47.—*The time will come when it will pain you to look in the glass.*
4920. Tempus fugit. (*L.*)—*Time flies.*

4921. *Tempus rerum imperator.* (L.)—*Time is the governor of all things.* Motto of Clockmakers' Company.

4922. *Tenax et fidelis.* (L.)—*Firm and faithful.* Lord Carrington. (2.) *Tenax propositi.*—*Tenacious of his purpose.* Lord Rayleigh.

4923. *Τὴν δὲ μάλιστα γαμεῖν, ἣτις σέθεν ἑγγυθι ναίει.* (Gr.) Hes. Op. 1, 698.—*Above all choose a wife from your own neighbourhood.*

4924. *Tenebo.* (L.)—*I will hold.* Lord de Tabley.

4925. *Tenerorum lusor amorum.* (L.) Ov. T. 3, 3, 73.—*The singer of tender loves.* The epitaph which Ovid begged might be writ on his tomb.

4926. *Teneros animos aliena opprobria sæpe Absterrent vitiis.* (L.) Hor. S. 1, 4, 128.

A neighbour's scandal many a time
Has kept young minds from running into crime.—*Conington.*

4927. *Tenet insanabile multos Scribendi cacoethes.* (L.) Juv. 7, 52.—*The incurable itch for scribbling infects many.*

Cacoethes=any *bad habit*, a passion, itch: as *c. carpendi*, love of fault-finding; *c. loquendi*, an itching to be always speaking, etc.

4928. *Tene, ut ego accipiar laute, torquier omni Sollicitudine districtum, ne panis adustus, Ne male conditum jus apponatur, ut omnes Præcincti recte pueri comitique ministrent.* (L.) Hor. S. 2, 8, 67.

A Host's anxieties.

What gross injustice! Just that I may get
A handsome dinner, you must fume and pet,
See that the bread's not burned, the sauce not spoiled,
The servants in their places, curled and oiled.—*Conington.*

4929. *Tenez, voilà (dit-elle) à chacun une écaille, Des sottises d'autrui nous vivons au Palais; Messieurs, l'huitre était bonne. Adieu! vivez en paix.* (Fr.) Boil. Ep. 2, à M. L'Abbé des Roches.

The Lawyers and the Oyster.

Then take (says Justice) each of you a shell:
We live at Westminster on folks like you:
'Twas a fat oyster—live in peace. Adieu!—*Pope.*

4930. *Tenia una cara como una bendicion.* (S.) Cervantes, Don Quijote, 1, 2, 4.—*He had a face like a benediction.*

4931. Tentanda via est qua me quoque possim
Tollere humo, victorque virum volitare per ora.
(L.) Virg. G. 3, 8.
The poet's ambition.
I'll lift my head and get my verses heard,
And fly from mouth to mouth a household word.—*Ed.*
4932. Ter conatus ibi collo dare brachia circum,
Ter frustra comprehensa manus effugit imago. (L.) Virg.?
Thrice did I try her neck to clasp;
And thrice the shade elude my grasp.—*Ed.*
Applicable to one trying to grasp an unreality, or confused and involved statement.
4933. Terminus a quo. (L.)—*The point from which anything starts, moving towards the other extreme, called terminus ad quem, the point or goal to which it progresses.*
4934. Terra antiqua potens armis atque ubere glebæ. (L.) Virg. A. 1, 531.—*An ancient land powerful in arms and fertile in soil, i.e., Italy.*
4935. Terræ filius. (L.) Pers. 6, 59.—*A son of mother earth. A child of nature; a man of unknown origin. Cf. Huic terræ filio nescio cui. Cic. Att. 1, 13, 4.—This son of mother earth I know not whom. It was formerly the title borne by the undergraduate appointed to recite the satirical Latin oration then delivered annually at the Oxford Commemoration.*
4936. Terra firma. (L.)—*Dry land.* (2.) Terra incognita.—*An unknown country.*
4937. Terra innanzi, e terra poi. (It.) Prov.—*Earth to begin with, and earth to end with.* Man's history.
4938. Tertium quid. (L.)—*A third something.* Produced by the union, or collision of any two opposite forces. The term was applied by his disciples to Pythagoras, as the "third biped," men and birds being the others.
4939. Tertium sal. (L.)—*A third salt.* Obsolete chemical term formerly applied to neutral salts, as being a third substance, resulting from the union of an acid and an alkali.
4940. Tertius e cœlo cecidit Cato. (L.) Juv. 2, 40.—*A third Cato has come down from heaven.*
Two Catos only, the Censor and the opponent of Cæsar, are famous in history, both celebrated for their rigid stoicism; hence Juvenal ironically gives the name of a *third* Cato to the effeminate monster he is satirizing. Cf. Sapientum octavus. Hor. S. 2, 3, 296.—*An eighth wise man, i.e., in addition to the famous seven sages of Greece.*

4941. Te sine nil altum mens inchoat. (L.) Virg. G. 3, 42.
—*Without thy aid my mind can compass nothing great.*
Without thee, nothing lofty can I sing. (?)
Addressed by the poet to his friend and patron, Mæcenas.
4942. Testimonium animæ naturaliter Christianæ. (L.) Tert. Apol. 17.—*Evidence of a soul naturally Christian.* The notion of a Supreme Being entertained by the heathen, even amongst their idolatrous worship, is a testimony to the truth of Christianity.
4943. Tête d'armée! (Fr.)—*Head of the army!* Last words of Napoleon as he expired in the midst of a thunderstorm.
4944. Tetigisti acu. (L.) Plaut. Rud. 5, 2, 19.—*You have touched it with the needle.* You have hit the nail on the head.
4945. Tetrum ante omnia vultum. (L.) Juv. 10, 191.—*A countenance hideous beyond all conception.* Motto of Steele's *Spectator* 17 on the Ugly Club.
4946. Te veniente die, te decedente canebat. (L.) Virg. G. 4, 466.
At dawn, at eve he sang of thee alone.—*Ed.*
4947. Θέλω, θέλω μανῆναι. (Gr.) Anacreon?—*I will, I will be mad!* Cf. Horace's imitation (C. 2, 7, 28), Non ego sanius Bacchabor Edonis; recepto Dulce mihi furere est amico.
4948. Θεὸς ἡ ἀναίδεια. (Gr.)?—*Effrontery is divine (a god).*
4949. Θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. (Gr.) Callim. Ep. 10.—*Say not that the good die.* They live in other worlds.
4950. Tibi summum rerum judicium di dedere; nobis obsequi gloria relictæ est. (L.) Tac. A. 6, 18.—*To you the gods have given the supreme ordering of affairs; to us is left the glory of obeying your commands.* Addressed to the aged debauchee Tiberius, by M. Terentius, when exculpating himself from collusion with the conspiracy of Sejanus.
4951. Tief zu denken und schön zu empfinden ist Vielen gegeben, Dichter ist nur, wer schön sagt was er dacht' und empfand. (G.) Geibel.?—*To think deeply and to feel beautifully is given to many, but he is only a poet who beautifully expresses what he thinks and feels.*
4952. Tiens à la vérité. (Fr.)—*Stick to the truth.* Motto of Lord de Blaquiere. (2.) Tiens à ta foy.—*Hold to thy faith.* Motto of Earl Bathurst.

4953. Timeo Danaos et dona ferentes. (L.) Virg. A. 2, 49.
 Whate'er it be, a Greek I fear
 Though presents in his hand he bear.—*Conington*.
 Distrust your enemies even when (or especially when)
 they approach you in flattering guise.
4954. Timet pudorem. (L.)—*He fears shame*. Motto of Viscount Downe.
4955. Timor Domini fons vitæ. (L.)—*The fear of the Lord is a fountain of life*. Lord Dunboyne.
4956. Tirer le diable par la queue. (Fr.)—*To be very hard up*.
4957. Tirez le rideau, la farce est jouée. (Fr.)—*Draw the curtain, the farce is played out*. Dying words of Rabelais, as he expired in a fit of laughter. (See Works, Ed. Dupont, Paris, 1865, vol. i. p. xvii.)
4958. Τὸ δ'εὖ νικάτω. (Gr.) Æsch. Ag. 121.—*May the right prevail*. Motto of Brighton College.
4959. Todte Hunde beissen nicht. (G.) Prov.—*Dead dogs do not bite*.
4960. Τὸ γαμεῖν, εἰαν τις τὴν ἀλήθειαν σκοπῇ,
 Κακὸν μὲν ἐστίν, ἀλλ' ἀναγκαῖον κακόν. (Gr.) Menand.
 Incert. Com. p. 230.—*Marriage, if one consider the truth, is an evil, but a necessary evil*.
4961. Τὸ γὰρ τρέφον με, τοῦτ' ἐγὼ κρίνω θεόν. (Gr.)?—*What finds me bread is God to me*.
4962. Toga virilis. (L.)—*The manly costume*. The Roman youth, on attaining a certain age, assumed the *toga virilis*, or dress of a man.
4963. Τὸ καλόν. (Gr.)—*The beautiful*. Beauty, either of physical or, more often, of moral qualities. *Moral beauty*, virtue (French, *le beau*); opp. to τὸ αἰσχρόν, *shame, disgrace*. (Cf. Cicero's opposition of *honestum* and *turpe*.)
4964. Tolle jocos—non est jocus esse malignum. (L.)?—*Stop such joking, there is no fun in being malignant*. Ill-natured jokes.
4965. Tolle moras, semper nocuit differre paratis. (L.) Luc. 1, 281.—*An end to delays! It has always been hurtful to postpone when you are ready to act*.
4966. Tolle periculum, Jam vaga prosiliet frænis natura remotis.
 (L.) Hor. S. 2, 7, 74.

But take away the danger, in a trice
 Nature unbridled plunges into vice.—*Conington*.

4967. Tollere hæc aranea Quantum est laboris! (L.) Phædr. 2, 8, 23.—*What a labour to remove all these cobwebs!*
Superfluous matter and wordiness of style obscuring the subject of any book.

4968. Tollite barbarum Morem. (L.) Hor. C. 1, 27, 2.—*Away with such a barbarous custom (habit).*

4969. Τῶν εὐτυχούντων πάντες εἰσι συγγενεῖς. (Gr.)?—*Everyone is kinsman to the fortunate.*

4970. Tonto, sin saber Latin, nunca es gran tonto. (S.) Prov.—*A fool except he knows Latin, is never a very great fool.*

4971. Τὸ περὶόν. (Gr.)—*That which is becoming, or decorous.*

4972. Torrens dicendi copia multis
Et sua mortifera est facundia. (L.) Juv. 10, 9.

A full and rapid flow
Of eloquence lays many a speaker low.—*Gifford.*

4973. Tota jacet Babylon; destruxit tecta Lutherus,
Calvinus muros, sed fundamenta Socinus. (L.)?—*All Babylon (the Catholic Church) is in ruins. Luther destroyed the roof, Calvin the walls, and Socinus the foundations.*

4974. Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus.
(L.) Juv. 8, 20.

'Tis only noble to be good.

Though ancestors adorns your walls,
And busts of heroes crowd your halls,
Yet Virtue you'll confess to be
The one and sole nobility.—*Ed.*

4975. Totam hodie Circus Romam capit. (L.) Juv. 11, 195.—
The whole of Rome is to-day at the Circus.

The Circus Maximus of Tarquinius Priscus (between the Palatine and Aventine hills) was capable of holding 100,000 spectators. Gladiatorial shows and races took place there.

4976. Tota teguntur
Pergama dumetis: etiam periere ruinæ. (L.) Luc. 9, 968.

And straggling wild-thorn covers all the ground
Where once was Troy; the very ruins are gone.—*Ed.*

The last words are often quoted of the rapid disappearance of old buildings, monuments, societies, or associations of former years.

4977. Τὸ τέχνηον πάντα γαῖα τρέφει. (Gr.); in (L.) Quævis terra alit artificem. Suet. Ner. 40.—*Every country will support an artist.* Celebrated reply of Nero when the astrologers predicted his destitution.
4978. Totidem verbis. (L.)—*In so many words.* He expressed himself *totidem verbis*, in so many words.
4979. Toties quoties. (L.)—*As often, so often.* As often as the offence shall be committed, so often shall the penalty be enforced.
4980. Totis diebus, Afer, hoc mihi narras,
Et teneo melius ista quam meum nomen.
(L.) Mart. 4, 37, 6.
Daily, my friend, you're telling me the same,
Although I know it well as my own name.—Ed.
4981. Toto cælo. (L.)—*By the whole heavens.* Said of any great difference of opinion. I differ *toto cælo* from X. To disagree "by whole diameters." Cf. Macr. S. 3, 12, 10: *Toto cælo errare, to be very greatly mistaken.*
4982. Tot premit ordinibus tot adhuc compagibus altum
Ædificat caput. Andromachen a fronte videbis;
Post minor est: credas aliam. (L.) Juv. 6, 502.
Head-dresses.
With row on row the lofty structure's reared,
So that the lady who in front appeared
A second Andromache, if you view the dame
Behind, is stunted, and scarce seems the same.—Ed.
4983. Tot rami quot arbores. (L.)—*So many branches, so many trees.* As many trees as branches. Motto of the R. Asiatic Society, with emblem of a banyan tree.
4984. Totus mundus exercet histrioniam. (L.) Petr. Fr. 10.—*All the world acts the player.* "All the world's a stage."
4985. Τοῦ ἀριστεύειν ἕνεκα. (Gr.)—*In order to excel.* Motto of Lord Henniker.
4986. Toujours. (Fr.)—*Always.* Earl of Seafield. (2.) Toujours prêt.—*Always ready.* Motto of Earls of Antrim and Clanwilliam. (3.) Toujours propice.—*Always propitious.* Motto of Lord Cremorne.
4987. Toujours en vedette. (Fr.)—*Always on guard.* Motto of Frederick the Great.
4988. Toujours perdrix. (Fr.)—*Always partridges.* Said of anything which occurs in wearisome repetition.

The phrase is traced to Henry IV. It appears that on being rebuked for his gallantries by his Confessor, the king revenged himself on his spiritual father by giving him nothing but partridges for dinner for several days in succession; and when the priest complained, Henry remarked that need of *variety* was evidently as much felt by the Confessor as by his penitent. Büchmann (Gefl. W. p. 370) refers to a Spanish Collection of Ballads (printed by Vallés, Barcelona, 1837) in which occurs:

Como dice el adagio,

Que cansa de comer perdices. (S.)—*As the adage goes, one gets tired of eating partridges.*

4989. Tourner autour du pot. (Fr.)—*To beat about the bush.*

4990. Tous les genres sont bons hors le genre ennuyeux. (Fr.)
Volt. L'Enf. Prod. Pref.—*All kinds are good except the kind that bores you.*

4991. Tous les hommes sont foux, et malgré tous leurs soins,
Ne diffèrent entr'eux, que du plus ou du moins. (Fr.)
Boil. ?—*All men are more or less mad, and notwithstanding all their pains, they only differ in degree.*

4992. Tous les méchants sont buveurs d'eau ;
C'est bien prouvé par le déluge. (Fr.) Segur. ?—*All the wicked are water-drinkers, the deluge is a proof of it.*

4993. Tout bien ou rien. (Fr.)—*All good or none.* Earl of Gainsborough.

4994. Tout chemin mène à Rome. (Fr.) Prov.—*All roads lead to Rome.*

4995. Tout citoyen est roi sous un roi citoyen. (Fr.) Favart,
Trois Sultanes, 1760.—*Every citizen is a king under a citizen king.* Curious that this should have been written under Louis XV. instead of Louis Philippe !

4996. Tout d'en haut. (Fr.)—*All from above.* Lord Bellew.

4997. Tout doit tendre au bon sens : mais pour y parvenir
Le chemin est glissant et pénible à tenir.

(Fr.) Boil. A. P. 1, 45.

Before you good sense as your aim ever keep,

Though the path that leads thither be slipp'ry and steep.—*Ed*

Cf. *Id. ibid.* cant. 3, 413 :

Au dépens du bon sens gardez de plaisanter.—*Take care not to sacrifice good sense in your desire to be witty.*

4998. Tout éloge imposteur blesse une âme sincère. (Fr.) Boil. ?
—*All deceitful praise wounds an honest heart.*

4999. Toute revelation d'un secret est la faute de celui qui l'a confié. (*Fr.*) La Bruy. ?—*The disclosure of a secret is the fault of him who first confided it.*
5000. Toutes les fois que je donne une place vacante, je fais cent mécontents, et un ingrat. (*Fr.*) Louis XIV.—*Every time I give away a vacant place, I make a hundred persons discontented, and one ungrateful.*
5001. Tout est contradiction chez nous : la France, à parler sérieusement, est le royaume de l'esprit et de la sottise, de l'industrie et de la paresse, de la philosophie, et du fanatisme, de la gaieté et du pédantisme, des loix et des abus, de bon goût et de l'impertinence. (*Fr.*) Volt. ?—*With us all is one mass of contradiction. France, seriously speaking, is the country of wit and folly, of industry and idleness, of philosophy and fanaticism, of gaiety and pedantry, laws and transgressions, good taste and vulgarity.*
5002. Tout est doux, et rien ne coûte, pour un cœur qu'on veut toucher. (*Fr.*)—*Everything is sweet, and costs no trouble for a heart that you wish to touch.*
5003. Tout est perdu fors l'honneur. (*Fr.*)—*All is lost save our honour.*
- This celebrated saying is found in slightly different shape in the letter written by Francis I. to his mother after the battle of Pavia. "Madame, pour vous advertir comment se porte le ressort de mon infortune, de toutes choses ne m'est demouré que l'honneur et la vie qui est saulve . . . j'ay prié qu'on me laissast pour écrire ces lettres," etc. Champollion, *Captivité de Francois I.*, p. 129.—*Madame, I have begged to be allowed to write this letter, to inform you what hope I have of recovering from my present misfortune, in which all that remains is my honour, and my life which is safe, etc.*
5004. Tout est pour le mieux dans le meilleur des mondes possibles. (*Fr.*) Volt. *Candide*.—*All is for the best in the best possible of worlds.* A skit which Voltaire puts into the mouth of Dr Pangloss, as a hit at the optimist doctrines of Leibnitz.
5005. Toute vérité, nue et crue, n'a pas assez passé par l'âme. (*Fr.*) Joubert ?—*A truth stated in all its original nakedness and crudity, shows that it has not been sufficiently revolved in the soul.*
5006. Tout faiseur de journaux doit tribut au malin. (*Fr.*) La Font. *Letter to M. S. de Troyes*.—*Every journalist owes toll to the evil one.*

5007. Tout finit par des chansons. (*Fr.*) Beaum. Mar. de Figaro.—*Everything ends in songs (or in being sung).* The chief topics of the day find their way generally into some popular rhymes.
5008. Tout flatteur vit au dépens de celui qui l'écoute. (*Fr.*) La Font. Corbeau et Renard.—*Every flatterer lives at the expense of those who listen to him.*
5009. Tout le monde se plaint de sa mémoire, et personne ne se plaint de son jugement. (*Fr.*) La Rochef. Max. p. 42, § 89.—*Every one complains of his memory, but none of their defective judgment.*
5010. Tout par raison. (*Fr.*)—*Everything according to reason.* Maxim of Richelieu.
5011. Tout soldat français porte dans sa giberne le bâton de maréchal de France. (*Fr.*) E. Blaze, La vie mil. sous l'Empire, vol. i. p. 5.—*Every French soldier carries a field-marshal's baton in his knapsack.* Attributed to Napoleon.
5012. Tout va à qui n'a pas besoin. (*Fr.*) Prov.—*Everything goes to the person who does not need it.*
5013. Tout vient à point à qui sait attendre. (*Fr.*) Prov.—*Everything comes to the man who will have the patience to wait for it.*
5014. Tout vient de Dieu. (*Fr.*)—*All things come from God.* Motto of Lords Clinton and Leigh.
5015. Traduttori, traditori. (*It.*) Prov.—*Translators, traitors.*
5016. Trahit ipse furoris
Impetus, et visum est lenti quæsisse nocentem.
(*L.*) Lucan. 2, 110.
Rage drags them on, and 'twere sheer waste of time
To investigate the nature of the crime.—*Ed.*
Peculiarly applicable to the proceedings of the Revolution-Committee of '93 and its agents.
5017. Trahit sua quemque voluptas. (*L.*) Virg. E. 2, 65.—*Each follows his own peculiar pleasure.*
5018. Transeat in exemplum. (*L.*)—*Let it stand as a precedent.* Let it be remembered as an example worthy of imitation.
5019. Tre cose belle in questo mondo: prete parato, cavaliere armato, e donna ornata. (*It.*) Prov.—*Three things are beautiful in this world: a priest in his vestments, a knight in armour, and a woman in her ornaments.*

5020. Tre donne e un papero fanno un mercato. (It.) Prov.—
Three women and a goose make a market.
5021. Tremblez, tyrans, vous êtes immortels.
 (Fr.) Delille, *L'Immortal. de l'âme.*
Tremble, ye tyrants, for ye cannot die!—Edl.
5022. Tres mihi convivæ prope dissentire videntur
 Poscentes vario multum diversa palato.
 Quid dem! quid non dem? Renuis tu, quod jubet alter:
 Quod petis, id sane est invisum acidumque duobus.
 (L.) Hor. Ep. 2, 2, 61.
*Three guests, I find, for different dishes call,
 And how's one host to satisfy them all?
 I bring a neighbour what he asks, you glower,
 Obliging you, I turn two stomachs sour.—Conington.*
5023. Tria juncta in uno. (L.)—*Three joined in one.* Motto of
 the Order of the Bath.
5024. Tria sunt enim . . . quæ sint efficienda dicendo: ut
 doceatur is, apud quem dicetur; ut delectetur, ut movea-
 tur vehementius. (L.) Cic. Brut. 49, 185.—*There are
 three points to be aimed at in speaking: to instruct, to
 please, to affect powerfully.*
5025. Tribus Anticyris caput insanabile. (L.) Hor. A. P. 300.
 —*A head not three Anticyræ could cure.*
5026. Trinitas in Trinitate. (L.)—*Trinity in Trinity.* Motto
 of the Trinity House.
5027. Tristi fummo nel aer dolce. (It.) Dante, Inf. 7, fin.—
Sad were we in the sweet air. Said of those who repine
 without cause.
5028. Tristis eris, si solus eris. (L.) Ov. R. A. 583.—*You will
 be sad if you live alone.*
5029. Tros Tyriusve mihi nullo discrimine agetur. (L.) Virg.
 A. 1, 574.—*Whether Trojan or Tyrian, it shall make no
 difference in my treatment of them.* I shall act impartially
 towards all.
5030. Truditur dies die,
 Novæque pergunt interire lunæ. (L.) Hor. C. 2, 18, 15.
*Day presses on the heels of day,
 And moons increase to their decay.—Francis.*
5031. Tu dic, mecum quo pignore certes. (L.) Virg. E. 3, 31.
 —*Say for what stake you will contend with me.* Name
 your bet.

5032. Tu, Domine, gloria mea. (L.)—*Thou, O Lord, art my glory.* Lord de Tabley.
5033. Tu dors, Brutus, et Rome est dans les fers !
(Fr.) Volt. *Mort de César.*
What ! Brutus, dost thou sleep, and Rome in chains?—*Ed.*
5034. Tuebor. (L.)—*I will protect.* Motto of Lords Torrington and Strafford.
5035. Tui me miseret, mei piget. (L.) Enn. ap. Cic. Div. 1, 31, 66.—*I am sorry for you, vexed with myself.*
5036. Tum denique homines nostra intelligimus bona
Quum, quæ in potestate habuimus, ea amisimus. (L.)
Plaut. Capt. 1, 2, 39.—*We begin to appreciate our blessings when we have lost them.*
5037. Tu mihi curarum requies, tu nocte vel atra
Lumen, et in solis tu mihi turba locis. (L.) Tib. 4, 13, 11.
My rest from care, my star in darkest night,
My company when alone, constant delight.—*Ed.*
Inscribed by a Chartreux around the walls of his study.
5038. Tum meæ (si quid loquar audiendum)
Vocis accedet bona pars. (L.) Hor. C. 4, 2, 45.—*Then, if I can say anything worth listening to, I will heartily add the tribute of my voice.*
5039. Tunc autem consummata est infelicitas, ubi turpia non
solum delectant, sed etiam placent: et desinit esse
remedio locus, ubi quæ fuerant vitia, mores sunt. (L.)
Sen. Ep. 39, fin.—*Then is the lowest stage of degradation reached, when abominable practices produce not merely pleasure but satisfaction; and all hope of remedy vanishes when vice itself has become habitual.*
5040. Tu ne cede malis, sed contra audentior ito
Quam tua te fortuna sinet. (L.) Virg. A. 6, 95.
Yet still despond not, but proceed
Along the path where fate may lead.—*Conington.*
5041. Tu ne quæsieris, scire nefas, quem mihi quem tibi
Finem di dederint, Leuconoe. (L.) Hor. C. 1, 11, 1.—
Enquire not, Leuconoe, for thou mayst not know what end the gods have appointed either for thee or for me.
5042. Tunica propior pallio est. (L.) Plaut. Trin. 5, 2, 30.—
My tunic is nearer to me than my cloak.
Cf. the old proverb, "Near is my coat, but nearer is my skin,"
i.e., charity begins at home; or in Greek, ἀπώτερον ἢ γόνυ κνήμη,
Theocr. 16, 18.—*My leg is further than my knee.*

5043. Tu nihil invita dices faciesve Minerva. (L.) Hor. A. P. 385.—*Take care to say or do nothing in opposition to the natural bent of your genius, i.e., against the grain; or as Boileau says, Si son astre, en naissant, ne l'a formé poète. (Fr.)—If his star did not make him a poet at his birth.*
5044. Tu pol si sapis, Quod sis nescis. (L.) Ter. Eun. 4, 4, 53.—*You, hark ye, if you are wise, will not know what you do know. You must affect ignorance.*
5045. Tu proverai si come sa di sale
Lo pane altrui, e com' é duro calle
Lo scender e'l salir per l'altrui scale.
(It.) Dante, Par. Cant. 17, 58.
Cacciaguida prophesies Dante's exile.
Thou shalt prove
How salt the savour is of other's bread :
How hard the passage, to descend and climb
By other's stairs.—*Cary.*
5046. Tu quaecumque Deus tibi fortunaverit horam
Grata sume manu ; neu dulcia differ in annum,
Ut quocumque loco fueris, vixisse libenter
Te dicas. (L.) Hor. Ep. 1, 11, 22.
Seize then each happy hour the gods dispense,
Nor fix enjoyment for a twelvemonth hence
So you may testify with truth, where'er
You're quartered, 'tis a pleasure to be there.—*Conington.*
5047. Tuque, O ! dubiis ne defice rebus. (L.) Virg. A. 6, 196.
—*And oh ! desert me not in this troublous affair !*
5048. Tu quoque. (L.)—*You also.* A *tu quoque* is a vulgar and idle retort in the same terms as those of your opponent. The common “So are you !” “You're another !” are instances.
5049. Tu quoque, Brute. (L.)—*Thou also, Brutus !* Sometimes quoted as *Et tu, Brute !*
Exclamation of Julius Cæsar on recognising M. Junius Brutus amongst his murderers. Suet. C. J. Cæsar, 82, says that the actual words were, *Kai sú, tékvor.* (Gr.)—*Thou too, my son !*
5050. Turba gravis paci, placidæque inimica quieti. (L.) Mart. de Spect. 4, 1.—*A crowd that disturbs one's peace, and is the enemy of calm quiet.* Said of informers.
5051. Turba remi sequitur fortunam, ut semper, et odit
Damnatos. (L.) Juv. 10, 73.—*The Roman crowd follows, as ever, the lead of fortune, and hates those that are condemned.*

5052. Tu recte vivis si curas esse quod audis.

(L.) Hor. Ep. 1, 16, 17.

And how fare you? If you deserve in truth
The name men give you, you're a happy youth.—*Conington*.

5053. Tu regere imperio populos, Romane, memento :

Hæ tibi erunt artes, pacisque imponere morem,

Parcere subjectis, et debellare superbos.

(L.) Virg. A. 6, 852.

Rome.

Remember, Roman, thy high destiny,
To hold the world 'neath thine imperial sway ;
Be these thy arts—the terms of peace to give,
To crush the proud, and bid the prostrate live.—*Ed.*

5054. Turne, quod optanti Divum promittere nemo

Auderet, volvenda dies en ! attulit ultro.

(L.) Virg. A. 9, 6.

Turnus, what never God would dare
To promise to his suppliant's prayer,
Lo here, the lapse of time has brought
E'en to your hands, unasked, unsought.—*Conington*.

5055. Turpe est difficiles habere nugas,

Et stultus labor est ineptiarum. (L.) Mart. 2, 86.

To me it is a labour that provokes,
To toil at wit, and make a task of jokes.—*Ed.*

5056. Turpe senex miles, turpe senilis amor. (L.) Ov. Am.

1, 9, 4.—*An aged soldier and an aged lover are sad sights.*

5057. Turpissimam aiebat Fabius imperatori excusationem esse,

Non putavi: Ego turpissimam homini puto. Omnia puta, exspecta, etiam in bonis moribus aliquid existet asperius. (L.) Sen. de Ira. 2, 31.—*Fabius used to say that a commander could not make a more disgraceful excuse than to plead "I never expected it." But it is in truth a most shameful reason for any one to urge. Imagine everything, expect everything: even when things are going as well as they can, some accident may occur.*

5058. Turpius ejicitur quam non admittitur hospes. (L.) Ov.

T. 5, 6, 13.—*It is more disgraceful to turn a guest out of doors, than not to admit him.*

5059. Turris fortissima est nomen Jehovah. (L.)—*A most strong*

tower is the name of Jehovah. M. of Town of Plymouth.

5060. Tuta frequensque via est per amicum fallere nomen,
Tuta frequensque licet sit via, crimen habet.

(L.) Ov. A. A. 1, 585.

'Tis safe and common to deceive in friendship's shielding name,
But safe and common though it be, a crime 'tis all the same.

—Ed.

5061. Tuta petant alii : fortuna miserrima tuta est :
Nam timor eventus deterioris abest.

(L.) Ov. Ep. 2, 2, 31.

Let others seek security, misfortune is secure,
For there at least one need not fear a worse lot to endure.—Ed.

5062. Tuta scelera esse possunt, secreta non possunt. (L.) Sen.
Ep. 97.—*Secret, crimes may be, but silenced, they cannot be.* Conscience will ever be uttering its accusing voice.

5063. Tutte le strade conducono a Roma. (It.) Prov.—*All roads lead to Rome.*

5064. Tuum est. (L.)—*It is thine.* Motto of Earl Cowper and Lord Mount Temple.

5065. Tuum ne, obsecro te, hoc dictum erat? Vetus credidi.
Audieras? Sæpe : et fertur in primis. (L.) Ter. Eun.
3, 1, 38.—(Gnatho) *I pray you, was that saying yours? I imagined it to be an old one.* (Thraso) *You had heard it before?* (Gn.) *Often, and it is one of the best known sayings of the day.*

The saying referred to is the prov. *Lepus tute es, et pulpamentum quæris!*—"What, you a hare, and hunting for game?" Said of any one who takes up a line of action glaringly inconsistent with his profession or natural disposition.

5066. Tu vincula frange. (L.)—*Break the chains.* Lord Napier of Magdala.

5067. Tyran, descends du trône, et fais place à ton maître. (Fr.)
Corn. Heracl. 1, 3.—*Tyrant, come down from the throne, and make room for your master!* A favourite line in the mouth of the friends of the exiled Bourbons during the First Empire.

U.

5068. Uberibus semper lacrymis, semperque paratis
In statione sua ; atque expectantibus illam
Quo jubeat manare modo. (L.) Juv. 6, 273.

A Pettish Wife.

Fountains of tears upon her eyelids stand
Ready to flow in streams, if she command.—Ed.

5069. Ubi amici, ibidem opes. (L.) Prov. Plaut. Truc. 4, 4, 32.—*Where there are friends, there are riches*: and the converse would also be true, *Ubi opes, ibidem amici*, Where there is money, there are sure to be friends.
5070. Ubi amor condimentum inerit, cuivis placitum credo. (L.) Plaut. Cas. 2, 3, 5.—*Where love is the seasoning, I imagine the dish will please any one's taste.*
5071. Ubicunque ars ostentatur, veritas abesse videtur. (L.)—*Wherever art shows itself too prominently, truth seems to be wanting.* See No. 371.
5072. Ubi dolor, ibi digitus. (L.) Prov.—*Where the pain is, there the finger will be.*
5073. Ubi jus ibi remedium. (L.) Law Max.—*Where the law gives a right or legal authority, it gives a remedy or means for the assertion or recovery of that right.* In other words, "There is no wrong without a remedy." *Jus* is the legal authority to do or demand something: *remedium* is "the means granted by the law for the establishment of that authority."
5074. Ubi lapsus? Quid feci? (L.)?—*Where have I transgressed? What have I done?* Motto of Earl of Devon.
5075. Ubique. (L.)—*Everywhere*: and Quo fas et gloria ducunt, Where right and glory lead. Mottoes of the Royal Artillery and of the Corps of Royal Engineers. The first motto belongs also to the 97th Foot.
5076. Ubique patriam reminisci. (L.)—*Everywhere to remember one's country.* Motto of the Earl of Malmesbury.
5077. Ubi summus imperator non adest ad exercitum, Citius, quod non facto'st usus, fit, quam quod facto'st opus. (L.) Plaut. Am. 1, 3, 6.—*When the commander-in-chief is not with the army, many needless things are done rather than those which are necessary.* Jupiter's apology for leaving Alcmena.
5078. Ubi supra. (L.)—*Where above mentioned.* Refers the reader to some preceding word or passage.
5079. Ulcus tangere. (L.) Ter. Phorm. 4, 4, 9.—*To touch a sore.* To mention some delicate or painful subject.
Cf. Quidquid enim horum attigeris, ulcus est. Cic. N. D. 1, 37, 104.—*Whichever of these you touch upon, will be a sore point.*
5080. Ulterius ne tende odiis. (L.) Virg. A. 12, 938.—*Let your enmity no farther go.* Appeal made by Turnus to

Æneas to spare the life of a fallen foe. (2.) *Ulterius tentare veto.* Virg. A. 12, 806.—*I forbid all further attempts.* I prohibit your proceeding further.

5081. *Ultima ratio regum.* (L.)—*The final argument of kings, viz., cannon.*

Inscription on cannon of Louis XIV.'s time, and on Prussian guns of the present day, but it seems to have been a motto for pieces of ordnance in use as far back as 1613 (Büchmann, *Gefl. Worte*, p. 476). Calderon († 1681) calls war the *Ultima razon de reyes.* (S.)—*The last argument of kings.*

5082. *Ultima semper Expectanda dies homini est, dicique beatus Ante obitum nemo supremaque funera debet.*
(L.) Ov. M. 3, 135.

The approach of your last day always attend,
And call none happy till his death and end.—*Ed.*

5083. *Um Gut's zu thun, braucht's keiner Ueberlegung ; Der Zweifel ist's, der Gutes böse macht. Bedenke nicht ! gewähre wie du's fühlst.* (G.) Goethe, *Iphigenia*.—*To do good, requires no consideration : 'tis doubt that renders good evil. Don't reflect, act as you feel.*

5084. *Una dies aperit, conficit una dies.* (L.) Auson. Id. 14, 40.
The Rose.

One day sees it bloom, and one day sees it die.—*Ed.*

5085. *Una voce.* (L.)—*With one voice.* Unanimously.

5086. *Unde nil majus generatur ipso, Nec viget quicquam simile, aut secundum.*
(L.) Hor. C. 1, 12, 17.

No mightier birth may He beget,
No like, no second has He known.—*Conington.*

5087. *Unde tibi frontem libertatemque parentis, Cum facias pejora senex ?* (L.) Juv. 14, 56.

Like father, like son.

When you do worse yourself, can you expect
Your son should hold your grey hairs in respect ?—*Ed.*

5088. *Un Dieu, un roy.* (Fr.)—*One God, one king.* Motto of Lord Lyttleton. (Ung Dieu, ung roy. Lord Hatherton.)

5089. *Un dîner sans façon est une perfidie.* (Fr.) Berchoux ?—*To ask a man to take pot-luck is an act of perfidy.* Said by a *bon-vivant* who eschews your "family dinners."

5090. Und wenn der Mensch in seiner Qual verstummt,
Gab mir ein Gott zu sagen was ich leide. (G.) Goethe,
Tasso, fin.—*And if man is dumb in his agony, God gave
me a voice to say what I suffer.*
5091. Une faute niée est deux fois commise. (Fr.) Prov.—*A
fault which is denied is committed twice over.*
5092. Une femme, qui jette son bonnet par dessus le moulin.
(Fr.) Prov.—*A woman who throws her cap over the
windmill. Reckless, crazy.*
5093. Une froideur ou une incivilité qui vient de ceux qui sont
au-dessus de nous nous les fait haïr, mais un salut ou un
sourire nous les réconcilie. (Fr.) La Bruy. Car. vol. i.
p. 170.—*A coldness or an incivility shown towards us
by a superior, makes us hate him; but no sooner does he
condescend to honour us with a salute or a smile, than
we become perfectly reconciled.*
5094. Une grande âme est au-dessus de l'injustice, de la douleur,
de la moquerie; et elle seroit invulnérable si elle ne
souffroit par la compassion. (Fr.) La Bruy. ?—*A great
mind is above doing an unjust act, above giving way to
grief, above descending to buffoonery; and it would be
invulnerable, if it did not feel the pangs of compassion.*
5095. Une nation frivole qui rit sottement mais qui croit rire
gaiement, de tout ce qui n'est pas dans ses mœurs ou
plutôt dans ses modes. (Fr.) Volt. Ep. à M. de
Marsais, 1755.—*A frivolous people who laugh foolishly
while they think they laugh wittily, at everything that is
not agreeable to their customs, or rather to their fashions.
Said by Voltaire of his own countrymen, the French.*
5096. Un enfant en ouvrant les yeux doit voir la patrie, et jusqu'à
la mort ne voir qu'elle. (Fr.) Rouss. ?—*An infant,
when the light first dawns upon his eyes, ought to see his
country, and through life he should see nothing else.*
5097. Une seule foi, une seule langue, un seul cœur. (Fr.)
Breton Prov.—*One faith, one tongue, one heart.*
5098. Une tromperie en attire une autre. (Fr.)—*One falsehood
necessitates a second.*
5099. Un frère est un ami donné par la nature. (Fr.) Baudoin,
Demetrius, 5, 2 (1797).—*A brother is a friend that
nature provides us with.*

5100. Ung je servirai. (*Fr.*)—*One will I serve.* Motto of Earls of Carnarvon, Pembroke, and Powis.
5101. Un grand destin commence, un grand destin s'achève,
L'Empire est prêt à choir, et la France s'élève.
(*Fr.*) Corn. Attila, 1, 2.
A glorious hour is at hand with destin'd triumph bright,
The Empire's tottering, and France arises in her might.—*Ed.*
This would have been a happy quotation at the Restoration, or on the fall of the Second Empire.
5102. Ung roy, ung foy, ung loy. (*Fr.*)—*One king, one faith, one law.* Marquess of Clanricarde.
5103. Unguibus et rostro. (*L.*)—*With nails and beak.* With tooth and nail.
5104. Unguis. (*L.*)—*A finger-nail.* Proverb. expressions :
(1.) Ad or in unguem, *To the nail.* To a hair, to a nicety. Ad unguem factus homo. Hor. S. 1, 5, 32.—*A highly polished man.* Cf. Præsectum decies non castigavit ad unguem. Hor. A. P. 294.—*He has not again and again corrected his verses by the pared nail, i.e., to a perfect accuracy.* See also Pers. 1, 65. (2.) Homo, cujus pluris erat unguis, quam tu totus es. Petr. 57, fin.—*A man whose little finger (nail) was worth your whole body.*
5105. Un homme d'esprit seroit souvent bien embarrassé sans la compagnie des sots. (*Fr.*) La Rochef. Max. p. 48, § 140.—*A wit would often be much at a loss if it were not for the company of fools.* His wit requires a foil to set it off, and a butt to aim at.
5106. Un homme vous protège par ce qu'il vaut : une femme par ce que vous valez. Voilà pourquoi de ces deux empires, l'un est si odieux, l'autre si doux. (*Fr.*) Chateaub. ?—*A man's protection of you is in the ratio of his own worth ; a woman's in the ratio of yours. That is why the empire of the one is so odious, and the other so sweet.*
5107. Uni æquus virtuti, atque ejus amicis. (*L.*) Hor. S. 2, 1, 70.—*Kind but to virtue and to virtue's friends.*—Conington. Said of Lucilius, the satirist. First three words are the motto of the Earl of Mansfield.
5108. Unica virtus necessaria. (*L.*)—*Virtue is the only necessary thing.*
5109. Unitate fortior. (*L.*)—*Stronger for being united.* Army and Navy Club.
5110. Universus mundus exercet histrioniam. (*L.*) Pet. Fr. 10.—*All the world acts the player's part.* Cf. Shakesp. As

You Like It, 2, 2, "All the world's a stage, and all the men and women merely players." J. B. Rousseau, Epigr. says, "Ce monde-ci n'est qu'une œuvre comique." (*Fr.*)—*This world of ours is but a comedy.*

5111. Un livre est un ami qui ne trompe jamais. (*Fr.*)—*A book is a friend that never plays you false.* A line that Pixérécourt had stamped on each volume in his library. Macaulay says (*Essay on Bacon*), "With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long," etc.

It is scarcely less charity to lend books than to lend money, but those who want an excuse for not letting a volume go out of the house will find it in the couplet that Theodore Leclercq had inscribed over his shelves :

Tel est le sort fâcheux de tout livre prêté :

Souvent il est perdu, toujours il est gâté.—*Such is the miserable lot of every book one lends, it is often lost, and always damaged.*

5112. Uno avulso non deficit alter. (*L.*)—*One being torn away, another takes its place.* Motto of the Empire of Austria, in allusion to the double-headed eagle.

Better known in connection with this Empire are, perhaps, the oft-quoted lines—

Bella gerant alii, tu, felix Austria, nube ;

Nam quæ Mars aliiis dat tibi regna Venus. (?)

Let others fight their battles, but, O happy Austria, wed ;

The kingdoms others gain by war, are thine by marriage-bed.

—*Ed.*

Commemorative of the marriages of the grandchildren of the Emperor, Maximilian I., with the son and daughter of Wladislaw, King of Hungary and Bohemia, by which those kingdoms (together with Moravia) fell (1526) to the Austrian crown.

5113. Un peu d'encens brûlé rajuste bien des choses. (*Fr.*) Cyrano, Agrippine.—*A little incense burnt sets many things straight.* A little flattery skilfully and opportunely applied works wonders.

5114. Unser Gefühl für Natur gleicht der Empfindung des Kranken für die Gesundheit. (*G.*) Schill. Naive und Sent. Dichtung.—*Our feeling for nature is like the sensations of a sick person for health.*

5115. Un sot trouve toujours un plus sot qui l'admire. (*Fr.*) Boil. A. P. 1, 232.—*Every fool finds a bigger fool than himself to admire him.*

5116. Un souvenir heureux est peut être sur terre
 Plus vrai que le bonheur. (*Fr.*) A. de Musset?—*A happy recollection is perhaps in this world more real than the happiness itself.*
5117. Unum Scilicet egregii mortalem altique silenti. (*L.*) Hor.
 S. 2, 6, 57.—*A person of most uncommon and profound taciturnity.*
5118. Unus et idem. (*L.*)—*One and the same.* Earl of Ravensworth.
5119. Unus homo nobis cunctando restituit rem,
 Non ponebat enim rumores ante salutem. (*L.*) Enn.
 ap. Cic. Off. 1, 24, 84.—*One Roman by delaying saved the State, for he did not prefer reports to the public safety.*
5120. Unus ille dies mihi immortalitatis instar fuit. (*L.*) Cic.
 Pis. 22, 52.—*That day alone was to me like a foretaste of immortality, viz., the day of his return from banishment and the reception he met with at Rome.*
5121. Unus Pellæo juveni non sufficit orbis :
 Æstuat infelix angusto limite mundi. (*L.*) Juv. 10, 168.
Alexander.
 One world sufficed not Pella's youth, he'd rage
 Against a universe's narrow cage.—*Ed.*
5122. Urbem lateritiam invenit, marmoream reliquit. (*L.*) Suet.
 Aug. 28.—*He found a city of brick, and left it a city of marble.* Said of the Rome of Augustus Cæsar.
5123. Urbem quam dicunt Romam, Melibœe, putavi
 Stultus ego huic nostræ similem. (*L.*) Virg. E. 1, 20.
 The city, Melibœus, they call Rome
 I fondly thought was like our town at home.—*Ed.*
5124. Urit enim fulgore suo, qui prægravat artes
 Infra se positas : extinctus amabitur idem.
 (*L.*) Hor. Ep. 2, 1, 13.
 He that excels the talent of his days
 Is apt to burn his rivals with the blaze :
 But when he's gone, and quite extinct the fire,
 The very man they hated, they'll admire.—*Ed.*
5125. Urit fulgore suo. (*L.*)—*It blazes by its own light.* Phoenix Insurance Company.
5126. Urticæ proxima sæpe rosa est. (*L.*) Ov. R. A. 46.
 Oft is the nettle near the rose.—*Ed.*
5127. Usque adeone mori miserum est? (*L.*) Virg. 12, 646.—
Is it so hard a thing to die?

5128. Usque adeo nulli sincera voluptas,
Sollicitique aliquid lætis intervenit. (L.) Ov. M. 7, 453.

Surgit amari aliquid.

Man ne'er may count on pure untroubled joy,
Some grief steps in his pleasure to alloy.—*Ed.*

5129. Usque ad nauseam or ad nauseam. (L.)—*Till one is sick.
To satiety.* Said of a wearisome repetition of anything,
provoking disgust.

5130. Utendum est ætate ; cito pede labitur ætas :
Nec bona tam sequitur, quam bona prima fuit.
(L.) Ov. A. A. 3, 65.

Employ your youth : its footsteps hurry fast ;
Pleasures to come don't equal pleasures past.—*Ed.*

5131. Ut homines sunt, ita morem geras.
Vita quam sit brevis, simul cogita. (L.) Plaut. Most.
3, 2, 36.—*As you find men, so must you humour them,
and then reflect how short life is !*
Cf. Ter. Ad. 3, 4, 67 :

Inepta hæc esse, nos quæ facimus, sentio,
Sed quid facias ? Ut homo est, ita morem geras.—*I confess
that this business of ours is a foolish one enough. But what would
you do ? As the man is, so must you humour him.*

5132. Ut jugulent homines, surgunt de nocte latrones.
(L.) Hor. Ep. 1, 2, 32.

Rogues rise o' nights men's lives and gold to take.
—*Sir T. Martin.*

5133. Ut nemo in sese tentat descendere, nemo !
Sed præcedenti spectatur mantica tergo. (L.) Pers. 4, 23.

None, none descends into himself to find
The secret imperfections of his mind,—*Dryden.*
But does not fail to scrutinise the pack
Of faults his neighbour carries on his back.—*Ed.*

5134. Ut nervis alienis mobile lignum. (L.) Hor. S. 2, 7, 82.

Just like a puppet that requires
Some one behind to pull the wires.—*Ed.*

5135. Ut pictura, poesis : erit quæ, si propius stes,
Te capiat magis, et quædam si longius abstes ;
Hæc amat obscurum : volet hæc sub luce videri
Judicis argutum quæ non formidat acumen :
Hæc placuit semel : hæc decies repetita placebit.
(L.) Hor. A. P. 361.

Poems are like a painting : some close by,
 Some at a distance, most delight the eye :
 This loves the shade, that needs a stronger light
 And challenges the critic's piercing sight :
 That gives us pleasure for a single view,
 And this, ten times repeated, still is new.—*Francis.*

5136. Ut plerique solent, naso suspendis adunco
 Ignotos. (L.) Hor. S. 1, 6, 5.—*As is the common way,*
you turn up your nose at those you don't know.
5137. Ut prosim. (L.)—*That I may be of service.* Motto of
 Lord Foley.
5138. Utque alios industria, ita hunc ignavia ad famam protulerat.
 (L.) Tac. A. 16, 18.—*Most men gain advancement by*
their industry ; but this one had attained celebrity by
his innate indolence. Said of C. Petronius, a friend of
 Nero, and victim of Tigellinus.
5139. Ut queant laxis Resonare fibris
 Mira gestorum Famuli tuorum
 Solve polluti Labii reatum
 Sancte Iohannes. (L.) Johannes Diaconus.
 —*That thy servants may be able to sing thy marvellous*
acts to the loosened strings, absolve them, Saint John,
from the guilt of polluted lips.

Mediæval Sapphic verse of a hymn to S. John the Baptist, in which the names of the notes in the musical gamut may be traced in the syllables italicised above, *Ut (Do), Re, Mi*, etc. ; the *Si*, or seventh note, being formed out of the initials of the two last words of the stanza. The verse, as long ago as the 11th cent., was used by Guido of Arezzo in teaching singing, the structure of the melody exhibiting, at the beginning of each phrase, a gradual ascent of six successive tones, and thereby helping to fix the sounds of these tones in the memory. The melody, with its literal notation indicated over the words, runs as follows :

C	DF	DED	DDCD	EE
Ut	queant	laxis	Resonare	fibris
EFG	E	DECD	FGA	GFEDD
mira	gestorum	Famuli	tuorum	
GAGFE	FGD	AGA	FGAA	
solve	polluti	Labii	reatum	
	GFED	GED		
	Sancte	Iohannes		

See Kiesewetter, R. G., *Guido von Arrezzo, Sein Leben und Werke*,
 Leipsic, 1840 ; Notes and Queries, vol. xii. p. 432 ; and Horace,
 Ed. Orelli, Turin, 1852, vol. ii. p. 926.

5140. Ut quimus, aiunt; quando ut volumus non licet. (L.)
Ter. And. 4, 6, 10.—*We must do as we can (as they say)
when we can't do as we would.*
5141. Ut quis ex longinquo venerat, miracula narrabant. (L.)
Tac. A. 2, 24.—*According as each of them had returned
from distant parts, they had marvellous tales to narrate.
Traveller's tales.*
5142. Ut quocunque paratus. (L.)—*That I may be prepared for
every emergency.* Motto of the Earl of Cavan.
5143. Ut ridentibus arrident, ita flentibus adflent
Humani vultus: si vis me flere, dolendum est
Primum ipsi tibi, tunc tua me infortunia lædent.
(L.) Hor. A. P. 101.
Smiles are contagious: so are tears; to see
Another sobbing, brings a sob from me.
No, no, good Peleus; set the example, pray,
And weep yourself, then weep perhaps I may.—*Conington.*
- Cf. Churchill, Rosciad, 861:
But spite of all the criticising elves
Those who would make us feel, must feel themselves.
5144. Utrum horum mavis accipe. (L.)?—*Choose which of the
two you prefer.*
5145. Utrumque enim vitium est, et omnibus credere et nulli.
(L.) Sen. Ep. 3.—*It is equally wrong to confide in all,
and in none.* Cf. Πίστις δ' ἄρα ὁμῶς καὶ ἀπιστία ὤλεσαν
ἄνδρας. (Gr.) Hes. Op. 370.—*Trust and mistrust have
both equally proved the ruin of men.*
5146. Ut sæpe summa ingenia in occulto latent. (L.) Plaut.
Capt. 1, 2, 62.—*How often is the greatest genius buried
in obscurity.*
Cf. "Full many a flower is born to blush unseen," etc.—*Gray.*
5147. Ut sementem feceris, ita et metes. (L.) Prov. Cic. de
Or. 2, 65, 261.—*As you have sown, so shall you reap.
As you have made your bed, so must you lie.*
5148. Ut supra. (L.)—*As above.* Referring to any preceding
passage in a book, etc.
5149. Ut sylvæ foliis pronos mutantur in annos,
Prima cadunt; ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata videntque.
Debemus morti nos nostraque. (L.) Hor. A. P. 60.

As woodland leaves change with the changing year,
 And those that opened first, the first decay,
 So is't with words : the old ones disappear,
 And those coined later live and have their day.
 Both we and all that's ours must bow to death.—*Ed.*

5150. Ut tu fortunam sic nos te, Celse, feremus. (L.) Hor. Ep. 1, 8, 17.—*As you carry your good fortune, so, Celsus, shall we bear with you.*

5151. Uxorem, Posthume, ducis ?

Dic, qua Tisiphone, quibus exagitare colubris.

(L.) Juv. 6, 28.

What ! Posthumus, take a wife ? What Fury drest
 With snakes for hair, has your poor brain possessed ?—*Ed.*

5152. Uxorem quare locupletem ducere nolim

Quæritis ? Uxori nubere nolo meæ. (L.) Mart. 8, 12, 1.

You ask why I don't marry a rich wife ;

I'd rather not be henpecked all my life.—*Ed.*

Lit., *I'd rather not be my wife's wife.* I won't have a
 wife to whom I am to play second fiddle.

V.

5153. Vache ne sait ce que vaut sa queue jusqu' à-ce-qu'elle l'ait perdue. (Fr.) Prov.—*The cow doesn't know the value of her tail until she has lost it.*

5154. Vade mecum. (L.)—*Go with me.* Manuals, pocket-books of reference (companions) are so termed.

5155. Væ victis ! (L.) Liv. 5, 48, 9.—*So much the worse for, or Woe to, the conquered !*

Exclamation of Brennus on throwing his shield into the balance as a make-weight, when settling the price of peace with Rome.

5156. Vaillant et veillant. (Fr.)—*Valiant and vigilant.* Viscount Cardwell.

5157. Valeant mendacia vatum. (L.) Ov. F. 6, 253.—*Away with the lies of poets !*

5158. Valeat quantum valere potest. (L.)—*Let it have its due weight. Take it for what it is worth.* Said of any statement, plea, or argument.

5159. Valeat res ludicra, si me

Palma negata macrum, donata reducit opimum.

(L.) Hor. Ep. 2, 1, 180.

Nay, I forswear the drama, if to win

Or lose the prize can make me plump or thin.—*Conington.*

5160. Valet anchora virtus. (L.)—*Virtue is a sure anchor.*
Motto of Lord Gardner.
5161. Valet ima summis
Mutare, et insignem attenuat Deus,
Obscura promens. (L.) Hor. C. 1, 34, 12.
God's hand can change the low estate
And raise it to a height :
He can abase the proudly great
And lift th' obscure to light.—*Tate and Brady.*
5162. Val meglio piegarsi che rompersi. (It.) Prov.—*It is better to submit than to lose all.*
5163. Val piu un asino vivo che un dottore morto. (It.) Prov.
—*A live ass is better than a dead doctor.*
5164. Vana quoque ad veros accessit fama timores,
Irrupitque animos populi, clademque futuram
Intulit. (L.) Luc. 1, 469.—*Vague rumours contributed to increase the fears actually existing, and possessed the people's imagination, announcing the approach of coming disaster.*
5165. Vanitas vanitatum, et omnia vanitas. (L.) Vulg. Eccles. 1, 2.—*Vanity of vanities, all is vanity.*
5166. Vare, redde legiones ! (L.) Suet. Aug. 23.—*Varus, give me back my legions !* Exclamation of Augustus Cæsar on hearing of the defeat of his troops under Varus by the German General, Arminius.
5167. Vectigalia nervos esse reipublicæ. (L.) Cic. Manil. 7, 17.
—*Taxes are the sinews of the state.*
5168. Vedi Napoli, e poi muori. (It.) Prov.—*See Naples and then die.*
5169. Vehemens in utramque partem, Menedeme, es nimis,
Aut largitate nimia, aut parsimonia. (L.) Ter. Heaut. 3, 1, 31.—*You run into extremes both ways, Menedemus, either too lavish, or else too niggardly.*
5170. Vel cæco appareat. (L.) Prov.—*Even a blind man could see that.*
5171. Vel capillus habet umbram suam. (L.) Pub. Syr. ?—*Even a hair casts its shadow.* A straw will show which way the wind blows.
5172. Vel exuviæ triumphant. (L.)—*Even the spoils triumph.*
Motto of the 2d Regiment of the Line.

5173. Vel iniquissimam pacem justissimo bello ante ferrem. (L.)
Cic. Fam. 6, 6, 5.—*I would prefer even the most unfavourable peace to the justest war that ever was waged.*
5174. Vellem in amicitia sic erraremus, et isti
Errori nomen virtus posuisset honestum.
(L.) Hor. S. 1, 3, 41.
Would that in friendship we transgressed the same,
And virtue gave the weakness a good name!—*Ed.*
The poet alludes to the partiality of *lovers*, and wishes that men were equally blind to their *friends'* faults and foibles.
5175. Vellem nescire literas! (L.) Sen. Clem. 2, 1.—*I wish I had never learnt to read or write!* Exclamation of Nero when required to sign the death-warrant of two robbers.
5176. Velocius ac citius nos
Corrumpunt vitiorum exempla domestica, magnis
Quum subeant animos auctoribus. (L.) Juv. 14, 31.
A parent's bad example seen at home
Corrupts most quickly: such suggestions come
Under the sanction of authority.—*Ed.*
5177. Velocius quam asparagi coquantur. (L.) Prov. Suet.
Aug. 87.—*Quicker than you can cook asparagus.* Quoted by Augustus Cæsar.
5178. Velut ægri somnia, vanæ
Finguntur species, ut nec pes nec caput uni
Reddatur formæ. (L.) Hor. A. P. 7.—*Like sick men's dreams, when shadowy images appear, and neither head nor feet fit their respective forms.* Said of a badly composed work, without connection, and with a confusion of images.
5179. Veluti in speculum. (L.)—*As if in a looking-glass.* The drama should exhibit the manners of men *veluti in speculum*, and hold the mirror up to nature.
5180. Vendere fumos, or fumum. (L.) Cf. Mart. 4, 5, 7.—*To sell smoke.* To make empty promises.
5181. Veniam necessitati dari. (L.) Cic. Off. 2, 16, 56.—*Pardon is granted to necessity.*
5182. Veni Creator Spiritus. (L.)—*Come, Creator Spirit.* Opening words of a very ancient hymn to the Holy Ghost, sung at Whitsuntide, ordinations, and other occasions.

It was this hymn that the nuns of S. Teresa (Reformed Carmelites) sang in '94 when led to the guillotine at Compiègne. The hymn was kept up in chorus, as one after another of the sisters was led on to the scaffold, the Prioress at last singing alone, until her voice also was silenced by the fatal knife, and all was still. *Sit anima mea cum illis!*

5183. Venient annis

Sæcula seris, quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Detegat orbes; nec sit terris
Ultima Thule.

(L.) Sen. Med. 395.

Discovery of America prophesied.

The time will come in later years
When Ocean shall unlock his bars,
And a vast continent appear.
And Argo's pilot guide the helm,
And sight a new-discovered realm;
Nor any longer Thule's isle
Be the last spot of earthly soil.—*Ed.*

5184. Venire facias. (L.) Law Term.—*Cause to come.* Writ directing the sheriff to cause a jury to come together and try a cause. (2.) The first process in outlawry, in case of non-appearance to an indictment for misdemeanour.

5185. Venit summa dies et ineluctabile tempus

Dardaniæ. Fuimus Troes; fuit Ilium, et ingens
Gloria Teucrorum.

(L.) Virg. A. 2, 324.

The Fall of Troy.

'Tis come, the inevitable hour,
The supreme day of Dardan power;
Our history's ended. Troy's no more,
And all her mighty glory o'er.—*Ed.*

5186. Veni, vidi, vici. (L.) Suet. Cæs. 37.—*I came, I saw, I conquered.* The words inscribed on the banners of the triumph of Caius Julius Cæsar, after his victory over Pharmaces, son of Mithridates.

5187. Venter præcepta non audit, poscit, appellat. Non est tamen molestus creditor, parvo dimittitur: si modo das illi quod debes, non quod potes. (L.) Sen. Ep. 21, fin. —*The belly listens to no precepts, it demands, it calls aloud. But it is not a troublesome creditor; a small amount satisfies it, provided you give it what you ought, not what you can.*

5188. Ventis secundis. (L.)—*With a fair wind.* Motto of Viscount Hood.
5189. Ventre à terre. (Fr.)—*At full speed.* Full split; at full gallop.
5190. Vents, vents, tout n'est que vent! (Fr.) Breton Prov.—*Winds, winds, all is but wind!*
5191. Ventum ad supremum est. (L.) Virg. A. 12, 803.—*We are come to the end.* The last extremity. A crisis in affairs.
5192. Ventum seminabant et turbinem metent. (L.) Vulg. Os. 8, 7.—*They have sown the wind and they shall reap the whirlwind.*
5193. Vera redit facies, dissimulata perit. (L.) Petr. ?—*The natural expression returns, the mask that had been assumed falls off.*
5194. Verba dat omnis amor. (L.) Ov. R. A. 95.—*Love always cheats with delusive promises.* Verba dare alicui, is to deceive anybody. Cf. Cui verba dare difficile est. Ter. And. 1, 3, 6.—*A person, whom it is difficult to deceive.* (2.) Experior curis et dare verba meis. Ov. T. 5, 7, 40.—*I try to beguile my cares.*
5195. Verba facit emortuo. (L.) Plaut. Pœn. 4, 2, 18.—*He is talking to a dead man.* Waste of breath.
5196. Verba nitent phaleris, at nullas verba medullas Intus habent. (L.) Palingenius.—*The words make a fine show, but they have no real pith or substance in them.* Fine phrases. Empty compliments.
5197. Verba placent et vox, et quod corrumpere non est. Quoque minor spes est, hoc magis ille cupit. (L.) Ov. ?
Her voice and utter chasteness he admires :
The less his hopes, the greater his desires.—Ed.
5198. Verbaque provisam rem non invita sequentur. (L.) Hor. A. P. 311.—*When you have well thought out your subject, words will come spontaneously.*
5199. Verbatim et literatim. (L.)—*Word for word.* Literally.
In class. Latin it would be, Ad Verbum, Verbum e (de, pro) verbo ; or simply Verbum verbo, *To a word, word for word, exactly, literally,* as in Hor. A. P. 133 : Verbum verbo reddere fidus Interpres, *To render word for word, as a faithful translator.*
5200. Verbi causa, or gratia. (L.)—*For example, for instance.*

5201. Verbo. (L.)—*In a word, briefly*: orally, verbally, by word of mouth. (2.) Verbo tenus.—*As far as the meaning of a word extends*: nominally, in name. Veteres verbo tenus de republica disserebant. Cic. Leg. 3, 6, 14.—*The ancients used to discuss the question of a republic, at least in name.* (3.) Uno verbo, tribus (paucis) verbis, etc.—*In a word, in three words, briefly, etc.*

5202. Verbosa ac grandis epistola venit a Capreis. (L.) Juv. 10, 71.—*A lengthy and important letter has arrived from Capri, viz., Tiberius' villa there.* An important letter from Court, from the palace, from head-quarters.

5203. Verbum Domini manet in æternum. (L.) Vulg. Ep. Pet. 1, 1, 25.—*The word of the Lord endureth for ever.* Motto of Stationers' Company.

5204. Ver erat æternum: placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.

(L.) Ov. M. 1, 107.

The Golden Age.

'Twas one long spring: winds from the south-west blown
Gently caressed the flowers no hand had sown.—*Ed.*

5205. VERITAS. (L.)—*Truth.*

(1.) O magna vis veritatis, quæ . . . facile se per se ipsa defendat! Cic. Cæl. 26, 63.—*O mighty force of truth, that can so easily defend itself without extraneous help!* (2.) Nihil ad veritatem. Cic. Læl. 25, 91.—*Nothing to the truth.* Not to the point. (3.) In omni re vincit imitationem veritas. Cic. de Or. 3, 57, 215.—*In everything truth surpasses its imitation.* (4.) Veritatis cultores, fraudis inimici. Cic. Off. 1, 30, 109.—*Worshippers of truth, enemies of falsehood*; as, e.g., Sulla and M. Crassus. Motto of the journal called *Truth*. (5.) Veritas et virtus vincunt.—*Truth and virtue conquer.* Lord Ormathwaite. (6.) Veritas temporis filia.—*Truth is the child of Time.* The truth is shown by the event. Legend of a coin of Queen Mary's reign. (7.) Veritas victrix.—*Truth the conqueror.* Lord Penzance. (8.) Veritas vincit.—*Truth conquers.* Motto of the Scotch Earl Marechal. (9.) Simplex ratio veritatis. Cic. de Or. 1, 53, 229.—*Truth's mode of procedure is very simple.* Cf. Veritatis simplex oratio est. Sen. Ep. 49.—*The language of truth is unvarnished enough.*

5206. Vérité sans peur. (Fr.)—*Truth without fear.* L. Middleton.

5207. Ver non semper viret. (L.)—*The spring does not always flourish.* Punning motto of Lords Vernon and Lyveden.

5208. Vernunft und Wissenschaft,

Des Menschen allerhöchste Kraft! (G.) Goethe, Faust.
—*Reason and knowledge, the highest strength of man!*

5209. *Vertere seria ludo.* (L.) Hor. A. P. 226.—*To turn serious matters into jest.*

5210. *Verum equiti quoque jam migravit ab aure voluptas
Omnis ad incertos oculos et gaudia vana.*

(L.) Hor. Ep. 2, 1, 187.

But e'en the knights have changed, and now they prize
Delighted ears far less than dazzled eyes.—*Conington.*

Not only the "gallery," but even the aristocratic stalls (Horace says) have lost their appreciation of well-written pieces, and care for nothing but sensation and scenic displays.

5211. *Verum, inquis, tanti non est ingenium tuum
Momentum ut horæ pereat officiis meis.*

(L.) Phædr. 3, Prol. 9.

Your talents are not worth so much, you say,
That I should lose a moment of the day.—*Ed.*

Non tanti, or *Non est tanti* = It is not worth the trouble.
The affair is not *tanti*, it is not worth the cost.

5212. *Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit*

Aut humana parum cavit natura. (L.) Hor. A. P. 351.

But when I meet with beauties thickly sown
A blot or two I readily condone,
Such as may trickle from a careless pen,
Or pass unwatched, for authors are but men.—*Conington.*

5213. *Vestibulum ante ipsum primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,
Terribiles visu formæ; Letum Laborque;
Tum consanguineus Leti Sopor; et mala mentis
Gaudia; mortiferumque adverso in limine Bellum.*

(L.) Virg. A. 6, 273.

The gates of Hades.

At Orcus' portals hold their lair
Wild Sorrow and avenging Care;
And pale Diseases cluster there,
And pleasureless Decay,
Foul Penury, and Fears that kill
And Hunger, counsellor of ill,
A ghastly presence they:
Suffering and Death the threshold keep,
And with them Death's blood-brother Sleep:
Ill joys with their seducing spells
And deadly War are at the door.—*Conington.*

5214. *Vestigia morientis libertatis.* (L.) Tac. A. 1, 74.—*Traces of expiring liberty.* Though tyranny oppressed the people, the spirit of freedom still existed in their hearts.
5215. *Vetera extollimus, recentium incuriosi.* (L.) Tac. A. 2, 88.—*We extol old things, regardless of the productions of our own time.*
5216. *Vetus autem illud Catonis admodum scitum est qui mirari se aiebat, quod non rideret haruspex haruspicem quum vidisset.* (L.) Cic. Div. 2, 24, 51.—*That old remark of Cato's is very well known when he said he used to wonder how one augur could keep from laughing when he saw another augur.*

5217. *Veuve d'un peuple-roi, mais reine encore du monde.*
(Fr.) Gilbert.

Rome.

An Empire's widow, queen still of the world.—Ed.

5218. *Vexata quæstio.* (L.)—*A disputed point.*
5219. *Via crucis, via lucis.* (L.)—*The way of the cross is the way of light.*
5220. *Via media.* (L.)—*A middle way.* Any middle course between two extremes.
- The name is given, in particular, to the High Anglican doctrine of the Caroline divines, revived by the Tractarians (1833-43), and thought to be at once the *middle and true course* between pure Protestantism and "the errors of Rome."

5221. *Viamque insiste domandi,*
Dum faciles animi juvenum, dum mobilis ætas.
(L.) Virg. G. 3, 164.

Pursue a course of training, while young hearts
Can be impressed, and you can mould their parts.—Ed.

5222. *Viam qui nescit, qua deveniat ad mare,*
Eum oportet amnem quærere comitem sibi.
(L.) Plaut. Pœn. 3, 3, 14.

He who knows not the way unto the sea,
Should keep a river in his company.—Ed.

5223. *Via trita, via tuta.* (L.) Law Max.—*The beaten path is the safest.*

An inveterate practice in law generally stands upon principles that are founded in justice and convenience. Hence, any proceeding in an action not done in the manner prescribed by practice, may be set aside as irregular, for *Via trita*, etc. M. of the Earl of Normanton.

5224. Vice. (L.)—*In the stead of.* (2.) Pro hac vice.—*For this occasion.* (3.) Vice versa.—*Reversely.* In reverse order. Cf. Versa vice. Dig. 43, 29, 3.

5225. Vicisti Galilæe! (L.)?—*Thou hast conquered, O Galilean!* Dying words of Julian the Apostate, addressed to the Christ he had denied.

5226. Victoria concordia crescit. (L.)—*Victory is increased by concord.* Motto of Earl Amherst. (2.) Victoriæ gloria merces.—*Glory is the reward of victory.* Motto of North Berwick.

5227. Victrix causa Diis placuit, sed victa Catoni. (L.) Luc. 1, 128.

The conquering side had Heaven's applause,
But Cato chose the losing cause.—*Ed.*

Said of Cato's espousing the side of Pompey against Cæsar, ending in the defeat of the former at Pharsalia (48 B.C.), and his death shortly after. Cato retired to Africa, where, on the news of Cæsar's further successes, he destroyed himself at Utica, 46 B.C. The line is appropriate to any select spirits who champion a fallen cause in the face of influence from high quarters thrown into the opposite scale.

5228. Vide or V. (L.)—*See.* (2.) Vide ut supra.—*See as above;* see the passage above, or occurring before.

5229. Videant consules ne quid respublica detrimenti capiat. (L.) Cæs. B. C. 1, 5, 3 (or Dent magistratus operam ne quid, etc.).—*Let the consuls (or magistrates) take care that the republic suffer no damage.* Well-known formula by which unlimited power was entrusted to the consuls, or dictator, in a time of great national emergency.

5230. Videte, quæso, quid potest pecunia. (L.)?—*See, I pray you, what money can do!*

5231. Vidit et erubuit lymphæ pudica Deum. (L.)?

The miracle at Cana.

The conscious water saw its God, and blushed.—*Dryden.*

5232. Vi et armis. (L.)—*By force of arms.* By downright force, not by sanction of law. (2.) Vi et virtute.—*By force and valour.* M. of Farriers' Company and of Ld. Annaly.

5233. Vigilantibus. (L.)—*To those that watch.* Earl of Gosford.

5234. Vigilantibus non dormientibus jura subveniunt. (L.) Law Max.—*The laws assist those who are on their guard, not those who sleep over their rights.* Each party to a contract

is expected to exercise proper vigilance in protecting his interests; and in the same way, claims to be made within a given time will be forfeited if made afterwards.

5235. *Vigilate et orate.* (L.) Vulg. S. Matt. 26, 41.—*Watch and pray.* Motto of Viscount Castlemaine.

5236. *Vigiliis et virtute.* (L.)—*By vigilance and virtue.* Motto of Cowbridge Grammar School.

5237. *Vigueur de dessus.* (Fr.)—*Strength from above.* Motto of Lord Inchiquin.

5238. *Vilius argentum est auro, virtutibus aurum*
O cives, cives, quærenda pecunia prima est,
Virtus post nummos. (L.) Hor. Ep. 1, 1, 52.

Gold counts for more than silver, all men hold :
 Why doubt that virtue counts for more than gold ?
 Seek money first, good friends, and virtue next.—*Conington.*

5239. *Vincet amor patriæ, laudumque immensa cupido.* (L.)
Virg. A. 6, 824.—Love of his country, and an insatiate
thirst for glory shall prevail. “*Vincit a. p.,*” motto of the
 Earls of Chichester and Yarborough, Viscount Molesworth, and Lord Muncaster.

5240. *Vincit omnia veritas.* (L.)—*Truth conquers all things.*
 Motto of Lord Kingsale. (2.) *Vincit veritas.—Truth*
conquers. Viscount Gort.

5241. *Vindictam mandasse sat est : plus nominis horror*
Quam tuus ensis aget : minuit præsentia famam. (L.) ?—
It is sufficient to have commanded punishment : the dread
of your name will do more than the sharpness of your
sword. Your presence would weaken your fame.

5242. *Vingt siècles descendus dans l'éternelle nuit*
Y sont sans mouvement, sans lumière et sans bruit.
 (Fr.) Le P. Lemoine, S. Louis.

Twice times ten centuries sunk in endless night
 Lie there unmoved, silent, and without light.—*Ed.*

Alluding to the Pyramids. Napoleon, however, was more correct when he told his army in Egypt that “*forty centuries*” looked down on them from the summit of the Pyramids.

5243. *Vinum exhilarat animum.* (L.)—*Wine maketh glad the heart.* Vintners' Company motto.

5244. *Violenta nemo imperia continuit diu :*
Moderata durant. (L.) Sen. Troad. 258.

No one has governed long by violence :
 The firm but gentle rule it is that lasts.—*Ed.*

5245. Vipera Cappadocem nocitura momordit; at illa
Gustato periit sanguine Cappadociis.

(L.) Epigr. Select. 1659.

A Cappadocian born was by a viper bit :

The serpent tasted the thick blood, and died of it.—*Ed.*

This is imitated in French as follows :—

Un gros serpent mordit Aurelle.

Que croyez-vous qu'il arriva ?

Qu' Aurelle en mourût ? Bagatelle !

Ce fût le serpent qui creva.

Aurelle was by a serpent bit ;

What, think you, did betide ?

That Aurelle suffered ? not a whit !

The snake it was that died.—*Ed.*

5246. Vir bonus est quis ?

Qui consulta patrum, qui leges juraque servat.

(L.) Hor. Ep. 1, 16, 40.

Whom call we good ? The man who keeps intact

Each law, each right, each statute and each act.—*Conington.*

5247. Virescit vulnere virtus. (L.)—*Virtue flourishes from a wound.* Motto of the Earl of Galloway.

5248. Viret in æternum. (L.)—*It flourishes eternally.* 13th Hussars.

5249. Vir fama ingens, ingentior armis. (L.) Virg. A. 11, 124.—*A hero great in reputation, and greater still in deeds of arms.*

5250. Virgilium vidi tantum. (L.) Ov. T. 4, 10, 51.—*Virgil, I just saw.* Ovid, in the passage, is recounting all the famous poets of his day.

5251. Virginitas et unitas nostra fraternitas. (L.)—*Chastity and unity are the bonds of our confraternity.* Pinmakers' Company.

5252. VIRTUS. (L.)—*Virtue.* Mottoes depending on :

(1.) Virtus ariete fortior.—*Virtue is stronger than a battering-ram.* Motto of the Earl of Abingdon. (2.) V. basis vitæ.—*Virtue is the basis of life.* Lord Stafford. (3.) V. in actione consistit.—*Virtue consists in action.* Motto of Earl Craven. (4.) V. in arduis.—*Virtue in difficulties.* Motto of Lord Ashburton. (5.) V. invidiæ scopus.—*Virtue is envy's mark.* Lord Methuen. (6.) V. mille scuta.—*Virtue is as good as a thousand shields.* Motto of the Earl of Howard and Effingham. (7.) V. nobilitat.—*Virtue ennobles.* Order of the Belgic Lion for Civil Merit. (8.) V. non stemma.—*Virtue, not ancestors.* Duke of Westminster and Lord Ebury. (9.) V. probata florescit.—*Approved virtue flourishes.* Motto of Earl of Bandon. (10.) V. propter se.—*Virtue for herself.* Lord

Macdonald. (11.) V. semper viridis.—*Virtue is always flourishing.*
 Motto of the Earl of Belmore. (12.) V. sola nobilitat.—*Virtue alone ennobles.* Motto of Lord Wallscourt.

5253. Virtus est medium vitiorum, et utrinque reductum.

(L.) Hor. Ep. 1, 18, 9.

Between these faults 'tis virtue's place to stand
 At distance from the extreme on either hand.—*Conington.*

5254. Virtus est vitium fugere, et sapientia prima

Stultitia caruisse.

(L.) Hor. Ep. 1, 1, 41.

To fly from vice is virtue : to be free
 From foolishness is wisdom's first degree.—*Conington.*

5255. Virtus, recludens immeritis mori

Cœlum, negata tentat iter via,

Cœtusque vulgares, et udam

Spernit humum fugiente penna. (L.) Hor. C. 3, 2, 21.

True virtue opens heaven to worth,
 She makes the way she does not find :
 The vulgar crowd, the humid earth,
 Her soaring pinion leaves behind.—*Conington.*

5256. Virtus repulsæ nescia sordidæ,

Intaminatis fulget honoribus :

Nec sumit aut ponit secures

Arbitrio popularis auræ. (L.) Hor. C. 3, 2, 17.

True virtue never knows defeat :
 Her robes she keeps unsullied still,
 Nor takes, nor quits, her curule seat
 To please a people's veering will.—*Conington.*

Line 1 is the motto of the Earl of Desart.

5257. Virtute ambire oportet, non favitoribus.

Sat habet favitorum semper, qui recte facit.

(L.) Plaut. Am. Prol. 78.

By worth, not clapping, one should strive to please ;
 Who acts aright is always sure of praise.—*Ed.*

5258. Virtute duce, comite fortuna. (L.) Cic. Fam. 10, 3.—

With virtue for leader, and fortune for companion.

5259. Virtute et labore. (L.)—*By virtue and toil.* Motto of the Earl of Dundonald, Lord Headley, and Lord Rathdonnell.

(1.) V. et merito.—*By valour and merit.* Motto of the Order of Charles III. (Spain). (2.) V. et numine.—*By virtue and by divine favour.* Motto of Lord Cloncurry. (3.) V. et opera.—*By virtue and industry.* Motto of the Earl of Fife. (4.) V. fideque.—*By virtue and faith.* Motto of Lord Elibank. (5.) V. non armis fido.—*I rely on virtue not arms.* Earl of Wilton. (6.) V. non astutia.—*By virtue not cunning.* Motto of Earl of Limerick. (7.) V. non

verbis.—*By virtue not words.* Motto of Marquess of Lansdowne. (8.) V. quies.—*In virtue there is tranquillity.* Motto of Marquess of Normanby. (9.) V. securus.—*Secure in virtue.* Motto of Earl de Montalt.

5260. Virtutem doctrina paret, naturane donet?

(L.) Hor. Ep. 1, 18, 100.

Is virtue raised by culture, or self-sown?—*Conington.*

A common problem amongst philosophers.

5261. Virtutem incolumen odimus,

Sublatam ex oculis quærimus, invidi.

(L.) Hor. C. 3, 24, 31.

Though living virtue we despise,

We follow her when dead with envious eyes.—*Francis.*

5262. Virtutem videant, intabescantque relictæ. (L.) Pers. 3, 38.

In all her charms set Virtue in their eye,

And let them see their loss, despair, and die.—*Gifford.*

5263. Virtutis amore. (L.)—*Through love of virtue.* Motto of

Earls Annesley, Mountmorres, and Viscount Valentia.

(2.) V. avorum præmium.—*The reward of the virtue of my forefathers.* Motto of Viscount Templetown. (3.)

V. comes invidia.—*Envy is the attendant on virtue.*

Viscount Hereford. (4.) V. fortuna comes.—*Fortune is the companion of valour.* Motto of the Duke of

Wellington, Earl of Clancarty, Viscount Harberton, Lord Ashtown, and Wellington College. (5.) V. Namurcensis

præmium.—*Prize of valour shown at Namur.* 18th Foot.

(6.) V. præmium honor.—*Honour is the prize of virtue.* Earl of Denbigh.

5264. Virtutis enim laus omnis in actione consistit. (L.) Cic.

Off. 1, 6, 19.—*The glory of virtue consists entirely in action.*

5265. Vis. (L.)—*Force, power, "go."* (2.) In *Mechanics* the

word is synonymous with Force. V. *acceleratrix*, accelerating force; v. *inertiæ*, resisting force; v. *motrix*,

motive force; v. *mortua*, a dead force or pressure; v. *viva*, actual energy, the power residing in a moving

body. (Dict. Sc. Lit. and Art. Brande and Cox, p. 954.)

5266. Vis comica. (L.)—*Comic powers.* Talent for comedy.

A phrase formed, by a misposition of commas, out of lines of Caius Julius Cæsar (Suet. Cæs. vit. Ter. 5) on the writings of Terence. He says :

Lenibus atque utinam scriptis adjuncta foret vis,
Comica ut æquato virtus polleret honore

Cum Græcis.—*I wish that his (Terence's) smoothly-flowing lines had such force, as to make his comic talents take equal rank with the Greek dramatists. Cæsar is far from denying Terence a comica virtus, but only considers it as falling short of the Greek models.*

5267. Vis consili expers mole ruit sua ;

Vim temperatam Di quoque provehunt

In majus : iidem odere vires

Omne nefas animo moventes. (L.) Hor. C. 3, 4, 65.

Mere senseless force of its own weight

Must needs be wrecked ; but force controll'd

The Gods will bless, who always hold

Sin-planning strength in righteous hate.—*Ed.*

5268. Vis recte vivere ? Quis non ?

Si virtus hoc una potest dare ; fortis omissis

Hoc age deliciis. Virtutem verba putas, et

Lucum ligna. (L.) Hor. Ep. 1, 6, 29.

You wish to live aright (and who does not ?)

If virtue holds the secret, don't defer ;

Be off with pleasure, and be on with her.

But no : you think all morals sophist's tricks,

Bring virtue down to words, a grove to sticks.—*Conington.*

5269. Vis unita fortior. (L.)—*Power is strengthened by union*

Motto of the Earl of Mountcashel, Lord Wrottesley, and
Woodmongers' Company.

5270. Vitæ est avidus, quisquis non vult

Mundo secum pereunte mori. (L.) Sen. Thyest. 882.

Too greedy he of life, who still would live

When all the world around is perishing.—*Ed.*

5271. Vitæ post-scenia. (L.) Lucret. 4, 1182.—*The back scenes*
(or behind the scenes) *of life.*

5272. Vitæ via virtus. (L.)—*Virtue is the way of life.* Motto
of Earl of Portarlington.

5273. Vita hominis sine literis mors est. (L.) Sen. ?—*Life with-*
out literary studies is death. Derby Grammar School.

5274. Vitam quæ faciunt beatiorum,

Jucundissime Martialis, hæc sunt :

Res non parta labore, sed relictæ :

Non ingratus ager : focus perennis :

Lis nunquam : toga rara : mens quieta :

Vires ingenuæ : salubre corpus :

Prudens simplicitas : pares amici :

Convictus facilis : sine arte mensæ ;

Nox non ebria, sed soluta curis. (L.) Mart. 10, 47, 1.

The elements of happiness.

The things that make life happiest,
 Martial my own, in these consist.
 An income left (not earned by toil),
 A cheerful hearth, a grateful soil ;
 No law, and work all but resigned,
 And perfect quietness of mind :
 A frame that natural health attends,
 With frugal tastes and equal friends :
 A wholesome diet, artless fare,
 Nights free from revelry and care.—*Ed.*

5275. Vitanda est improba Siren

Desidia : aut, quicquid vita meliore parasti,
 Ponendum æquo animo. (L.) Hor. S. 2, 3, 14.

Then stop your ears to sloth's enchanting voice,
 Or give up your best hopes : there lies your choice.—*Conington.*

5276. Vita patris or v. p. (L.)—*During the life of his father.*5277. Vita sine proposito vaga est. (L.) Sen. Ep. 95.—*A life without an aim is a sadly desultory one.*5278. Vitiosum est ubique, quod nimium est. (L.) Sen. Tranq. 9.—*Excess (redundancy) in everything is a fault.*

5279. Vitium commune omnium est,

Quod nimium ad rem in senecta attenti sumus. (L.)
 Ter. Ad. 5, 8, 31.—*It is a failing common to us all,
 that as we grow old, we get more and more attached to
 money.*

5280. Vivamus mea Lesbia atque amemus :

Rumoresque senum severiorum
 Omnes unius æstimemus assis.
 Soles occidere et redire possunt,
 Nobis, quum semel occidit brevis lux,
 Nox est perpetua una dormienda. (L.) Cat. 5, 1.

To Lesbia.

Live we and love we, Lesbia dear ;
 And not a penny-piece we'll care
 Though scolding elders prate amain.
 Suns may set and rise again,
 But we, when vanished this brief light,
 Must sleep in one unending night.—*Ed.*

5281. Vivat Rex (Regina). (L.)—*Long live the king (queen) !*5282. Vivâ voce. (L.)—*By the voice.* By oral testimony, in contradistinction to what is committed to writing.5283. Vive la bagatelle. (Fr.)—*Long life to folly ! Long may trifling prevail !*

5284. Vive la Nation! (*Fr.*)—*Long live the nation!* The cry of the first French Revolution, and declared by Siéyès to have originated with himself.

5285. Vivendum est recte, quum propter plurima, tum his
Præcipue causis, ut linguas mancipiorum
Contemnas, nam lingua mali pars pessima servi.

(*L.*) Juv. 9, 118.

Keep right for many reasons; specially
For this, that servants' tongues you may defy.
The tongue of a bad servant's his worst part.—*Ed.*

5286. Vivent les gueux! (*Fr.*)—*Long live the beggars!*

Cry dating from the Spanish Netherlands in 16th cent., when a body of nobles under Count Louis of Nassau and Henry de Brederode, banded themselves together under the name of the *Gueux*, to oppose the introduction of the Inquisition by Philip II. The struggle, thus inaugurated, ended some eighty years after in the formation of the Dutch Republic. The words are repeated now without any political allusion.

5287. Vivere est cogitare. (*L.*) Cic. Tusc. 5, 38.—*The essence of life is thinking.* To live is to think. Cf. Descartes' *Cogito, ergo sum*, I think, therefore I exist.

5288. Vivere, mi Lucili, militare est. (*L.*) Sen. Ep. 96.—*To live, my Lucilius, is to fight.* Cf. Volt. Mahomet, 2, 4, *Ma vie est un combat.* (*Fr.*)—*My life is a warfare*, words adopted by Beaumarchais as his motto; and see Vulg. Iob, 7, 1, *Militia est vita hominis super terram.* (*L.*)—*Man's life on earth is a warfare.*

5289. Vivere sat vincere. (*L.*)—*To conquer is to live sufficiently long.* Motto of Earl of Sefton and Lord Ventry.

5290. Vivere si recte nescis, decede peritis. (*L.*) Hor. Ep. 2, 2, 13.
If live you cannot as befits a man
Make room, at least, you may for those who can.—*Conington.*
Learn to live well, or fairly make your will.—*Pope.*

5291. Vive sine invidia, mollesque inglorius annos
Exige, amicitias et tibi junge pares. (*L.*) Ov. T. 3, 4, 43.
Live without envy, tranquil and obscure:
Choose friends from equals, only such endure.—*Ed.*

5292. Vive ut vivas. (*L.*)—*Live that you may live.* L. Abercromby.

5293. Vive, valeque. (*L.*) Hor. S. 2, 5, 110.—*Adieu, good-bye.*
Good-bye, God bless you!

5294. Vivite felices, quibus est fortuna peracta
Jam sua! nos alia ex aliis in fata vocamur.

(*L.*) Virg. A. 3, 493.

Live and be blest ! 'tis sweet to feel
 Fate's book is closed and under seal.
 For us, alas ! that volume stern
 Has many another page to turn.—*Conington.*

5295. Vivit post funera virtus. (*L.*)—*Virtue survives death.*
 Motto of the Earl of Shannon.

5296. Vivitur exiguo melius : natura beatiss
 Omnibus esse dedit, si quis cognoverit uti.
 (*L.*) Claud. Ruf. 1, 215.

Small means are best : nature puts happiness
 In each man's way, could he the secret guess.—*Ed.*

5297. Vivitur parvo bene, cui paternum
 Splendet in mensa tenui salinum,
 Nec leves somnos timor, aut cupido
 Sordidus, aufert. (*L.*) Hor. C. 2, 16, 13.

More happy he, whose modest board
 His father's well-worn silver brightens :
 No fear, no lust for sordid hoard,
 His light sleep frightens.—*Conington.*

5298. Vivo et regno, simul ista reliqui
 Quæ vos ad cælum fertis rumore secundo.
 (*L.*) Hor. Ep. 1, 10, 8.

Country v. Town.

I breathe, and am a king, when once I'm free
 From things you rave about in ecstasy.—*Ed.*

5299. Vivre, c'est penser et sentir son âme. (*Fr.*) Joubert?—
The essence of life consists in thinking, and being conscious
of one's soul.

5300. Vivunt in venerem frondes, omnisque vicissim
 Felix arbor amat ; nutant ad mutua palmæ
 Fœdera ; populeo suspirat populus ictu ;
 Et platani platanis, alnoque assibilat alnus.
 (*L.*) Claud. Nupt. 65.

The loves of the Trees.

The leaves, like mortals, live to love,
 And Venus rules the woodland grove.
 Each happy tree that grows, by turns
 With passion for its fellow burns.
 Palm nods to palm in mutual ties,
 Poplar to poplar throbs and sighs ;
 Plane yearns to plane, and alder trees
 Whisper their loves with every breeze.—*Ed.*

These precious lines have the honour of anticipating by
 1300 years the theory of the *sexual system* in botany,
 demonstrated afterwards by Linnæus.

5301. Vix a te videor posse tenere manus. (L.) Ov. Am. 1, 4, 10.—*I am scarcely able to keep my hands off you!* as Sydney Smith said to the lady in red velvet, whose gown reminded him so vividly of his pulpit cushion.

5302. Vix duo tresve mihi de tot superestis amici;
Cætera Fortunæ, non mea, turba fuit.
(L.) Ov. T. 1, 5, 33.

Friend after friend departs.

Two or three friends are all that now remain,
The rest were never mine, but Fortune's train.—*Ed.*

5303. Vix equidem credo, sed et insultare jacenti
Te mihi, nec verbis parcere, fama refert.
(L.) Ov. Ep. 4, 3, 27.

I scarce can credit it, yet fame affirms
You flout my downfall in unmeasured terms.—*Ed.*

5304. Vixere fortes ante Agamemnona
Multi: sed omnes illacrymabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro. (L.) Hor. C. 4, 9, 25.
Before Atrides men were brave,
But ah! oblivion, dark and long,
Has locked them in a tearless grave,
For lack of consecrating song.—*Conington.*

Cf. Ov. Ep. 4, 8, 47:

Carmine fit vivax virtus: expersque sepulcri,
Notitiam seræ posteritatis habet.
Song makes great deeds immortal, cheats the tomb,
And hands down fame to ages yet to come.—*Ed.*

5305. Vocalis Nympe, quæ nec reticere loquenti
Nec prior ipsa loqui didicit, resonabilis Echo.
(L.) Ov. M. 3, 357.

Echo.

Responsive Echo! vocal Nymph, that ne'er
Can learn to hold her tongue when others speak,
And yet will never first the silence break.—*Ed.*

5306. Vogue la galère! (Fr.)—*Come what may!* (Lit. *Let the galley sail!*)

Saying as old as the 16th cent., as the following *rondo* of that date shows:

Il y avoit trois filles, toutes trois d'un grand,
Disoient l'une à l'autre, je n'ay point d'amant.

Et hé! hé!

Vogue la galée!

Donnez-lui du vent.

(*Sec MM. des Marets and Rathery, Rabelais, 1, 19, n.*)

5307. Voir tout couleur de rose. (Fr.)—*To see everything in a favourable light.*
5308. Volenti non fit injuria. (L.) Law Max.—*The law will not consider that an injury which a person suffers through his own consent.* If a husband shall have in any way connived at his wife's adultery, it will be a bar to any action in the matter on his part.
5309. Volo, non valeo. (L.)—*I am willing but unable.* Motto of the Earl of Carlisle.
5310. Voluptarium venenum. (L.) Sen. Ep. 95.—*A voluptuous poison.* Said of mushrooms.
5311. Voluptates commendat rarior usus. (L.) Juv. 11, 208.—*Pleasure commends itself by sparing use.*
5312. Vor dem Glauben
Gilt keine Stimme der Natur. (G.) Schill. Don Carlos.
—(Chief Inquisitor loq.) *Compared with faith, no voice of nature may avail.*
5313. Vor dem Tode erschrickst du? Du wünschest unsterblich zu leben!
Leb' im Ganzen! Wenn du lange dahin bist, es bleibt.
(G.) Schill. Unsterblichkeit.—*Are you afraid of death? You wish to be immortal! Live in the whole! When you have long passed away, it remains.* Cf. the reply of Frederick the Great to his guards, on their complaining of what they thought exposure to unnecessary danger: "Wollt ihr immer leben?" (*Would you live for ever?*)
5314. Vor Leiden kann nur Gott dich wahren,
Unmuth magst du dir selber sparen. (G.) Geibel.—*From suffering God alone can shield thee, ill-humour thou canst spare thyself.*
5315. Vos, O Pompilius sanguis carmen reprehendite, quod non
Multa dies et multa litura coercuit, atque
Præsectum decies non castigavit ad unguem.
(L.) Hor. A. P. 291.
Dear Pisos! as you prize old Numa's blood,
Set down that work, and that alone, as good
Which blurred and blotted, checked and counter-checked
Has stood all tests, and issued forth correct.—*Conington.*
5316. Vos sapere et solos aio bene vivere, quorum
Conspicitur nitidis fundata pecunia villis.
(L.) Hor. Ep. 1, 15, 45.

Why pay rent?

You only are the wise and lucky fellows
Who see your money in your tidy villas.—*Ed.*

Here's an advertisement for suburban building societies!

5317. Vos valete et plaudite. (L.) Ter. Heaut. 5, 5, 24.—*Adieu, and give us your applause.* The usual *finale* of the Latin comedy.
5318. Vota vita mea. (L.)—*My life is devoted.* Motto of the Earl of Meath.
5319. Vouloir garder la chèvre et les choux. (Fr.) Prov.—*To wish to keep the goat and the greens.* You can't have your cake and eat it.
5320. Vous êtes Empereur, seigneur, et vous pleurez! (Fr.) Racine, Bérénice.—*You are Emperor, sire, and you weep!* with allusion to the words of Marie Mancini ("vous pleurez, et vous êtes le maître!") in bidding farewell to Louis XIV., who was passionately in love with her.
5321. Vous êtes orfèvre, Monsieur Josse! (Fr.) Molière, L'Amour Médecin, 1, 1.—*You are a goldsmith, Mr Josse!* Said to any one who has a direct interest in what he is praising, which is what Molière's goldsmith was doing.
5322. Vous ne jouez donc pas le whist, Monsieur? Hélas! quelle triste vieillesse vous vous préparez! (Fr.) Talleyrand?—*You do not play at whist, Sir? Alas! what a sad old age you are preparing for yourself.*
5323. Vous parlez devant un homme à qui tout Naples est connu. (Fr.) Molière, L'Avare.—*You are speaking in the presence of one to whom all Naples is well known.* Said of those who undertake to instruct a man who is a complete master of the subject.
5324. Vox clamantis in deserto. (L.) Vulg. Es. 40, 3.—*The voice of one that crieth in the wilderness.*
5325. Vox et præterea nihil. (L.)?—*A voice and nothing more.* Said of (?) Echo, or of the nightingale. Vide Cornelius a Lapide, Comment. on Isaiah, 40, 3: "Sic vulgo dicimus, Philomela est tota vox, quia non aliud facit quam canere" (*We commonly say that the nightingale is all voice, because she does nothing but sing.*) See No. 2181.
5326. Vox populi, vox Dei. (L.)—*The voice of the people is the voice of God.*

5327. *Vulgus ex veritate pauca, ex opinione multa æstimat.* (L.)
Cic. Rosc. Com. 10, 29.—*The common people judge of
most things by report, few things by the real truth.*
5328. *Vulneratus non victus.* (L.)—*Wounded not vanquished.*
Viscount Guillamore and (*plur.*) of Cook's Company.
5329. *Vultus est index animi.* (L.) Prov.—*The countenance is
the index of the mind.*

W.

5330. *Wage du zu irren und zu träumen :*
Hoher Sinn liegt oft im kind'schem Spiel. (G.) Schill.
Thekla.—*Dare to err and to dream ; a deep meaning
often lies in childish play.*
5331. *Wär' der Gedank' nicht so verwünscht gescheidt,*
Man wär' versucht, ihn herzlich dum zu nennen. (G.)
Schill. Piccolom.—*Were not the thought so cursedly
sensible, one were tempted to call it thoroughly stupid.*
5332. *Was die Fürsten geigen, müssen die Unterthanen tanzen.*
(G.) Prov.—*Subjects must dance as princes choose to
fiddle.*
5333. *Was du besitzest, kann ein Raub des Schicksals sein ;*
Was du besassest, bleibt für alle Zeiten dein. (G.)
Hieronim-Lorm.—*What you possess may be a prey to
fortune ; what you possessed remains yours for ever.*
5334. *Was Hänschen nicht lernt, lernt Hans nimmer.* (G.) Prov.
—*What Jack does not learn, John never will.*
5335. *Was Jeder thun soll, thut Keiner.* (G.)—*What is every
one's business is no one's business.*
5336. *Was uns alle bändigt, das Gemeine.* (G.) Goethe, Epilog zu
Schiller's Glocke.—*That which enslaves us all, vulgarity.*
The passage, to give it more completely, is as follows :
Und hinter ihm in wesenlosem Scheine
Lag was uns alle bändigt, das Gemeine.
5337. *Was verschmerzte nicht der Mensch ?* (G.) Schill. Wallen-
stein.—*What cannot man learn to bear ?*
5338. *Was vom Herzen kommt, das geht zum Herzen.* (G.)
Prov.—*What comes straight from the heart, goes straight
to the heart.*

5339. Welch Glück geliebt zu werden :
Und lieben, Götter, welch ein Glück ! (G.) Goethe,
Wilkom. und Absch.—*What happiness to be loved ! and
to love—ye Gods, what bliss !*
5340. Wen die Götter lieben
Den führen sie zur Stelle, wo man sein darf. (G.) Goethe,
Elpenor.—*Whom the Gods love, they take to the place
where one should be.*
5341. Wenn dich die Lästerzunge sticht,
So lass dir zum Troste sagen :
Die schlechtesten Früchte sind es nicht,
Woran die Wespen nagen. (G.) Bürger ?
Calumny.
If calumny wound thee, to solace thee, say,
'Tis not always the worst fruit on which the wasps prey.—*Ed.*
5342. Wenn Jemand eine Reise tut,
So kann er was erzählen. (G.) Claudius ?—*When any
one goes on his travels, he has something to recount.*
5343. Wenn mancher Mann wüsste,
Was mancher Mann wär',
Tät' Mancher Mann manchem Mann
Manchmal mehr Ehr'. (G.) Prov.
If many men knew
What many men were,
Then many to many
Would show more honour.—*Ed.*
Cf. Grieshaber's *Alt deutsche Predigten* (2, 8), and Büch-
mann, p. 54.
5344. Wer andern eine Grube gräbt, fällt selbst hinein. (G.)
Prov.—*Who digs a pit for others, falls into it himself.*
5345. Wer glücklich ist, der bringt das Glück
Und nimmt es nicht, im Leben :
Es kommt von ihm, und kehrt zurück
Zu ihm der es gegeben. (G.) Mirza Schaffy ?—*The
happy man does not acquire his happiness out of life but
brings it within himself. It emanates from him and
reflects back upon him, its original source.*
5346. Wer kann was Dummes, wer was Kluges denken,
Das nicht die Vorwelt schon gedacht ? (G.) Goethe,
Faust, Pt. 2, Act 2.—*Who can think anything stupid or
clever, that the world has not thought already ?*
5347. Wer lügt, der stiehlt. (G.) Prov.—*Who lies, steals.*

5348. Wer nicht liebt Wein, Weib und Gesang,
 Der bleibt ein Narr sein Leben lang. (G.)
 Who does not love wine, women, and song,
 Remains a fool his whole life long.—*Ed.*
 Attributed to Luther, but more probably a saying of J.
 H. Voss, according to Redlich *Die poetischen Beiträge zum*
Wandsbecker Bothen (Hamburg 1871), p. 57.
5349. Wer niemals einen Rausch gehabt,
 Der ist kein braver Mann. (G.) Perinet?—*He who has*
never had a carouse is no true man.
5350. Wer nie sein Brod mit Thränen ass,
 Wer nie die kummervollen Nächte
 Auf seinem Bette weinend sass,
 Der kennt euch nicht, ihr himmlischen Mächte.
 (G.) Goethe, Wilh. Meister.
 Who never ate with tears his bread,
 Nor, through the sorrow-laden hours
 Of night, sat weeping on his bed,
 He knows ye not, ye heavenly powers!—*Ed.*
5351. Wer oft schiesst, trifft endlich. (G.) Prov.—*He who is*
often shooting, hits the mark at last.
5352. Wer sich selbst kitzelt, lacht wenn er will. (G.) Prov.—
The man who tickles himself, can laugh when he chooses.
5353. Wer über gewisse Dinge den Verstand nicht verliert, der
 hat keinen zu verlieren. (G.) Lessing, Emilia Galotti.
 —*He who does not lose his reason on certain subjects, has*
none to lose.
5354. Wie die Alten sunen, so zwitschern auch die Jungen. (G.)
 Prov.—*As the elders sing, so will the young ones twitter.*
 Like father, like son.
5355. Wie gewonnen, so zerronnen. (G.) Prov.—*As it is gained,*
so is it spent. Light come, light go.
5356. Wie schränkt sich Welt und Himmel ein,
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 Goethe, Die Natürliche Tochter.—*How small earth and*
heaven grow, when the heart itself is full of anxiety.
5357. Willst du immer weiter schweifen?
 Sieh' das Gute liegt so nah!
 Lerne nur das Glück ergreifen,
 Denn das Glück ist immer da. (G.) Goethe.—*Wilt*
thou ever farther roam? See, what is good lies so near!
Only learn to seize happiness, for it is ever there.

5358. Wo der liebe Gott eine Kirche baut, da baut der Teufel eine Kapelle. (Gr.) Prov.—*Where God builds a church, there the devil builds a chapel.*

Z.

5359. Ζηλωτὸς ὅστις εὐτύχησεν ἐς τέκνα. (Gr.) Eur. Or. 542.—*He is to be envied who has prospered with his children.*
5360. Ζώη καὶ ψύχη. (Gr.)—*My life and soul.*
5361. Ζώη μου, σὰς ἀγαπῶ. (Gr.)—*My life, I love you.*
See Byron's *Maid of Athens*. "It means," adds the author in a note, "'My life, I love you!' which sounds very prettily in all languages, and is as much in fashion in Greece at this day as, Juvenal tells us, the two first words were amongst the Roman ladies, whose erotic expressions were all Hellenised."
5362. Ζῶμεν οὐχ ὥς θέλομεν, ἀλλ' ὥς δυνάμεθα. (Gr.) ?—*We live not as we would, but as we can.*

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